



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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### ON THE DEATH OF MR. MILLER.

Has our noble old soldier resigned his last breath?  
On the battle-field's front, has he yielded to death?  
Is that glorious armor now low in the dust?  
Is its splendor and brightness now marred by earth's rust?  
Must we bear him away, 'midst the darkness and gloom  
That shroud and pavilion the gates of the tomb?  
But stand for a moment, ye who bear up the bier,  
Let us give one last tribute—the fast rising tear.  
Let us look on that brow, with its broad, high expanse,  
Let us gaze on the veiled eye, once bright in its glance,  
And that marble lip's curl: O! how lifeless and still,  
How the touch of that hand brings a soul-thrilling chill!  
Yet, a halo of glory seems shrouding that form,  
That has past the dread tempest of life's closing storm—  
It was left by the spirit that upward has fled,  
Surrounding with radiance the form that is dead,  
Like a beautiful star that's departed from heaven,  
But has left gleams of light in the spot where 't was given;  
Or a sparkling diamond in a casket fair,  
Though removed, yet its brilliance seems lingering there.  
But, bear onward, bear onward the corse to its sod,  
Tread softly, for you're bearing the servant of God.  
But where are the laurels, the bright wreaths of fame,  
And the heralds announcing his deeds and his name?  
Where the gorgeous procession, the splendid array,  
With earth's glorious trappings, its pomp, its display?  
Him you bear has been noble in deed and in word,  
Mankind he has served, with his life, with his sword.  
But that sword 'twas the Spirit's—his armor was given  
From the arsenal kept in the high courts of heaven—  
But—bear onward, bear onward the corse to its sod—  
Tread softly, for you're bearing the servant of God.

Farewell to thee, pilgrim, to earth thou didst come,  
Like the star of the morning, recurring the sun.  
In our morn horizon, when darkness was deep,  
When the world seem'd all wrapp'd in a lethargic sleep,  
When the mantle of death hung round like a pall,  
And his sceptre of strength seem'd to wave o'er it all;  
Then the light of thy spirit gleam'd forth like a star,  
On the beautiful hope of the land that's afar!  
Then the gems of God's word were brought forth from the mine,  
And the key of that casket of glory was thine.  
And then, on thy spirit the rich light was poured,  
Of the beauty of earth, with its Eden restored,  
Never more to know anguish, a withering bloom,  
Never more on its bosom to bear a thorn;  
But, to crown all these glories, that time soon must bring  
The hope of God's people—our conquering King.

Farewell to thee, pilgrim, no green wreaths we twine,  
In token of honor for deeds like thine;  
From the hand of the Master that bright gift must be,  
That can bring nought of glory or honor to thee.  
Rest there, beloved sleeper, 'neath the snow-curtain'd bed,  
Soon the mandate shall echo—"Come forth, all ye dead!"  
Through the caverns of earth, where God's people may be,  
And to depths of the coral groves, under the sea,  
Ye who bear him now rest—Lower the corse 'neath the sod;  
Farewell to thee, thou faithful, true servant of God.

L. H. S.

### FATHER MILLER.

He's gone to rest—that faithful saint of God,  
And now the scolds of this cold, cruel world  
Can harm him not. His sacred work is done.  
Like Noah, he proclaimed a day of wrath,  
Brooding o'er earth, and soon to be revealed,  
And like that preacher of the truth, received  
Scorn and reproach—all that thebes of God,  
Led by their captain, (the arch fiend of hell),  
Could e'er command. How will they feel at last,  
When they shall see him honor'd, avel and blest  
In the pure kingdom, and throned as cast out!  
Oh, what a message—solemn and divine—  
Was that which he delivered! 'Tisful, too,  
In his high calling, and the Lord approved,  
Though man derided.

He has gone to rest  
A little while, until the day shall dawn,  
Of which he long has warned a guilty world;  
Then from amidst the sleepers he'll come forth,  
Robed for the marriage-supper of the Lamb.

A. C. J.

### JESUS COMES.

Hark! a mighty swelling sound  
Filleth all the air around;  
Voices shrill, and lifted high  
Waft it upward to the sky!  
Higher yet the strains ascend,  
And with angel's anthems blend!  
Heaven and earth repeat the strain:  
"Jesus comes, and comes to reign!"

Sun, in solemn darkness veild,  
Moon, whose midnight glories faded,  
Stars, in myriads falling fast,  
As the leaves 'mid autumn's blast,  
Roarings of the storm-wakes sea,  
Kingdoms in perplexity—  
All take up the rushing strain:  
"Jesus comes, and comes to reign!"

Deep with sin the world is stained;  
Long the tyrant Death has reined;  
Long the earth has groined cold;  
Long the church has sadly bowed;  
Soon the absent Lord will come,  
And reveal the Eden home.  
All creation wakes the strain:  
"Jesus comes, and comes to reign!"

Haste the day, and speed the hour,  
When with awful pomp and o'er,  
And with trumpet's rolling sound,  
Christ shall come in glory crowned;  
Then shall Paradise be here;  
Then shall beauty bless and cheer,  
And ring o'er earth and sea:  
"Jesus now returns to reign!"

D. T. T. JR.

### OUR DEPENDENCE.

Cling to the Crucified:  
His death is life to thee—  
Life for eternity.  
His pains thy pardon seal;  
His stripes thy bruises heal;  
His cross proclaims thy peace—  
Bids every sorrow cease.  
His blood is all to thee:  
It purges thee from sin;  
It sets thy spirit free;  
It keeps thy conscience clean.  
Cling to the Crucified.

Rev. R. McDonald.

## Chardon Street Lectures. No. 16.

BY J. P. WEETHEE.



JOHN, the beloved disciple! at the sight of thy form what reminiscences crowd the mind!—what fountains of tender emotions gush from the sympathetic heart!—what an eventful life is about terminating its eventful career! From the day of thy call to the moment of the vision of the throne, (Rev. 4th and 5th chaps.) thou hast been upon a sea, black with clouds, and rocked with unmitigated tempests, yet upon thy visage—the imprint of pure devotion—no flitting scud denotes a pent-up storm within thy placid bosom.

On the day when the voice of thy Master was first heard calling thee from the humble occupation of a fisherman, had the scenes of thy future wanderings been presented in miniature to thy mind, would that vision have caused thee to decline the solemn "baptism?" No! a countenance like thine, too plainly indicates a mind that would not refuse the "cup" of sorrow.

Thou didst forsake thy calling—thy father, the home of thy youth—to follow a comparative stranger; but that Stranger that addressed thee was the Lamb of God, and upon that form, so attractive, thou art now gazing! How changed his appearance! how altered his station! Then he traversed obscurely, and in solitude, the silent shores of a quiet lake, as a "man of sorrows, and acquainted with grief;" at times retiring to the mountains to utter a solemn prayer—now he appears as the "Lion of the tribe of Judah." Then a pilgrim wanderer on the earth fashioned by his almighty power, having not where to lay his head—poor, despised, rejected, a root out of dry ground—now on the throne of his Father amid the mansions of light, receiving the divine homage of the universe; then a man of poor parentage, not allowed to enter the halls of earthly grandeur—now adored by the hierarchy of heaven, and receiving the praises of "the morning stars."

The checkered scenes of thy pilgrimage will soon be terminated, and thou shalt again recline upon the bosom of thy beloved Friend. The days of thy sorrows may then be remembered no more. Thy tears shall then be dry, the solicitude of an anxious heart relieved, the pains of a body decaying removed, and, renewed in thy nature, thou shalt roam the fields of perpetual bloom.

As the evening shadows of a long life gather their sable folds more closely around thee, do not the events of thy former years crowd upon thy recollections? As lights and shadows follow in quick succession over fields ripe unto harvest, so do the incidents of thy former days. How often does the memory of some lucid period in thy past history break in upon thy soli-

tude, to cheer thee in the lone hours of thy banishment.

The scenes of the Transfiguration are ever fresh and animating to thy drooping spirits.—When the blessed Saviour, taking with him "the beloved disciple," and his brother James, with Peter, of ancient memory, ascended the mount, and showed himself as he shall appear when he comes in the "glory of his father with all the holy angels," what impressions of his exalted character were imprinted upon thy memory; when, with thy companions thou wert introduced to the society of the Son of God, in a vesture of light, and wert permitted to give audience to his interview with Moses and Elias! The hour, the place, the society, the conversation, carried thee above the earth to the unclouded joys of paradise. In the future hours of thy sad trials, have the varied events of this vision animated thee, and kept thee in mind of that day when the Saviour shall again visit the earth.

How often have thy tender recollections reverted to the dark scenes of the cross; when, amid the convulsions of nature, thou didst witness the agonies of an expiring Redeemer.—How often has the fountain of tears poured forth its swollen streams when calling to mind the affectionate words of thy friends while in the embrace of the "King of terrors;" when Jesus, looking from the agonies of the cross, upon his mother, and that disciple standing by "whom he loved," exclaimed, "Woman, behold thy son!" and to the disciple, "Behold thy mother!" Thou didst take her to thy home, and watch over her declining years with filial tenderness. Thus has the cross been to thee a source of mournful joy. The pierced hands and feet, the cleft side, his agonies, his words—"It is finished!"—the cruelty of his enemies, the supernatural darkness of the hour, the convulsions of nature, combined to add solemn interest to the occasion. And when it was announced that Jesus was dead, did thy faith fail thee?

How often hast thou in memory visited the tomb of Joseph, where the Redeemer lay, and witnessed the malice of his enemies in making sure the place of his burial. What interest clusters around the spot rendered sacred by the presence of a crucified Saviour. As the leaden wheels of time move tardily toward the early dawn of the third day, did one ray of hope of his resurrection enter the chambers of thy disconsolate mind? And when, at early day, while the moon was casting its pale beams upon the objects of interest about the sepulchre, that spot was visited by the women, who brought thee word of the removal of the body

of Jesus, how light and buoyant was thy step when thou didst outrun Peter, in thy haste to visit the tomb.

And when the habiliments of the grave were seen—the napkin which bound his head, and the winding-sheet—didst thou conjecture that his body had been stolen, and proceed to hunt for it as the servants of old for the body of Elijah? or did the former sayings of the Master remind thee that he was risen according to the Scriptures? He had come forth. He that had called Lazarus from the tomb, and had restored from the grave a living son to the disconsolate widow of Nain, could not long be confined by the "King of terrors." "O grave! where is thy victory?" Thy conqueror has arisen, and will soon despoil thee of thy victims: and thou, too—his "beloved disciple"—must soon come forth with all that sleep in Jesus, to range with unceasing delight the verdant fields of the earth made new.

How changed the scene! He that was once bound by those linen clothes, and lay silent in death, is now by that celestial throne, receiving the homage of the great Sanhedrim which encircle the Deity.

Thy converse for forty days with a risen Saviour, as he showed himself alive to thee and thy companions, by many infallible signs, was sweet; it has cheered thee through the varied and dark hours of thy pilgrimage.

And dost thou recognize in the Lamb before the throne the person of him—the blessed Jesus—who ascended from the craggy steeps of Olivet? Around that scene—the place of thy converse with the risen Saviour—thy memory has thrown the most endearing associations. If the mind clings with sympathetic tenderness to the place and events endeared to us by a final interview with a father, a mother, a sister, a brother, or a companion, how much more thy last interview upon the mount of Olives! It must bring to thy mind a very high degree of associated interest.

To sever the ties of an intimate companionship which continued through the eventful years of the Saviour's public life; and that friendship of a peculiar nature such as had never before existed—that which was here formed between a frail mortal and the Son of God—the Saviour of the world—the Almighty—the place, the time, the society, the final charge—all are entwined about the mouldering columns in the secret chambers of thy memory. Chained to that rugged spot, with ears attentive to every word which fell from the roseate lips of the Redeemer—the moment of separation arrives—he is parted—he commences his upward flight: with amazement did thine eye follow the ascent through the cloven pathway of the sky till a cloud curtained the enraptured view. Didst thou anticipate such a severance—such a sudden departure of Jesus from the earth to the bright mansions of his Father? And was it because thou didst expect that the curtain cloud would soon disclose the ascending Lord, that thou didst continue gazing up into heaven? or were thine eyes fastened upon that fading body for the last time? As the last rays of hope of his re-appearance were dying away, with what music did the accents of the messengers in white fall upon thy ear.—Acts 1:11. And was this proclamation of the second advent glad tidings to cheer the sad hours of thy future sojourn in the land of sorrows?

With what pleasing anticipations didst thou tarry at Jerusalem until the descent of the Comforter! And when, in solemn converse with the Father of light, the Holy Spirit came as a "rushing mighty wind," and sat upon thee in cloven tongues of fire, did not thy heart swell with joy as the Holy Comforter began to bring to memory the many forgotten sayings of the beloved Jesus?—Jno. 16. To recount before the astonished multitude his words and deeds to thee, was then a matter of great joy.

I cannot trace thy life from that hour to the day of thy banishment. Thou hast not seen fit to give us a narration of thy trials and conflicts: nor hast thou favored us with a sketch of the fall of that wicked nation who instigated



the Roman governor to put to death the friend of thy bosom. Through the deep solitudes and moral wastes of the heathen world thou didst esteem it thy pleasure to proclaim the gospel until apprehended, and banished to that desert, rocky, and lone island, where I now behold thee.

The days of thy yilgrimage are about ended. Thy trials have been protracted and severe.—For more than half a century has thy voice been heard amid the desert wilds of heathenism. That voice must soon be hushed, and thou shalt sleep with thy fathers, until the trump of God shall call thy sleeping dust to life again. And while thou didst weep for the deep interest which thou didst feel in the little book, which contained the history of the journeyings of the saints to the land of life, and didst rejoice while tracing the events of its opening seals, I too would also in like manner be interested, that with thee and all the redeemed, I may dwell hereafter in the paradise of God.

### The Last Days of Rome.

BY A. HALE.

#### THE FALSE PROPHET.

In another part of this series of articles, it has been shown that the two-horned beast and false prophet are identical. The same power is spoken of under the sixth vial, in connection with the dragon and beast. "The spirits of devils" proceed from them; they act through them, and by their authority. By the dragon we understand the devil to be meant. The beast and false prophet are his chief, human, and visible agents. If the two-horned beast is the Franco-Italian state, under Napoleon, we must find the spirit of the false prophet embodied there. It has been asked, where the false prophet can now be found, if that power is intended? And why should it not be asked, where is the false prophet to be found, if Mohammed is intended, as is usually supposed? Still further, where was "the prophet Isaiah," whom Philip heard the eunuch reading?—Acts 10:30. And where did the Jews find Moses, to "trust in him," two thousand years after he was dead?—John 5:45. Everybody understands, that in all these cases, the men are impersonated in their writings; they are also impersonated in those who perpetuate their principles. By this figure only could the text be referred to Mohammed. By this we also apply it.

To cite one fact, from similar ones without number, to show the present power of Napoleon's "reign," and with what devotion it is regarded by its poor dupes, I will refer to a conversation between a foreign correspondent of the "New York Observer" and a Frenchman, as stated by the former. (March 4th, 1848.) He asked the Frenchman, what benefit his country had received from Napoleon? He replied by naming the great things which commemorate his name. "But," remarked the other, "Napoleon caused the death of two millions of Frenchmen!" "I had rather have the reign of Napoleon than two millions of men!" was the reply.

Is there, then, any propriety in supposing the Franco-Italian state under Napoleon to be denoted by the false prophet? A false prophet is one who substitutes a lie for the truth with a view to deceive, in order to secure thereby some worldly interest. This is the character of all false prophets. The one here spoken of must be found in the form of a two-horned beast.—With the political, military, and external religious history of the republic and empire of France all are familiar. With that department of their history which may be properly termed demoniac, or infernal, few have become acquainted. That the empire was the triumph of the revolution, as to its moral elements, every history testifies. The revolution was the triumph of the spirit of darkness, some of the operations of which I am about to state.

"The depths of Satan," as exhibited in the church of Rome, suggested the only weapons that could promise to effect her overthrow. And as that church assumed to be God's vicegerent on earth, it was the intention of those who projected the plan, that God and his vicegerent should fall together. This was attempted by the infidel "Illuminati" of France.

Jesuitism, the darkest, boldest, and most deadly agent of Rome, had already invented, or adopted, the maxim, "The end sanctifies the means!" This was the alpha and omega of the Illuminati.

Jesuitism had destroyed all moral truth by substituting false for the true definitions of words. The Illuminati did the same: "whatever affords pleasure is good; whatever causes pain is evil."—Such were the definitions. The practical application was easy: "kings, priests, and their enormities, cause pain: they are evil. Their destruction is the end. The end sanctifies the means!"

Jesuitism had interpolated the word of God, being unable to destroy it, by substituting for its simple facts, the symbolic inventions of their own persecuting malice; so that the Huguenots, —French Protestants—for instance, were made to stand for the murderers of Christ. The Illuminati did the same. "Father Adam," "mother

Eve," the serpent, paradise, &c. &c., were made symbols of some plausible fancy of the Illuminati.

The Jesuits, and other Papal "correctors of heretics," were accustomed to turn the indignation even of honest-minded persons, against the martyrs of Jesus, whom these fiends in human shape dragged to the stake, by fastening on them the crime of "Manicheism" and "blasphemy;" when the only Manicheism they could be accused of was, that they rejected the wafer, used in the Papal sacrament, as the real body of Christ; and their only blasphemy was to refuse to pay that homage to Roman priestly assumption which belongs alone to God. The martyrs were not allowed to speak for themselves. The persecutors became the interpreters of their faith. And the false accusation was easily sustained. The dress in which the worn-out victims were led to the stake, on which images of devils were painted, was a specimen of the Jesuitical art that ran through the whole process. These images, however, indicated not so much the character of the victims as of those into whose hands they had fallen; and showed that the church which could approve of such things was in the state of the Jewish church, when she filled up her day. She could see nothing even in Christ himself but "the devil."—John 8:48.

The "Illuminati" did very much the same thing. They could perform the Jesuitical art of misrepresentation to any extent.—By a previous agreement, two or more of the initiated would meet at some public place—the hotel frequented by travellers, perhaps; when the programme would be acted out. One party would represent "the church," i. e., Popery; the other would represent the "philosophers," i. e., the Illuminati. Of course all was provided for the defeat of "the church." The contempt or indignation of the whole company, who were all the time ignorant of the artifice, was sure to be turned against the champion of "Christianity," who would renounce his faith on the spot. The dispute sometimes closed with a feast to the honor of "philosophy," in which all present would join.—Thus the wise were taken in their own craftiness.

The Jesuits, and other religious orders of Rome, were communists. The Illuminati took the existing degrees of English free masonry; added other degrees, as they were needed, and formed secret lodges all over western and central Europe. And as the Jesuits bound themselves by the most terrible oaths to their order and to Rome, similar oaths bound the members of these lodges.

The Jesuits, and other orders of the Papal church, gave a new and strange name to persons on entering their orders, so that they became henceforth unknown by their true name, but by that of some saint or angel, when they were ten-fold more the child of hell than ever. The Illuminati did the same, so far as their work required it. Men bearing ordinary names would figure on the secret list as St. Paul, St. Peter, Brutus, Cato, &c. &c.

To every "religious house" of the Jesuits, and other Papal orders, tried desperadoes were an indispensable appendage. They did the work of assassins, kidnappers, and butchers; and performed the labor of applying the slow and fiend-like torments dictated by their "holy brethren."

To select the best men, and train them for the work of assassination and murder, was the grand purpose of the secret lodges of the Illuminati. Judges, postmasters, common carriers, stable keepers, journalists, literary men, &c., were valued on account of the service they could render without being suspected; but every man was tried, as to his *matériel* for an assassin, as he entered the degree where only such work was plotted. To take the oath was not sufficient to insure confidence. After that was administered, the newly admitted member was blindfolded.—He was then given to understand that some other member had violated his oath; was convicted as a traitor, and must die by their hands. And as the oath that had just been taken bound him to kill the traitor, that proof of his faithfulness must now be given. A dirk was put into the right hand of the new member; and he was led, as he supposed, to the victim. His left hand was placed on the palpitating heart, (a lamb was usually provided for this experiment,) and the command to give the deadly thrust was pronounced. If the novice faltered under the trial, he was deemed unfit for the work of real assassination. If not, he took his place in the ranks with the Robespierres, Diderots, and Condorcets. In this way they were fitted to give reality to "the reign of terror," which turned the eyes of all the earth to gaze with loathing and horror on France!—(See *Abbe Maury*; *Pierce on Illuminism*, &c.)

It was by this artful substitution of false for true definitions, that a false view was given of the whole field of truth. Their name, "The Illuminati," implied that they were ministers of light. And Satan was never more effectually transformed; not even by Jesuitism itself, from which their first lessons were taken. Many truly pious ministers of Christ were deceived by the specious counterfeit, who afterwards regret-

ted it with sorrow, even to their death. These lodges spread over all Germany, and more or less into all the other states of the continent.—They found their way to England, and even to the United States. And these men of the Illuminati, or those who survived the scene of slaughter they had spread around them, were the men, and their spirit the spirit, which went into the "Red Republic," the Constitutional Republic, the Consulate, and Empire. It was because the first was likely to destroy itself that the second was formed; the third took the place of the second for the same reason, and also produced the empire as its necessary result.—(See *Alison*, *Thiers*, &c.) There could have been no revolution, under the circumstances, without the reign of terror and the republic; no consulate or empire without the revolution. The religious arrangements of the consulate and empire were made to square with the policy of the state, in the same spirit of falsehood which struck down all religion at the triumph of the revolution.—Thus, as early as 1796 "the constitutional bishops had declared that Christianity was only a republication of the rights of man."—(*Croly*.) The "catechism" of Napoleon was designed expressly for the purpose of putting himself into a false position. The creation of "Saint Napoleon," or rather the restoration of that saint to the calendar, was another part of the same policy. And so far was this carried, that Napoleon was at one time at the point of proclaiming himself publicly as a general religious reformer. But his sagacity, as in many other cases, saved him; and its triumph gave rise to the familiar proverb, "There is but a step between the sublime and the ridiculous." He saw that he should be more successful to employ other hands in this part of the work, and so his true character and agency were so far concealed as to make the deception more complete. He preferred to use the pope, his cardinals, and bishops, whom he found willing to accommodate him, and be successful, than to reject them, and act alone, with the risk of losing all. And he was successful. By this profound policy, "France was re-united to the great European family" (*Croly*); the leaders of the revolution, who at first opposed him, as soon as they saw a wider field opened for their rapacity, gladly sustained the imposture; and by the popular, but false professions, thus made, all was accomplished, so far as diplomacy was concerned, in Italy; and after Italy was united to France, all over Europe. It was this master-stroke of Napoleon's policy which gives to France, so far as she is identified with that policy, her amazing power over the nations of Europe; and which leads "the liberals" of all those nations to follow in the wake of France. Without the religious pretension, "Liberalism" would be too godless to be popular; even the wise are taken by the craftiness of its adoption.

If this was a monstrous deception in its earlier days, it is more successful, because more popular, now. It first symbolized such parts of the Bible as it found convenient; it has since translated the whole gospel so as to speak only of "a political redemption." It never was, it is not now, either according to the word of God, or true to its professions. France and Italy were first deceived, and then in turn became united in extending the work of deception. From Portugal to Poland, from Denmark to Venice, all the nations of Europe were deceived, in the days of Napoleon, only to be robbed and spoiled. In our day, full one half of the professed believers of the gospel regard it as holding out chiefly, if not exclusively, "a political redemption." And every sign in the political heavens is hailed with joy or grief, as it is supposed to hasten or retard that hope. The abandonment of Poland forty years ago, and the sacrifice of the "Roman Republic" within the past year, are not sufficient to undeceive the poor dupes of the imposture. As a specimen of this interest in the great political, social, and moral contest between the hostile worldly parties of the old world, I cut the following from one of our democratic journals of the present date. The writer is speaking of the affairs of Europe:—"The European sovereigns at this moment, including even the autocrat of all the Russias, repose on a volcano. The public opinion of the old world has become imbued with principles of the politics of the new world; and it is a most gratifying fact, that the most fearless disciples of this new order of things are some of the profound scholars of Germany. From them it has gone to the people."—(*Post*, Jan. 26.)

And who are these "profound scholars of Germany?" They are the men who "turn the truth of God into a lie;" who translate or paraphrase the gospel so as to make it speak only of a worldly, "political redemption"—a "social regeneration." And the lie has not only gone from them to the people of Europe, but also to the "profound scholars" and "the people" of our own country. If "the kings of the earth" are exposed to the deception of these spirits of demons in one form, "the whole world" is exposed to it in other forms. "The new world" is under its power as much as "the old." In our country, however, there has been a great corruption of "principles;" in the old world

there has been no important development of anything but corruption, as to the true "genius of liberty." Lafayette, the beloved disciple of Washington, "came to America to receive instruction, and went home to set up for himself;" but Papal France and Europe were too corrupt to be healed: God had no such boon for them. Here liberty was comparatively genuine and of heaven: there it was a counterfeit and of hell. Here it was recognized as one of the ultimate, earthly fruits and blessings of the gospel, and of the reformation, as traced out by Luther: there it became the signal that roused, and the beacon fire that guided, the ministers of vengeance to the infliction of the second and last woes!

Thus the "unclean spirits" of the beast and false prophet are doing their work; and while they are so active and so successful, the "unclean spirit," more directly from the devil, is seen around us everywhere; not a nuisance and loathing, like the frogs of Egypt, because too popular, but as plenty, as noisy, as senseless, and as fond of darkness. The exhibitions under the names of "Mesmerism," "Electro Biology," &c. &c. &c., are only specimens. The same thing takes a good many more deceptive, because more sacred names. How many have "departed from the faith," giving heed to these "seducing spirits and doctrines of devils?"

The adherents of the old European system—the beast—are sending forth their agents to hold the world in the stupid worship of venerated, blasphemous titles. The false prophet is still a mightier antagonist in the field, than they had to meet in the person and armies of Napoleon. But both are equally against God and his truth. Both will be found in the field against him, in the great battle, where they are to meet their fate. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

A French officer once expressed his strong infidel contempt of the Deity, it is said, in these words of bitter sarcasm: "God is on the side of them that have the heaviest artillery!" The battle of that great day will show on which "side" is "the heaviest artillery!"

The doom of the devil—the great deceiver of the nations—follows that of the beast and false prophet; and the triumph of evil in our world and over our race, comes to a perpetual end.—Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

### A Dream.

BY WILLIAM MILLER.

[It is due to Mr. MILLER to state, that he placed no confidence in dreams. Neither do we. Still, we believe that God may thus move on the hearts of men. We give this as an interesting relic of our departed brother, who did not wish it published while he lived. He committed it to writing Jan. 17th, 1828.]

"Your old men shall dream dreams,"—Joel 2:28.  
"For I have suffered many things this day in a dream,"—Matt. 27:19.  
On the evening of the 4th of November, 1826, I sat up late, conversing with some friends on religious subjects, and about 12 o'clock I retired to rest. After some time, I fell asleep, and dreamed the following dream:

I thought I was in a barren, uninhabited country, apparently between sundown and dark—neither night nor day. The air appeared rather chilly, but not so cold as mid-winter; but like its beginning. I thought it stormed, but not severely; it appeared to me like a mixture of snow and rain. There appeared to be some wind, yet not a gale; and everything wore a gloomy aspect—yet I could not tell why. I seemed to be in danger—yet I knew of no danger. I thought I had two companions: one a Baptist minister, the other a Universalist.—They had hold one of each arm, and were compelling me to come along, as though we were in great danger, and were fleeing for life. After travelling a northern course for some time, I inquired where we were? They said: "Near home." I thought they then took an eastward course, and came to a little spot of woods, consisting of small evergreen trees, about fifteen feet high. They then let go their hold of me, and lay down under these trees. I told them that I would not stay there. I then started, and they followed. Our course was then circuitous, from west to south and east, through a barren, level country, with nothing to be seen but now and then a bush. After travelling for some time, we came in sight of a row of lights in the south-east, like a village light in the night.—We steered our course for the lights, and soon came to a highway, running north and south. While we were consulting which road to take, there came down two women from the north, until they came against us. I then inquired of them where we were. They made no answer, but turned about, and went back. I here left my companions, and followed these women. We had not gone far before we came to an old log-house that stood by the way-side, into which



they entered, and I followed, where I found a small fire, and attempted to warm myself; but while I was thus warming myself, seeing some suspicious looks in the countenances of those present, I cast my eye around to see the cause, and beheld a great beast like a bear gnashing his teeth, and growling at me. I started back to the other side of the house at the sight.—I looked, and saw a chain fastened to the logs of the house, and around his neck. I next saw a small dog, set on by one present, running around the bear, and barking at him. He soon caught the dog in his mouth, when a person present, in endeavoring to release the dog, got his hand caught between the teeth of the bear. I then looked for a weapon to relieve the person thus situated, and found a club about three feet long, with which I struck the bear on the head, and delivered the man. The bear then came at me, in a rage: the club now became a man's arm, with a hand having ten fingers, and those very long. With this I kept the bear off, and soon got out of the house, and ran with all my might towards the north. After climbing a steep hill until I was weary, I sat down, when a person came to me, and informed me if I would follow him he would lead me out of danger. I followed him, and after travelling up hill some time, we came to a small house, where we went in, and found a number of women, spinning, and making garments. After some conversation, my guide told me I must go on. We then went out, and followed the same northern course until we descended the hill, and came to a large, low, old house, where we went in, and saw a large number of people, of all ages and sexes. There appeared to be a man present, who went to each one of these, and whispered in their ears. All appeared solemn and silent. He came to me, and whispered in my ears, "Love God, and your neighbor," and told me to remember it. I thought I told him to write it on my heart. He said he would repeat it, and that I should not forget it. He did so, and left me. Here I had peculiar feelings. I found I had broken these two great commands all my life. It seemed as though I had never loved God or my neighbor. My whole life looked like a catalogue of crime; and if ever I had any repentance, I had it there. (O, my God! why not grant me such repentance when awake?) It was unmingled with any pride, or thoughts of carnal things. I remembered all my sins, as I thought, and they looked exceedingly sinful. If David felt as I then did, I do not wonder that he cried out, "Against Thee, and Thee only have I sinned." I thought that then my guide gave me a staff, and told me I must travel.

I went out of the house, and, looking every way, to see which way I should go, I saw to the northward many roads branching off in different ways. While I was considering, I saw many people, young and old, come out of the house, and run in these roads. I then saw that the roads were wide, and well trod. I then thought of the broad way mentioned in the Scriptures, and turned away, determining within myself not to go therein. I then looked to the south, and saw a few people come out of the house, and one by one take a south-east course, and follow each other in a direct line, until I lost sight of them. While I stood thinking of them, I heard a voice, as from above, saying, "This is the way; walk ye in it." Although I saw no path, I followed the same course, and soon came to a strait way, cast up with two gullies on either side. The path was marked with footsteps indented into the earth as deep as a shoe, and only wide enough for these tracks, one before the other, in a straight line. I soon overtook some travelling the same road, and one old man, apparently ninety or one hundred years of age, bowed down to the earth, and withered up. He appeared to be praising God that he had mercy on such an old, dry stick, while thousands younger were left to go in the broad way. I thought my road became more rugged, although the steps continued. When I came to any of these places, by setting my staff down it became long or short, as occasion might require, and I could step up or down with ease. My way was principally in the ascent until I came to a precipice. I could look down and see the steps below; but how to get down I could not tell. While standing here the voice again spake: "Pride must be humbled." I then had a view of my proud heart, and all my ways seemed as though they were full of that sin. Even my devotions were nothing but pride; and in the bitterness of my soul I cried out: "True, I am a proud, haughty wretch!" I then put my staff down the precipice, and it became a guide-pole, so that I, by clasping both my hands round it, slipped down, and then went on until I came to a low piece of wet ground.—Here I lost my tracks, and while I was looking to find my way, the voice I had heard before again spake: "The way is marked with blood." I then felt surprised that I had not remembered it. I then looked around to find the blood, and, looking a little way before me, I saw a rail-fence, and stepping up to it, found a streak of blood from the top to the bottom, about two

inches wide. I clasped it in my hands, and cried, "This is the blood of my Saviour!" While in this situation I heard a voice as of a rushing wind: I looked up, and there was a small cloud over my head; and it began to sprinkle like great drops of rain. I looked on my hands and clothes, and saw great drops of blood. I heard the voice again saying: "This is the blood of sprinkling, that speaketh better things than the blood of Abel." I now had a view of the blood of Christ; its effects; and the great love wherewith he loved us. My mind, which all along had been more or less troubled, by fears and doubts, now became calm and serene, and like Job I could say, "I know my Redeemer liveth." My hard heart melted within me, and ran out with pure love to Christ. While in this ecstasy of mind, I looked up and saw a beam of wood, extending from east to west. I thought the voice said, "Behold the cross!" I again looked down, and was wondering within myself what these things could mean, when the voice said: "Garments rolled in blood." I again looked up, and saw as it had been a cloak dipped in blood, hanging over the beam, fourteen or fifteen feet high.

My feelings while viewing these things I cannot describe; but it now became light, and I saw the sun as if about three hours high in the morning. I then travelled on the same strait way to the south east, as before, with this difference—only the streak of blood now marked my path. After travelling some time I came to a large house. It now appeared to be night. I went in, and saw many people there. The house extended from west to east, through the centre of which was a long hall, lighted up with lamps on each side; and on each side of this hall doors opened into small apartments like bed-rooms. I here found my former guide, who informed me that I must travel through this hall. He also gave me a little book, [Note 1.] and said that that would direct me. He then cautioned me to "beware of the buttery." [Note 2.] I put the book into my pocket, and walked through. As I passed along, the doors on each side of the hall would open, and spirits, as it then appeared to me, would brush by me, and try to force me into these rooms. I kept right straight forward till I came to the east end of the room. Here I found two closed doors, and while I stood considering which door to enter, one of them opened and discovered to me a room filled with all the dainties man could wish to eat or drink; and some persons in the room invited me to enter. I was at a loss what to do; but remembering the caution I had, I put my hand in my pocket to find my little book. I pulled out one, and found it was not the same, and so I threw it down, and pulled out two more, one after the other, and threw them down also. [Note 3.] I then pulled out the one that had been given me, and, on opening it, I read Isa. 48:17: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." The other door then opened, and I saw a dark, winding stairway. On the bottom lay a young child. I took it up, and reached it back to some that stood behind me. They refused to take it. I then laid it down again, and stepped in. All was dark and gloomy as the door of death. I remembered no more until I arrived at the top of the stairs, where I found myself, as I then thought, in an upper room, filled with the purest light that my eyes had ever beheld. [Note 4.] I looked for the cause—there was none—neither sun, nor moon, nor candle—the light was brighter than the brightest rays of the sun. Yet it did not dazzle—it was as soft and easy to behold as the morning tints. The room appeared to be arched, yet I could not discover its height. The floor appeared like crystal glass, very thick, yet it did not restrain the sight, for I could see all below. The room extended from east to west. On each hand was a walk, on which I saw many walking. I was directed to walk with them, when I found that they were singing. The only words I could recollect were—"Hallelujah, to the Lamb." The music was soft, and sweet—it fell on the ear without any jar, or pain. I beheld many persons that I knew—the old man that I had seen before. I congratulated him on his safe arrival at last. I heard him sing. No silent one's there. I thought of the love they had one for another. I thought I felt its flame—its pure, unadulterated love. No mixture of self beyond another. I saw of all denominations of Christians, yet all distinctions were taken away. Here was a communion indeed—here was no enmity—no hatred—no selfish principles to build up—no evil thoughts—nothing to hurt or annoy. (O! ye selfish votaries, could you but see this happy throng, you would cover your faces with shame—you would hide yourselves, if possible, from the face of the Lamb, and him that sitteth on the throne.) I felt myself free from every clay, and all my soul was swallowed up in this celestial throng. I then thought it was a dream—a slight and disagreeable feeling passed over my mind, to think I must return and experience again the

woes of life. I shuddered at the thought, and then awoke.

**Note 1.**—The first time Mr. MILLER visited Boston we were struck with the resemblance between a small Polyglott Bible then presented to him and the book given him in his dream. This Bible, like the book in the dream, was afterwards his pocket companion.

**Note 2.**—This phrase perplexed him for a long time, but he concluded it was a caution against the pleasures of the world which lead the mind away from God.

**Note 3.**—This was a source of great consolation to him; and he often referred to it, in connection with the impression that he had that then he was in the world of spirits, absent from the body, but present with the Lord. He had a desire to live till the Lord's coming, but would refer to this "upper room," as a very desirable place to spend the time before the resurrection, if he should not live till that event, and this he thought was designed to teach him that he should not, and to comfort him, in view of the prospect of death.

**Note 4.**—When he first saw Dr. DOWLING's work—*Miller Used up for a Shilling*—and other works, he was forcibly reminded of these spurious works which he threw away in his dream. He considered the little guide-book of more consequence than all these.

### The Year of Reaction.

A retrospective glance at the principal events in Europe, during the year which has just closed, must be as gratifying to the foes as it is painful to the friends of freedom. Everywhere the people, whether struggling for their rights, or exulting in the possession of new-born liberty, have been overthrown, and ground to the dust by the overwhelming potency of a hireling soldiery. The undisciplined valor of citizens has been found no match for the cannon of ruthless commanders, and the steady skill of practised soldiers; the agents of tyranny have triumphed, and the leaders of the people, as well as a vast number of the people themselves, have been imprisoned, exiled, or slaughtered. The yoke which was shaken off for a moment, is re-imposed, with burdens even more heavy, and fetters more galling. The year that has gone was a complete antithesis to that which preceded it. Memorable as 1848 will be as the year of Revolution, 1849 will fully equal it as the year of repression. In 1848, peoples, long misgoverned, started up with convulsive energy, and with almost electric contemporaneity, to withstand their oppressors, who were driven like chaff before the whirlwind of their indignation. In 1849, kings emerged from their exile, and regained their capitals; soldiers, instead of citizens, became masters; popular leaders had to choose between flight and murder; shooting, scourging, exile, imprisonment, were the lot of conspicuous patriots, while unrelenting oppression befel the masses; and the sun of liberty, which had, for a while, shone so brightly, was quenched in the blood of the patriotic and the brave.

France has done little to redeem the sombre aspect of 1849. She presents the anomalous spectacle of a Republic ruled by an Imperial Pretender, and a Government which seems to retain its present form, solely by the manifold divisions of its enemies. Meanly apathetic to the cause of freedom in Hungary, she has basely strangled the new-born liberty of Rome, by employing the forces of one Republic to destroy another. Instead of disbanding a part of its enormous army, and thereby improving the deplorable state of its finances, the French Government has chiefly employed itself in warring with personal freedom and the liberty of the Press—in this boasted land of liberty, a Republican Government has instituted eight hundred and four prosecutions against the Press, and inflicted upon Editors and Writers, fines to the amount of £80,000, and imprisonment for a period of two hundred and thirteen years! Although some great men, in these troublous times, have risen in France, although she is still nominally a Republic, and although her President has exceeded general expectation, the aspect of the country is yet unsettled and discouraging, and the lessons of history, as well as the character of the people themselves, forbid the hope that France will prove herself the leading star of liberty, or a fit example for the rest of Europe.

In 1849, the rising edifice of Italian liberty has been rudely shattered; that Classic Land now lies bleeding, prostrate, and exhausted. In the disastrous conflict of Novara, the army of CHARLES ALBERT was virtually annihilated: Genoa, Ancona, Rome, and Venice, successively fell before the cannon of the besieger, though not till the last two named cities had made a most gallant and protracted defence, exhibiting a patriotic heroism, which not only sustained,

but even added to their ancient glory. Italy is now pressed to the earth by military usurpation, Bourbon misrule, and priestly dominance, but the aspirations of its heroic children are not yet hopeless: the Pope has not yet dared to return: MAZZINI and other patriots are yet living, and actively organizing opposition to the foreign intruder; and with a little more unison among the several States in the effort to obtain the freedom which all desire, Italy, instead of remaining a mere "geographical expression," may, at no very distant date, take its natural position among the first-rate powers of Europe.

Affairs in Germany remain doubtful, if not discouraging. The German unity, of which so much has been said and written, appears to be no nearer its consummation. The vacillation of the KING of PRUSSIA, in refusing the Imperial crown, when offered by the Frankfort Parliament—the Baden revolt, and its repression by a Prussian army—the dispersion of the Frankfort Assembly, and the indefinite postponement of German unity—the strong disaffection still prevailing in Wurtemberg, Baden, and Saxony—these are some of the leading characteristics of 1849—events which afford us little ground for anticipating a speedy unravelling of the complicated politics of Germany. Yet the friends of constitutional government are undoubtedly increasing their influence, and the recent trial by jury, and consequent acquittal of WALDECK in Prussia, with the forth-coming Erfurt Parliament—which, it seems, will assemble early in the year, in defiance of Austrian menaces—give some grounds of hope for the future.

But, of all the events which have distinguished 1849, none will impart to it so great and so mournful a celebrity as the fall of Hungary. In other countries, the destroyed liberty was but nascent, partial, and scarcely established—in Hungary, constitutional rights as venerable as our own, and, in many respects, very similar, have been annihilated by the combination of tyrants, and the treachery of a chieftain. At the commencement of the year, Hungary was almost unknown to the rest of the world, and but little interest was felt in its fate. Buda-Pesth was in the hands of the Austrians, whose forces were ravaging the surrounding country, and who were considered by all as fully able to subjugate the refractory Magyars. But a man arose equal to the occasion, and worthy to guide a gallant nation. KOSSUTH, already famous as an orator and a writer, proved no less eminent as a statesman and a governor. He armed, organised, inspired his countrymen; and, aided by the military genius of BEM and DEMBINSKI, he led the Magyars from victory to victory, till, in a few weeks, 120,000 Austrians were everywhere vanquished, and either slain, made captive, or driven from the country. Austria called in the willing aid of Russia, and for a time—while Europe and America confessed their admiration of the Magyars, but withheld their aid—the Hungarians struggled with unequalled valor against a tremendous superiority of numbers. It seemed that even the Colossus of the North, aided by his brother tyrant of Austria, would be unable to prevail against the skilful leaders and the gallant soldiers of Hungary, till the unexpected, and most shameful treachery of General GORGEY, laid the Magyars, to use the exulting language of Prince PASKIEWITZ, "prostrate at the feet of the Czar." Since that disastrous period, it has been our melancholy duty to record such a series of relentless barbarities inflicted on the Hungarians, such a hideous variety of shooting, hanging, and imprisoning of men, yea—we blush to state it!—and such a dastardly scourging and imprisoning of women, as must consign the House of Hapsburg and the Austrian Government to the darkest and most indelible disgrace, and cover it with an infamy which no time can obliterate. We rejoice to hear that our American brethren intend to mark their sense of horror at the atrocities of Austria, by suspending their diplomatic relations with its Government, and it would redound greatly to their honor if some of the European States were to follow the example of the New World. Bankrupt in means and reckless in expenditure—horribly cruel in victory, and miserably mean in defeat—tyrannous and treacherous at all times—the oppressor of Hungary, and the slave of Russia—Austria, presents, of all nations, an aspect the most despicable, and, in the depth of her infamy, forms a huge political Lazarhouse, a disgrace to Europe and the world. British Banner.

### Scriptural Gems.

As the choicest comforts sometimes occasion the severest trials, so our heaviest afflictions make way for the sweetest consolations.

It is happy and comely, when harmony prevails in domestic life; when the husband's authority is tempered with affection and unsuspecting confidence; when the wife answers that confidence by deference and submission, as well as fidelity; and when each party consults the other's inclinations, and both unite in attendance upon the ordinances of God, and supporting his cause.



Kind behavior to domestics generally insures a valuable recompense, and no injuries or hardships should indispose us to seek the welfare or compassionate the sorrows of those among whom our lot is cast, especially when they are kind to us.

All the commands of God are suited to make trial of men's spirits; especially those which direct a sinner how to apply for the blessings of salvation.

When temporal troubles and deliverances bring us acquainted with God, and lead us to his service, they are indeed precious blessings; and gratitude to the Lord will dictate liberality to the instruments of his mercies.

Strong faith will supply the want of sight; it realizes both the danger and security, and with a clear idea of the force of the enemy, confidently answers, "Fear not, for they that be with us are more than they that be with them."

The long suffering God enhances the condemnation of those who are not led by it to repentance.

Every man should well consider to what work the Lord calls him, and in what manner and for what ends he ought to do it.

The Lord often secretly disposes men to concur in his designs in a manner contrary to their former conduct and to all human probabilities; and then such events as would otherwise have been impracticable are speedily and easily accomplished.

The awakened sinner fears an evil infinitely worse than death; and under the greatest discouragements, even when tempted to despair, he learns to argue thus: "If I go on in sin, or sit down in sloth, or run into worldly dissipation, or attempt to establish my own righteousness, I must perish. The mercy of God in Christ Jesus is my only refuge. If I cast myself at his feet, and wait his time, who knows but he may save me? And if at last he spurns me, I can but be lost. All else is comparatively worthless. If then I must perish, I will perish under the means of grace, supplicating his mercy and salvation." Thus believers venture themselves into the Saviour's hands, and cleave to him with purpose of heart, whilst others neglect or forsake him.

Such as bequeath God's blessings to their children, in answer to their prayers, and as a gracious recompense of their faith and charity, provide in a far better manner for them than those who leave estates for their descendants, burdened with the indignation of the Lord for their injustice, oppression, and impiety.

Rev. Thomas Scott.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 2, 1850.

### Our New Volume.

We come before our readers this week somewhat enlarged from our former size, and in an entire new dress. By our enlargement, we give the amount of more than two columns of additional reading matter. Our old type had been in wear two years, but was still better than that of many of our contemporaries. Our present font is from the establishment of HOBART & ROBERTS—the New England Type and Stereotype Foundry, in Congress-street. Our engravings are done by MESSRS. WRIGHT & MALLORY, from our own designs, and electrotyped by WILCOX. Truths as important as those presented in the *Herald* are deserving of a dress not repugnant to the eye of the most refined taste. In our old vignette, we followed the old masters, who place the scene of the transfiguration in the air. Our present one is more in accordance with our faith. These improvements in its mechanical execution, though attended with considerable expense, always increase the receipts beyond their actual cost, and thus benefit both publisher and subscribers.

### Choice in the Selection of a Paper.

It is not for editors or publishers to dictate to readers what paper they shall patronize. Each one is competent to make his own selection. In making that selection, all judicious persons are actuated by reasons which affect their own minds; and the conductors of periodicals have the privilege of presenting the merits of their own journals,—the claims they have for patronage. A correspondent of the *N. Y. Evangelist* gives the following reasons:—

"WHY I TAKE ONE RELIGIOUS NEWSPAPER RATHER THAN ANOTHER. 1. Because the paper I take has a character. When a man has no opinions of his

own—is always timidly in the wake, rather than taking the lead in forming a correct public sentiment on important moral subjects, we set him aside as wanting in character. Just so with a paper. It deserves not the support of an independent, well-disposed mind.

"2. Because my paper has *magnanimity*. It admits the possibility of erring in its estimates of men and things, and manfully corrects both its mistakes and mis-statements.

"3. My paper is *courteous*. Differ as it may and often does in sentiment with others, it always treats them in such a manner as to compel their respect.—Even the cuffed cur is compelled to acknowledge the kindness as well as the justice of the blow.

"4. My paper is *instructive*. It always sets my mind agoing like a train of cars led by a powerful engine.

"5. My paper is *benevolent*. Its very atmosphere is to my heart what the breath of spring is to vegetation. It makes me a better man;—feeling and acting more kindly towards my race.

"6. It is *energetic*; nerving all the powers to obey the dictates of light and love.

"Hence, I not only take it in preference to others, but I call it *my paper*. It has imperfections, and so has my farm; but those of the latter are yielding and gradually disappearing under an improved culture, and I doubt not such will be the result with the former. One thing is very certain, mine is a great deal better since I adopted the practice of *paying for it in advance*."

That a periodical should have character, and magnanimity, be courteous and instructive, benevolent and energetic, in order to be worthy of patronage, no one can deny. Let the *Herald* be tried by these tests.

HAS IT CHARACTER?—The *Herald* was established for a specific object, and has adhered through evil report and good report steadily to its work, and not turned aside to vain jangling. It has maintained its own opinions, never following in the wake of others, and aping their movements, or imitating their acts. It has never trimmed its sails to catch the popular breeze, catered to a perverted taste, or sought to sail with the current. Its position has ever been known, and it has spoken freely and fearlessly on all questions connected with its work.

HAS IT MAGNANIMITY?—It has ever spared a fallen opponent. It has ever been ready to admit its imperfections, and to correct its errors, inadvertencies, or mis-statements. It has returned good for evil, and has ever been ready to receive with open arms, and heartfelt affection, its most bitter enemies, on the first manifestation of any disposition to undo their wrongs and deal justly by it. It has never sought to take advantage of its position, and refuse a hearing to those who have dissented from its opinions. And when any have felt aggrieved, by any reference in it to themselves, it has been prompt to give them a hearing, and aimed at equal and exact justice to all.

IS IT COURTEOUS?—"Courteousness" is a term of some indefiniteness, varying according to the standard by which it is judged. True courtesy is ever connected with easy dignity, and commands as well as gives respect. Courtesy does not bow to injustice, or kiss the hand to hypocrisy: it exposes both with just and firm reproof. It does not fail to refute error, or reprove vice, and faithfully to show the consequences of continued sin. And although it may be condemned by those who, making their *own* feelings, tastes, and temperaments their fallacious standard, would have been equally loud in their complaints against, and bitter in their censure of prophets and apostles; yet we fear not, taking the *SCRIPTURES* for the test of courtesy, of its suffering in this respect, unless it be in company with such as LUTHER, KNOX, WHITFIELD, and other worthies, who have not feared to face a frowning world. The courtesy to which it lays claim is that of sound and logical arguments, encased in kind and Christian language.

IS IT INSTRUCTIVE?—It has aimed to elicit thought, to communicate valuable information, and to impart such mental aliment as the wants of its readers have required. Its pages have not been filled with the crude, ill-digested, half-formed thoughts of those whose opinions were in a transition state. It has said to such: "Wait till your own opinions are formed and settled, and then you can have an opportunity of being heard." Its columns have drawn largely from the most instructive writings of the best living writers, on all questions pertaining to our faith and duty. It has given a vast fund of valuable original and selected matters, such as its friends would not be ashamed of, if they were compelled to continue in the present state a thousand years. And thousands have acknowledged themselves instructed by the perusal of its pages.

HAS IT BENEVOLENCE?—Is it conducted for a selfish end? or for the benefit of mankind? Does it extend the helping hand to those in its power to assist? or does it restrict its assistance to itself? Does it love those only who love it? or do its good wishes extend to all of every name and clime? These are questions to be answered, in deciding this question. It has aided to extend a knowledge of the coming King to the ends of the earth, has been scattered broadcast according to its means, like the leaves of the forest, has not hesitated to incur debts, and to assume res-

pensibilities, whenever by so doing it has seen the means of accomplishing good; and has endeavored to excite a benevolent regard for those perishing at home and in distant regions.

HAS IT ENERGY?—As its conductors and contributors have felt, so have they spoken. They have not sought for smooth and honied words to please the ear, but have done with their might according to the light which has dawned on their pathway. Avoiding all extremes of action and rash and injudicious measures, all the powers of the *Herald* have been nerved to fulfil its mission, in obedience to the dictates of light and love.

If the *Herald* has these qualities, of which its readers will judge, is it not reasonable to conclude that an increasing number of interested supporters will hail its weekly visits as that of "my paper?" And may we not confidently ask for the kind offices of our tried and trusting friends in extending its circulation? To do this, let each first renew his own subscription, paying promptly in *advance*, according to our terms; and then let him interest his friends and neighbors in its perusal. On our part, we intend to spare no labor or expense to render the *Herald* worthy of an increased support. By its circulation, we hope to accomplish good. The greater that circulation is extended, the more good we shall accomplish. No paper can long continue without prompt and energetic action on the part of its patrons. Those who are really interested in a periodical, can easily interest others. Some of our friends are doing much for us in this respect. If their number was greatly enlarged, much more might be accomplished. As the human body needs a constant supply of nutriment to replace the particles which are continually passing off through the wastes of the system, so do we need a constant accession of new subscribers to supply the places of those made vacant by deaths, removals, change of circumstances, fluctuations of opinion, and other causes, which are continually making inroads in the subscription list of every periodical. While a constant new supply is needed to preserve a healthy action, a still larger supply is requisite to increase its growth. We aim not only at continued usefulness, but wish greatly to increase it. It is for the friends of the *Herald* to decide how far our wishes shall be complied with.

### The Phenomena of Dreams.

Dreams are commonly the result of the activity of the mental organs, while the outer senses are locked in sleep. They are usually the re-embodiment of thoughts which have at some previous time occupied the mind—sometimes heterogeneously mingled together; and sometimes assuming system and regularity. Ignorant people consider dreams ominous of good or evil, according to their nature; and are consoled or terrified by the shapes their mental fancies assume in the state of sleep. As almost all dreams can be accounted for by natural causes, to regard them as omens, or prophetic, is to disregard the nature of the human mind and the philosophy of its operations during sleep. While they are the results of natural causes, still the *SCRIPTURES* testify that God often came to his servants in dreams, and through their instrumentality communicated his pleasure. Since the completion of the canon of Revelation, we are not to look for such manifestations; and yet it cannot be denied that there may be, on rare occasions, circumstances occurring in dreams which are actually subsequently verified. But for one dream which turns out to be true, thousands prove to be false. It is only where there is some striking peculiarity in a dream that any notice should be taken of it. The generality of them should be regarded as vagaries, and be speedily forgotten.

There have been striking coincidences between dreams and the reality, which it is difficult to account for by natural causes. All readers of the history of the Reformation remember the account of the remarkable dream which FREDERICK, the Elector of Saxony, and protector of LUTHER, had respecting LUTHER's theses. In the Elector's dream, the monk appeared writing upon the door of the palace chapel with a pen that was so long, that its feather end reached to Rome, and shook off the Pope's triple crown. The cardinals and princes hastened to support the crown, and tried in vain to break the pen. But, as if made of iron, it would not break. And whilst they stood wondering at its strength, from the monk's pen issued a host of other pens. This dream of the Elector was wonderfully verified in the subsequent history of the Reformation. A subject of such magnitude would be an appropriate one to be fore-shown to a child of God. But other dreams, equally harmonizing with the verity, are of a nature so relatively insignificant, that we cannot suppose a message from heaven could be received respecting them. So that while we cannot explain their phenomena, we should rather attribute all such to some unknown natural causes, than to admit their inspiration.

A young lady in Ross-shire, Eng., engaged to an officer in the army of Sir JOHN MOORE, in the Peninsular war, felt a conviction when she last parted with

him that they had parted forever. She became gloomy, to dispel which every means was resorted to in vain. One night she fell asleep, and imagined that the object of her regard came to her bedside, drew aside the curtains, and, with a look of mildness, showed her a wound in his breast, and informed her that he had been slain in battle, desiring her not to take his death too seriously to heart. She desired her parents to note down the day of the month on which this happened, expressing her entire conviction that it would prove true. She herself wasted away and died in a few days; but her anticipation was correct; for shortly after, intelligence was received that the young officer was slain at the battle of Corunna, which was fought on the very day on the night of which she had the vision.

ROBERT MACNISH, author of the *Philosophy of Sleep*, a "Member of the Faculty of Physicians and Surgeons of Glasgow," relates that, being in Caithness, he dreamed that a relative of his three hundred miles distant, had suddenly died; and he awoke in a fright. Writing home the same day, he mentioned the circumstance half-jocosely, being afraid to speak of it seriously, lest they should laugh at him. Three days after sending his letter, he was astonished to receive one from home, written the day subsequent to his, and before it had been received, informing him of the death of his friend in a fit of apoplexy, on the very day of his dream.

Lady FANSHAW relates in her memoirs, that three months after her birth, her mother, being very sick of a fever, became, to all outward appearance, dead, was laid out, and thus remained two days and a night, after which she unexpectedly revived, and said she had been in great quiet, but in a place she could neither distinguish nor describe; and there only felt oppressed because she had been obliged to leave her little girl. "Suddenly," said she to Dr. HOWLSWORTH, her physician, "I saw two by me clothed in long white garments, and methought I fell down upon my face in the dust; and they asked why I was so troubled in so great happiness! I replied, 'O let me have the same grant given to HEZEKIAH, that I may live fifteen years, to see my daughter a woman;' to which they answered, 'It is done;' and then at that instant I awoke out of my trance." And Dr. HOWLSWORTH "did there affirm, that the day she died was just fifteen years from that time."

During the bombardment of Newark-upon-Trent, by OLIVER CROMWELL's forces, Alderman CLAY dreamed three successive nights that his house took fire and was burned, which so affected him that he and his family removed from it to another. In a few days after it was burned by the besiegers. To commemorate their preservation he by will, dated Dec. 11th, 1694, gave £200, one half of the interest of which was to be given to the victor yearly for preaching an annual sermon, and the other half to be annually distributed in penny loaves, by the Mayor, to any who chose to apply.

Dr. ABERCROMBIE (*Inquiries Concerning the Intellectual Powers*, p. 283,) relates a case of a man on whom an operation was appointed to be performed for an "aneurism of the popliteal artery." Two days before the time appointed, the man's wife had a dream that the disease was cured, and no operation necessary. "On examining the case in the morning, the gentleman was astonished to find that the pulsation had entirely ceased; and, in short, this turned out to be a spontaneous cure"—a very rare occurrence.

Mr. COMBE, the phrenologist, mentions the case of one SCOTT, who was executed in 1823 at Tedbury for murder. Some years previous to this event he had dreamed that he had committed a murder, and was greatly impressed by it, frequently referring to it. His having thus dreamed, and continually dwelling on it, was doubtless a cause of his committing the crime. He should have banished the idea from his mind.

Sir WALTER SCOTT mentions the case of a Mr. R—, of Bowland, who had a landed property in the Vale of Gala. He was prosecuted for a large sum, said to be due on the lands, which he was confident his father had settled for. After a diligent search he could find no trace of any papers showing payment, and determined to go to Edinburgh and compromise the matter in the best way he could. The night before his intended journey he dreamed that his father, who had been dead many years, appeared, and told him that "the papers relating to the transaction are in the hands of Mr. —, an attorney, now residing at Inveresk, near Edinburgh." His father added, that as it was the only business that attorney had ever done for him, he might have forgotten it, but would remember it in connection with his paying him a Portuguese piece of gold, for which they could not get change, and had to drink the balance out at the tavern. Mr. R— awoke in the morning, and instead of going directly to Edinburgh, went to Inveresk, where he found the attorney mentioned in the dream, a very old man. Without mentioning his dream, he inquired respecting the business transacted for his father. At first the old gentleman could not



recall the circumstance; but on mention of the Portuguese gold piece the whole returned to his memory; he searched and found the papers necessary to gain the cause he was on the verge of losing.

In BLACKWOOD'S *Edinburgh Magazine* (vol. xix., p. 73) is related the case of a Mrs. GRIFFITHS, who, the night previous to the sailing of a fishing party—of which a nephew was to compose one—screamed out in her sleep, "The boat is sinking! save, O, save them!" Her husband awoke her, and said, "Were you uneasy about the fishing party?" "O no," said she, "I had not once thought of it!" She then composed herself to sleep again, and in about an hour cried out in a dreadful fright, "I see the boat is going down!" Her husband again awoke her, and she said: "It has been owing to the other dream I had; for I feel no uneasiness about it." After some time they both fell asleep, and soon, in the most extreme agony, she again screamed, "They are gone—the boat is sunk!" Her husband again awoke her, and she arose, threw on her wrapping-gown, went to the room of her nephew, and persuaded him to abandon the excursion. The morning was beautiful, and the rest of the party sailed; but at 3 o'clock a storm arose and upset the boat, and all on board perished.

All are familiar with the dream of BRUTUS, in which the spectre of JULIUS CÆSAR appeared to him, and declared it would meet him at Philippi; with its subsequent verification.

Instances like these might be greatly multiplied; but the foregoing well-authenticated cases establish a sufficient number of facts to demonstrate that dreams are sometimes subsequently verified. What connection exists between the dream and its reality, by what means the coming event casts its shadow before on the mind, we have no means of explaining. Our object is accomplished in showing that such facts exist. Their particular explanation we leave to those better versed in the philosophy of the human mind.

## Lecture on Chronology.

BY S. BLISS.

(Published by vote of the Class for Mutual Improvement, before which it was delivered, Jan. 7th.)

CHRONOLOGY, from χρόνος, time, and λογος, discourse, signifies "the computation of times."

It is the science of establishing historical dates.

"Without Chronology," says Dr. HALE—"the most accurate modern chronologist"—"History would lose its most valuable characters of truth and consistency, and scarcely rise above the level of romance." And TATIAN, an ancient chronologist, has observed, that "with those to whom the computation of the times is unconnected, not even the facts of history can be verified."

"Chronology and Geography are the eyes of history." The simple record of events, without dates or location, can give but little interest to the intellectual reader. The student of history must extend back his imagination to the periods of the world in which have respectively occurred the events of past ages, and feel familiar with the places of their occurrence, or he will be unable to realize their relative importance, perceive their relation to each other, or understand the influence which those of each age have exerted over subsequent ages. The chronology of events is so necessary to the verity of history, extending as it does through its every department, that it is also called "the soul of history." To execute correctly its functions in its two offices, it needs to be accurate. Otherwise those who look through this "eye" down the long vista of past ages, will see through a glass darkly; and this "soul" will lose its spiritual and life-giving power.

Time is measured by motion. The swing of a clock pendulum marks seconds. The revolutions of the earth mark days and years.

The earliest measure of time is the *Day*. Its duration is strikingly indicated by the marked contrast and succession of light and darkness. Being a natural division of time, it is very simple, and is convenient for the chronology of events within a limited period. For those extending through a long period, the number of days involved requires that a larger division of time be substituted.

Hence we have the *Week*, another primeval measure. This is not a natural measure of time, as some astronomers and chronologists have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation—six days of labor and one of rest being wisely appointed for man's physical and spiritual well being.

The *Month* is a natural measure of time, derived from the revolution of the moon. The periodical changes in its appearance naturally suggested their duration, as an easy division of time. In the earlier computation by months, thirty days were reckoned to a month by the Babylonians, Egyptians, Persians, and Grecians. CLEOBULUS, one of the seven sages, put forth a riddle representing the year as divided into twelve months, of thirty days and nights each:—

"The father is one; the sons twelve; to each be-

long thirty daughters; half of them white, the other black: and though immortal, yet they perish all."

In the deluge, NOAH counted five months equivalent to one hundred and fifty days. At a subsequent period it was found that the length of a lunation was about twenty-nine and one-half days; and to avoid a fraction, they counted the months alternately twenty-nine and thirty days.

The most convenient division of time is the *Year*. Previous to the deluge, and for a long time after, it was reckoned at three hundred and sixty days. As the sun returns annually to the same point in the heavens, it could not fail to be noticed as a natural measurement of time. The Egyptians attributed its discovery to the Phœnician, HERMES,—a diligent observer of the rising and setting of the stars; but it evidently was in use before the deluge.

In process of time it was found that the primeval year of three hundred and sixty days was shorter than the tropical year: and five additional days were intercalated to harmonize the observance of festivals with their appropriate seasons. It was subsequently found that the solar year exceeded three hundred and sixty-five days, by about six hours, or a quarter of a day.

In the time of JULIUS CÆSAR, owing to the irregularity with which the additional days had been intercalated, the vernal equinox, instead of falling on the 23d of March, was dated near the middle of May. To remedy this, CÆSAR formed a preparatory year of fifteen months, or four hundred and forty-five days,—called the year of confusion. It began Oct. 3d, B.C. 46, so that the first reformed year following commenced Jan. 1st, B.C. 45. To compensate for the additional fraction of a day, he inserted a whole day every fourth year.

More accurate astronomical observations at length demonstrated that the true solar year was three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds—eleven minutes and three seconds less than the time reckoned, or one day in every one hundred and thirty years; so that in A.D. 1582 the vernal equinox was found to be on the 11th of March, having fallen back ten days. To remedy this, POPE GREGORY XIII. left out ten days in October, calling the 5th the 15th of that month,—making another "year of confusion." To prevent a repetition of this error, GREGORY decreed that three days should be omitted in every four centuries, or that that number of years which would otherwise be Bissextile, should be reckoned as common years. This makes our year sufficiently exact for all practical purposes. Perfect accuracy, however, would require that another day be omitted in each six thousand years; and one day more at the end of one hundred and forty-four thousand.

Another convenient mode of marking time is by *Cycles*,—a recurring period of years. The oldest and most celebrated is,—

### THE CYCLE OF THE MOON.

The lunar year of twelve moons being eleven days shorter than the solar year, to preserve a correspondence between them it was necessary once in about three years to intercalate a month, to fill up the deficiency. METON, a celebrated astronomer, B.C. 430, discovered that an intercalation of seven lunations in nineteen lunar years, made them correspond very nearly to nineteen solar years, varying a day only once in three hundred and twelve years. His discovery was inscribed by the Greeks on a marble pillar, in letters of gold. Hence the current years of his cycle are called the "Golden Number."

S.	M.	T.	W.	T.	F.	S.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

### THE CYCLE OF THE SUN.

If there were just fifty-two weeks in a year, each year would invariably commence on the same day of the week. As a common year consists of fifty-two weeks and one day, if all the years were thus constituted, when a given year commences on Sunday, the second year would commence on Monday, the third on Tuesday, the seventh on Saturday, and the eighth on Sunday again—bringing the commencement of the year on a given day of the week once in a cycle of seven years. As this order is interrupted once in every four years by the Bissextile, which has two days over even weeks, if the third year commenced on Tuesday, the fourth year would commence on Thursday, the seventh on Sunday, the eighth on Tuesday, the eleventh on Friday, the twelfth on Sunday again, and the eighteenth on Sunday. There would not be another year commencing on Sunday until the twenty-ninth, which would be the first of another series of years, commencing on days of the week in the same order as the foregoing. A cycle, then, of four times seven, or twenty-eight years, brings a recurrence of years commencing on days of the week in the following order:—

This is sometimes called the cycle of the *Dominical*, or *Sunday letter*. On whatever day of the week the first day of any year falls, that day of the week is indicated by the letter A, the succeeding day by B,

and so on to the first Sunday; and the letter that falls on that day is the Dominical, or Sunday letter, for the year, excepting in the Bissextile. In that year, as one day is added to the month of February, if A is the Dominical for the first two months, A would be for the last ten, and then C for the next year. But with common years, if A is the Dominical letter for the first, A would be for the second. The first seven letters of the alphabet are called the Dominical letters, and succeed each other—one in each common year, and two in each Bissextile—five times during the solar cycle of twenty-eight years, when they again commence and succeed each other in the following order:—

A	B	C	D	E	F	G
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

The present year is the eleventh in this cycle; commencing on Tuesday, F is the letter which falls on Sunday, and is the Dominical letter for the year.

### THE CYCLE OF INDICION.

This was a cycle of fifteen years, used only by the Romans for appointing the times of certain public taxes, established by CONSTANTINE A. D. 312, in the place of the heathen Olympiads.—(To be continued.)

TO AGENTS AND CORRESPONDENTS.—1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed *Order*, and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, *For the Herald*. The writing should not be crowded, nor the lines be too near together.—When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected or illogical sentences omitted.

4. Everything of a private nature should be headed private.

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE USE OF WORDS.—JOB (19:25, 26,) exclaims: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." A correspondent, referring to this, understands that JOB expected his body would be destroyed by "skin-worms." This is not JOB's idea. Satan had smitten him with sore boils, from the sole of his foot to his crown; and he took a broken piece of earthen ware to scrape himself with, and sat down among the ashes. He was so deformed that his friends knew him not. Being thus covered with sores, his skin had nearly or quite perished; and referring to this, he exclaims, "Though, after my skin is all wasted away, worms destroy this body, yet I know that I shall see God in the flesh!"

Mistakes of this kind are frequently made. A Mayor of the city of Hartford argued in a public meeting a few years since, that the SAVIOUR did not change water into wine; for, said he, is it not expressly stated (Jno. 4:46) that in Cana of Galilee "he made the water-wine"—not wine, said he, but "water-wine." A clergyman in reply remarked that he had made a mistake similar to that of the man, who, preaching from 2 Pet. 1:10,—"Wherefore the rather, brethren, give diligence to make your calling and election sure,"—exhorted his hearers to imitate the example of "the rather brethren." A preacher, taking for his text Psa. 87:6,—"The LORD shall count when he writeth up his people," &c.,—compared the church to a dilapidated building which God would one day right up. But the most singular idea of all we have ever seen is the suggestion that the leaven, hid in three measures of meal, was the eleven apostles. Such mistakes are owing to a want of carefulness in studying the signification and use of words.

BRO. WEETHEE writes us: "A revival commenced soon after my arrival at New York. I have delivered nineteen discourses, to houses now crowded, and daily increasing in interest. Persons are being converted every day, and backsliders reclaimed. Between twenty and thirty have found comfort, and on last evening

(Jan. 27th) there were between thirty and forty anxious. Many also found the SAVIOUR, and were rejoicing. I often think of the Boston congregation, and desire their prayers, and wish to be with them; but will they not excuse my absence for a time?"

CONFERENCE AT BUFFALO, N. Y.—There is to be a Conference of Adventists in Buffalo, in the chapel on Delaware-street, to commence Feb. 14th, and continue over the Sabbath. The brethren at Lockport, Lewiston, Chataugua, and Cattaraugus counties, and all places in the vicinity, are affectionately invited to attend. The object of the meeting will be, not only to aid the cause in Buffalo; but to unite in such measures as will ensure a co-operation in effectually proclaiming more generally in that region the truth of the speedy coming of the Lord in his kingdom. Brethren will furnish homes for strangers, and do all they can to aid the ministers. May the Lord be with our brethren, and bless their labors in the noble work.

TO CORRESPONDENTS.—E. C.—We have no new arguments on those points—have nothing to add to those presented in MILLER'S *Lectures* and LITON'S *Prophecy Exposition*.

E. A. D.—The church of Rome was one of the primitive churches, as were various others. But having departed from its ancient doctrines and practices, and usurped dominion over other churches, it has ceased to be what it then was.

DR. N. S.—We thank you for your faithful administration.

E. BURNHAM—You are requested to visit Franklin, N. H., at your earliest opportunity. Bro. D. T. TAYLOR wishes you or Bro. I. H. SHIPMAN to spend a Sabbath or two in Champlain before you return from Canada East. If one of you can visit that place this winter, either at the conferences or at any other time, he wishes you to drop a line immediately to Bro. E. BRISBIN, Champlain.

AGENTS FOR THE "HERALD."—We are greatly obliged to our agents for the deep interest they feel in the circulation of the *Herald*. We are always glad to hear directly from each of our subscribers, but it is well in every place to have some one who feels an interest, and is prompt and trustworthy, to act as an agent, and look after those who are neglectful. Will brethren see to this!

THE next meeting of the Class for Mutual Improvement will be on the first Monday and Tuesday in February. Lectures on various subjects by different brethren. Ministering and lay brethren, and any interested from any denomination, are invited to attend.

WE have so repeatedly informed those who are unable to pay for the *Herald*, that they need not discontinue for that reason, that when any order it stopped, and give that reason, we are forced to think there is some other reason, and stop accordingly.

ELDER J. W. BONHAM.—We had a cheering letter from this brother by the last steamer. He was in the vicinity of Liverpool. As he is mostly breaking new ground, he hardly gets enough to pay expenses. He wants books and tracts. We shall send him a box by the next boat. Let those interested reader what aid they can for this object.

NEW TRACTS.—Tracts on Prophecy, No. 12, entitled, *The Saviour Nigh*, will be out in a few weeks. Tracts on Prophecy, No. 13—*The True Israel*.—*The Promises to ABRAHAM. Who are the Israel to whom the Promises are made?* This will be out in about a month.

POCKET EDITION OF THE HYMNS OF THE NEW HARP.—This work is in progress, and will be out as soon as practicable. It will be compressed into as small a form as possible, though the same sized type will be used, that all may be able to read it without difficulty.

BEGINNING OF THE VOLUME.—Now is the time to subscribe. Begin with the volume. Don't lose one of Bro. WEETHEE'S lectures. They will be given in every number through this volume, and will be worth far more than the subscription of the paper.

BRO. FITCH.—We thank our friends for their liberality in aid of suitable grave-stones for the resting-place of our departed brother. The note in another column from our unknown friend is duly appreciated.

ERRATA.—In the second line of Note 1, on Mr. MILLER'S *Dream* (on p. 3 of the *Herald*), we are made to say, "we were struck," &c. It should be, "he was struck," &c.

BRO. L. P. JUDSON has arrived in this city, and will preach in Chardon-street Chapel the first and second Sundays in February. He will tarry in this region for a time to help us.

THE *Vocalist*.—Our readers are becoming well acquainted with this work. Those who are not, are referred to an advertisement of the publishers in another column. It can be obtained at this office.

CAMDEN, ME.—We thank Bro. B. E. MANSFIELD for the interest he has taken in the *Herald*. Will he still act as agent?

MR. MILLER'S LIKENESS.—A superior lithograph. We have reduced the price to 25 cts.



## CORRESPONDENCE.



## THE GOSPEL.

BY F. G. BROWN.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

What is the Gospel? This is an important practical inquiry, especially at a time like this, when there are so many systems, truths, and doctrines, so denominated, put forth to the world as the gospel, or as branches of the gospel; it is important to settle this question, also, from the fact, that salvation depends upon a knowledge and belief of the gospel; and from the fearful threatening of the text against any one who shall preach "another gospel."

A very general opinion among a large class of professing Christians is, that the gospel is little more than the doctrines of repentance towards God, and faith in the Lord Jesus Christ. On the other hand, there are others, equally as pious, perhaps, who speak and act as though the gospel relates almost exclusively to the immortal state,—to the future visible, glorious kingdom of God. It may appear in the course of this examination, that both classes need to have their views of gospel truth expanded.

What, therefore, is the gospel? *Εὐαγγέλιον*—i.e., good news—glad tidings; as a verb, to bring glad tidings, to announce as glad tidings, to declare as matter of joy. In the writings of Paul particularly, it is a term of very general signification.

The gospel is of very ancient origin; and there has never been but one gospel; that which was introduced by Christ was not a substitute for a system which had become too antiquated or ineffectual for the uses of man; it was substantially the same as from the beginning. It will be necessary for us to be reminded that the gospel was preached by the prophets. When John was born, his father, Zacharias, being filled with the Holy Ghost, blessed God, and said, "He hath raised up an horn of salvation, in the house of David, as he spake by the mouth of his holy prophets, which have been since the world began."—Luke 1:70. Paul was separated unto the gospel of God which he had promised afore by his prophets in the holy Scriptures. (Rom. 1:2.) "The righteousness of God without the law is manifested," he says, "being witnessed by the law and the prophets." (3:21.) "The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you," is the testimony of Peter. (1 Pet. 1:10.) And the Revelation which was made to John contains this clause: "In the days of the voice of the seventh angel." (10:7.)

I repeat, the gospel is of the earliest date. We may observe, more specially to whom the gospel was preached. It has been generally admitted, that the germ of the gospel was embodied in the announcement to our first parents relative to the bruising of the serpent. That it was preached to Abel, Enoch, Noah, Abraham, and other worthies, is evident from the testimony of the writer to the Hebrews: "These all died in faith, not having received the promise, but having seen them afar off." (11:13.) The context shows that these promises respected a "better" and a "heavenly country." This gospel was also preached to Abraham, to his descendants, and to the heathen or Gentile world. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8.) "Let us therefore fear, for unto us was the gospel preached, as well as unto them." (Heb. 4:1.) "For this cause was the gospel preached to them that are dead," says Peter. (1 Pet. 4:6.) And again, (3:19,) "By which also he [Christ] went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."

That the gospel has not changed, and that it is made available in the same way as it was to Abraham, is clear from the passage—"So then they which be of faith are blessed with faithful Abraham." But while it has never changed, there were going on for four thousand years new and additional developments of it; the main feature of the gospel to Abraham, for example, was the great multiplication of his seed, and their and his inheritance of the land of Canaan, the latter part of which promise, inasmuch as it has not been fulfilled, for Abraham was under the necessity of buying a burial-place in that land, can only be fulfilled to him, and to his seed by faith, at the resurrection of the dead. And so it might be added, the Mosaic rites and institutions were other phases and eliminations of the gospel. Not another gospel; though there may seem a wide difference between them and the announcement made to the first pair; no more another gospel than the stalk is another thing from the infant blade. It is to this very gradual unfolding of the gospel system to which I still desire your very careful attention.

Under the "New Dispensation," John is the first preacher; his father foretells his relation to the Messiah:—"he shall prepare his way by giving knowledge of salvation unto the people, by the remission of their sins, and to give light to them that sit in darkness." (Luke 1:77.) According to Matthew, (3:2,) the burden of his preaching was "repentance," accompanied with the motive of the kingdom of heaven at hand; and the administration of the baptism of repentance, for (unto) the remission of sins. The very doctrine which was now needed previous to the appearance of Christ, and where the Jews had come so generally to suppose that a mere blood relationship to Abraham was enough to secure for them God's favor, and they had overlooked the spiritual import of their sacrifices and worship. From the first part of the 10th chapter of the Acts, it appears that the preaching and the baptism administered by John was to some but partial, still preparatory and introductory to Christ; he preached that the people should believe on him which should come after him, that is, on

Christ. Accordingly they did not all receive the privileges, which gospel believers did afterwards; so feeble were their conceptions from the limited teachings of John, that some of them had neither heard of, nor received the Holy Ghost; but on further instruction from Paul, were re-baptized, and received miraculous gifts through the baptism of the Holy Ghost.

The angel which bore to the shepherds good tidings of great joy—the birth of Jesus—truly preached the gospel. (Luke 2:9.) Hence the incarnation of Christ is a proper theme for discourse.

Our Lord himself was emphatically a preacher of the gospel. At the very commencement of his ministry he enters the synagogue, and turning to the prophecy of Isaiah, applies it to himself,—the substance of which is, that he should be anointed to preach, heal, and deliver the captives. (Luke 4:18.) This we find him doing literally and spiritually.—(Matt. 4:23.) With him, as with John, it is repentance and belief of the gospel, because the kingdom of heaven is at hand: "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke 8:1.) Let not this repetition of a "kingdom" be overlooked. In Matt. 24:14, he says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To some minds it may seem strange that after the death of Christ the kingdom at hand is no longer announced in connection, or as a motive to repentance. This may be accounted for in two ways,—first, by supposing that by his death and resurrection the kingdom of grace was now publicly introduced and established; or second, by supposing that the benefits of the kingdom of grace were now no longer open to the Jews as a body, and the kingdom of glory, through their rejection of it and its King, was no longer "at hand"—ready immediately to be introduced. "Therefore the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.) We have no authority, however, for this fact, to rob the gospel of its kingdom. Reference, we think, is made to the same in the prayer taught the disciples—"Thy kingdom come," arrive, reach us, not progress—the kingdom of glory.

Turn to the preaching of the apostles; observe first their commission: they were delegated with the same message of their Lord—the proximity of the kingdom of heaven, repentance, faith, baptism, and qualified with miraculous power; the sphere of their labors was restricted exclusively to "the house of Israel;" but after his death, and when on the point of his ascension, they were commanded to preach the gospel to every creature in "all the world."

Of like character was the commission of the seventy. Before proceeding farther, it may be well to remark, that the death and resurrection of Christ must necessarily furnish these preachers with other duties—other topics of discourse, as a new phase in the gospel. They were now called upon to be "witnesses" of his resurrection. In the selection of an apostle who should take the place of Judas in the apostolic college, it was necessary that he should be one who had been "a witness" with them of the resurrection of the Lord Jesus. For the full execution of this work unto the uttermost part of earth, they were qualified by the descent of the Holy Ghost on the day of Pentecost, agreeable to their Master's promise, where with great power gave the apostles "witness" of the resurrection of the Lord Jesus; and "great grace was upon them all."—Acts 4:33. What a wide field was now open before them—proving Christ to be the Son of God from the prophets, and establishing better than ever, from the very events which had transpired since the moment of Christ's betrayal and condemnation, that he was the Messiah.

For a more definite knowledge of the character of apostolic and primitive preaching, we will take several cases. So far as we are made acquainted with Philip's preaching, it was Christ and the kingdom of God; his sermon to the eunuch was an exposition of prophecy relating to the humiliation and suffering of Christ.

The brief history which we have of the preaching of Stephen is brought to light when he is permitted to answer to the charge of blaspheming, on which occasion he proves that Moses witnessed of Christ; that outward ceremonies were designed to last only for a time, and reprehends their rebellion and murdering of Christ.

All that we know of the preaching of Ananias is, that he put his hands on Saul and said, "Brother Saul, the Lord (even Jesus) that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) What a simple duty! what a brief sermon! but it was all that the occasion demanded; Saul was a convicted sinner, and now needed only the agency of Ananias for his complete conversion, reception of the Holy Ghost, and qualification for the apostleship. A discourse somewhat similar for brevity is furnished us in the case of the jailor—"Believe on the Lord Jesus Christ, and thou shalt be saved." This message contained precisely the instruction the inquirer needed; it was "meat in due season," a "word fitly spoken." How irrelevant, in either of these cases, would have been an effort to prove, what under other circumstances might have been necessary, that Jesus Christ was the Messiah. A useful hint to all ministers to know, and then preach, just the truths needed at the time by those to whom they preach.

A glance at the preaching of the apostle Peter, as presented in the 2d and 3d chapters of the Acts, exhibits him in an effort to prove that Christ was risen from the dead; and had ascended up into heaven, and as the result of which, the apostles and disciples were not drunk, as they had been charged, but spake under the power of the Holy Ghost sent down upon them by their ascended Lord; then follows the usual doctrines—repentance, faith, baptism. In the 3d chapter he charges them with a denial and murder of Christ, and exhorts them to repentance against the "times of the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." Here we see many grand truths combined in one discourse; first, the harmonic testimony of all the prophets in relation to one truth—the restitution at the final appearing of Jesus; second,

a bold avowal of the depravity and guilt of his hearers in denying and murdering Christ; and third, the duty which such conduct imperiously demanded of them—repentance. His first epistle consists of exhortations to holiness, and various duties of a civil, social, and religious nature. His second epistle is mainly on false teachers and their punishment, together with a reply to scoffers, in which he asserts the certainty of the second coming of Christ, the conflagration of this earth, and its substitution by a new heavens and a new earth.

In Acts 20th, Paul the apostle, having assembled the elders of the church at Miletum, reviews his labors in Asia, in which he declares that both publicly and privately he had testified "both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "And now behold I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more." When arraigned before the council at which the High Priest Ananias presided, his defence was, "Of the hope and resurrection of the dead I am called in question." (23:6.) It was for preaching these doctrines that he regarded himself as now about to be tried.—And when this case was transferred for adjudication to the procurator Felix, he again puts the charge on the ground of believing and preaching all things which are written in the law and in the prophets, having hope towards God, which they also allow, that there shall be a resurrection of the dead, both of the just and the unjust. The main difference between him and his accusers was, that while they only allowed, or professionally recognized, this doctrine, Paul heartily believed it, and published it; the one was ashamed to preach one of the prominent tenets of their professed faith, while the other gloried in its publication.

When brought before Agrippa again, it was "for the hope of the promise made unto our fathers."—"Why should it be thought a thing incredible with you that God should raise the dead?" "The prophets and Moses" saw that "Christ should suffer, and that he should be the first that should rise from the dead."—26:23. During his two years' sojourn in his own hired house in Rome, he preached the kingdom of God, the hope of Israel, and taught concerning the Lord Jesus Christ.—28:31. "Christ died for our sins, was buried, and rose again, according to the Scriptures."—1 Cor. 15. And again: "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel."—2 Tim. 2:8. His lengthy discourse on the saints' resurrection will not be forgotten in this connection.—Doubtless the apostle saw that the invasion of the doctrine of Christ's resurrection necessarily involved that of the resurrection of all men, and that the same rules of mysticism, philosophy, or infidelity, which would dispose of this doctrine, might undermine the whole Christian system, and make it little better than a succession of shadows. The resurrection of the dead was just as credible to him whether worms, the fish of the sea, or the slow-dissolving process of nature reduced the body to dust; yea, though that body had in the meantime become incorporated with thousands of other substances, and no human eye could anywhere trace a particle of it, still the power that could speak it into life again, when skin, and sinews, and bones were gathered together, could as easily call together from the four winds particle by particle till not one was wanting to make the same identical man.—(To be continued.)

## THE SPIRIT OF CHRIST.

BY A. SHERWIN.

"Now if any man have not the spirit of Christ, he is none of his." (Romans 8:9.) The spirit of Christ here spoken of, no doubt is to be understood in the same sense as the phrase used in the connection, "the Spirit of God." It is the spirit which Christ gives, or imparts to those who obey him. This dwelling in us, will produce the appropriate effects of his influence—the temper—the disposition—the mind which was in Jesus Christ. The fruits of the Spirit being manifest, are an evidence that it dwells in us, and consequently we are Christ's. Paul in his letter to the Galatians (5:22, 23) has given the fruits of the Spirit, which are these—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Love is mentioned first by the apostle, because most important. Love to God—to the children of God—and to all men. Peter, in speaking of brotherly love, says: Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. Again he says: Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. On this subject the apostle John is plain and pointed. He says: He that saith he is in the light and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer. Beloved, let us love one another: for love is of God. If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loveth his brother also.

Paul teaches us to let brotherly love continue. To the church at Corinth he thus writes: Though I speak with the tongues of men and of angels, and have not charity, (or love) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. And now abideth faith, hope, charity, these three: but the greatest of these is charity. The same apostle instructed the Thessalonians to increase, and abound in this heavenly virtue.

The Saviour, both by precept and example, enforced the same truth. He having loved his own, loved them unto the end. He gave his disciples a new

commandment, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. If we thus love the brethren, it is evidence that we are Christ's. In connection with this love to each other as brethren, will be a manifestation of love to all men—even to our enemies. Paul, in his first letter to the Thessalonians, taught them to abound in love towards all men,—their charity was not to be confined to their brethren. Our Lord, in his sermon on the Mount, gave his followers this command—Love your enemies. This is something more than simply resolving that we will not hurt, or cheat, any one—or that we will be honest. We must love our enemies, and pray for those who persecute us. This temper of heart the Holy Spirit will work in us, if we possess it.

Another fruit of the Spirit is joy. Joy in God, and in Christ—joy in faith. (1 Peter 1:8.) Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unpeakable. Joy in hope. Rom. 5:2: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—PEACE is also the effect of the workings of the Spirit of God upon the heart. Peace with God through the justification which is in Jesus Christ. Says the Saviour:—Peace I leave with you, my peace I give unto you. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. Blessed are the peacemakers: for they shall reign on the earth, with the Prince of peace. Long-suffering in affliction and trial, when persecuted and injured by others, is also an evidence that we are influenced by the Spirit. We are to suffer with long patience unto the coming of the Lord. Another effect which the spirit of Christ will produce on the heart, is—Gentleness. It is opposed to a harsh, crooked, sour temper. An unruffled, mild disposition, and kindness will be manifested.

Goodness—Of Jesus it is said, he went about doing good. All therefore who have his spirit, will possess the same kind of benevolence, and open-heartedness; ready for every good word and work. The spirit of Christ abiding in us, will also work Faith, or fidelity in heart and life. The Christian, therefore, is one to be trusted. He will be faithful to his word and promises; honest and upright in his contracts—faithful everywhere. Where such fidelity does not exist, all pretensions to being under the influence of the Spirit are vain. Meekness will be exhibited in the lives of such as are Christ's. This was manifested by the Saviour, who when he was reviled, reviled not again, when he suffered, he threatened not. He bore with patience the injuries inflicted upon him. In the midst of the tumult and rage of his enemies, he was calm and unruffled; yea, he prayed for his foes, and meekly endured the cross. Temperance, says the apostle, is a fruit of the Spirit; hence those under his influence will govern themselves—their passions and appetites. Their motto is, "A moderate use of that which is good, and total abstinence from that which injures." Sobriety, or a governing of one's self, is produced by the agency of the Spirit of God. Against such there is no law. The law condemns sin and transgressors; but these are made free from the law of sin, and death, by the law of the spirit of life in Christ Jesus. The apostle affirms, that if any man have not the spirit of Christ, he is none of his. The way, therefore, to ascertain whether we have his spirit, is by an honest and prayerful inquiry, whether these fruits of the Spirit actually exist in our minds. If they do, we have clear evidence that we are Christ's. If not, all raptures, and visions, and fancied revelations, will prove mere delusions. Without these fruits, all confidence in our good estate is worthless.

The Scriptures speak much of the importance of our being Christ's. First, spiritual blessings, and the favor of God in the present life, we receive only through Christ. There is therefore now no condemnation to those which are in Christ Jesus. Christ is made of God to such wisdom, righteousness, sanctification, and redemption.

2d. A part in the first resurrection we obtain only through him, who is "the resurrection and the life." This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. (John 6:39.) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.—1 Thess. 4. Christ the first fruits, afterward they that are Christ's at his coming. 1 Cor. 15.)

3d. Only by being Christ's, can we be admitted to the blessings and privileges of the new creation. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Compare Numbers 14:21 with John 17:24.)

## LITERAL FULFILLMENT OF PROPHECY.

BY M. D. WELLCOME.

The great mass of teachers and people at the present day attach a spiritual meaning to prophecy, and thus deprive it of its force.

If we examine each portion of prophecy, the history of which is in the past, we find a literal fulfillment. Ought we not, then, to expect that those which have their accomplishment in the future will be fulfilled in like manner?

In speaking of the manner of the Saviour's birth, Matthew says that it was a fulfilment of Isaiah's prediction, that a virgin should conceive and bring forth a son.—Isa. 7:14. He was born in Bethlehem of Judah, and thus fulfilled the prophecy of Micah (5:2). The flight into Egypt fulfilled the prediction, "Out of Egypt have I called my son."—Hos. 11:1. The execution of Herod's cruel decree, that all the children in Bethlehem and its coasts who were two years old and under, should be slain, fulfilled a prophecy of Jeremiah (31:15). John's preaching in the wilderness had been foretold by Isaiah (40:3). The Saviour forbade those whom he healed to make it known, that it might be fulfilled which was spoken by Isaiah: "He shall not cry, nor lift up, nor cause his voice to



be heard in the street."—Chap. 42:1. His riding into Jerusalem upon a colt the foal of an ass, was to fulfil that which was spoken by Zechariah (9:9):—"Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." The Psalmist foretells his betrayal by one of his own disciples: "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."—Psa. 41:9. Zechariah saw that he would be betrayed for thirty pieces of silver, and says, "They weighed my price thirty pieces of silver."—Chap. 11:12. The purchase of the potter's field was a matter of prophecy, by the same prophet, and also the scattering of the disciples upon the betrayal of their Master: "Smiteth the shepherd, and the sheep shall be scattered." The giving Christ vinegar to drink mingled with gall fulfilled the prophecy of David: "They gave me gall for my meat, and in my thirst they gave me vinegar to drink."—Chap. 69:21. The nailing of his hands and feet to the cross fulfilled another scripture, which saith, "They pierced my hands and my feet."—Psa. 22:16. His crucifixion between two thieves was a fulfilment of the prediction, "He was numbered with the transgressors;" and his prayer—"Father, forgive them, for they know not what they do"—is foretold by the expression, "He made intercession for the transgressors."—Isa. 53:12. This chapter we find to be fulfilled according to the letter. When the Saviour was crucified, his raiment was divided among the soldiers, with the exception of his vesture, which was given by lot, being woven without seam. This was all done to fulfil a scripture which saith: "They parted my garments among them, and cast lots upon my vesture."—Psa. 22:18. Why did not the Roman soldiers break the legs of Christ? Because the scripture must be fulfilled which saith: "A bone of him shall not be broken."—Psa. 34:20. Why did that soldier so thoughtlessly, as it were, pierce the Saviour's side? Zechariah had said: "They shall look upon him whom they have pierced."—Chap. 12:10. Why did Joseph of Arimathea beg the body of Jesus, and lay it in his own new tomb? Because Isaiah had said, many years before, that his grave should be with the rich.—Chap. 53:9.

The resurrection of Christ was also a matter of prophecy, as well as his birth and crucifixion. Says David: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Psa. 16:10. Peter says that the prophet alluded to the resurrection of Christ. But, does prophecy end with his resurrection? No; it speaks of his ascension. Says the Psalmist: "Thou hast ascended on high, thou hast led captivity captive," or, "a multitude of captives," as the margin renders it.—Psa. 6:8. Paul, in his letter to the Ephesians, applies this prophecy to the ascension.—Eph. 4:8.

We have now referred to many of the scriptures which allude to Christ's first advent, and were they not sufficiently plain to convince the Jews who would take heed to them? Were they not left without excuse for their blindness? Did not the sixty-nine weeks of Daniel give them a sufficient clue to the time of his manifestation? If they had not, there would have been no Anna and Simeon waiting to receive him in the temple, neither would Jesus have condemned them as a nation, because they knew not the time of their visitation. But they probably confounded the prophecies relating to his second advent in glory and power with those referring to his humiliation—they looked for him to come as a temporal Prince, to rescue them from the Roman power, establish his kingdom in this world, and reign over subjects in flesh and blood. Thus, by their blindness they fulfilled the Scriptures in rejecting and crucifying him. "He came unto his own, and his own received him not." The Jewish church mistook the prophecies relative to Christ's first advent just as others now mistake in relation to those which relate to the second advent. The former were not more clearly stated than are the latter; and we "do well to take heed," as Peter tells us, "unto the sure word of prophecy, which is as a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." Like the mariner's chart, it will safely guide us over the rough sea of time, until we reach the destined port, if we but follow its directions. The shoals and the quicksands are all pointed out; the distance is measured; and one beacon light rapidly succeeds the other, as we near the haven, revealing to us clearly the position we occupy.

#### LETTER FROM M. H. CASE.

DEAR BRO. HIMES:—While I have read with deep interest your communications in the "Herald" relative to the last hours, death, and funeral of Father Miller, a feeling of sympathy for yourself has mingled largely with my grief for the departed. I have felt that if that man of God could speak to us from his coffin, he would say, "Weep not for me, but rather weep for those who are called to endure through-out the last great conflict; and especially for those who stand in the fore-front of the hottest battle." I think of Father Miller as a veteran soldier, who having fought manfully the battles of his King, and become worn, and weary, and covered with wounds, has been kindly invited to lay aside his armor, and repose awhile until the battle is ended, and the victory won, when, with all the valiant ones, he will join his glorious Leader, and share in his triumphs. I have ever hoped (and have often heard the same hope expressed by my brethren and sisters) that he would remain alive until the coming of the Lord—that the man who, under God, first led out the Advent hosts, would continue with them even until they entered the promised land. Such may have been the feelings of the children of Israel with regard to Moses. They might have said like this: "He led us out of Egypt, and has suffered with and for us these forty years in the wilderness, and shall he not be permitted to go over Jordan with us?" But God knew what was best for Moses and for Israel, and he knows what is best for his children now.

I feel that no word of encouragement that I could offer would better suit your case than the words spoken by the Lord to Joshua after the death of Moses: "Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is

with thee whithersoever thou goest."—Josh. 1:9. Be assured, my brother, that many hearts now beat with sympathy for you, and many prayers ascend to God that you may be sustained under this, as well as every other trial which you may be called to endure. I would that many of us were in circumstances to manifest our sympathy for you and the precious cause of God more in deed than in word; but you are aware that many times those who feel most deeply are able to do but very little. However, God's true children will all be rich by-and-by, and until that happy day arrives, may we all be patient in tribulation.

The little church in this place are still struggling on, "looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ." Bristol (Vt.), Jan. 16th, '50.

BRO. J. LITCH writes from Lancaster, (Pa.), Jan. 21st, 1850:—

DEAR BRO. HIMES:—Last evening I closed up my week's labor in this place. The work of the Lord is prospering gloriously; deep conviction of the truth of the Advent faith and of the sinfulness of their own hearts is taking hold of many. The revival commenced here under the efforts of the brethren in prayer-meetings. Bro. Farrar's labors have been owned of the Lord, and a week last Sabbath he baptized seven, who have given their hearts to God. Several others have professed to find peace with God, and some backsliders have been brought back. We have here a happy company of brethren and sisters, who manifest a fixed purpose to hold up the light before the people of this city. I am more than ever satisfied that we have only to do our duty faithfully, and we shall see the truth spread and triumph, and souls saved.

I leave to-day for Shiremanstown, to spend a week in that place.

DEAR BRO. HIMES:—I noticed in the "Herald" your intention of erecting gravestones to the memory of our beloved and deceased Bro. Fitch. I never had any personal acquaintance with him, but if report speaks true of him, and I believe it does, and from the sentiments advanced in his writings, I have reason to believe that he was a holy man—a man after God's own heart. Oh that we may be like him, full grown in Christ Jesus our Lord, when self is wholly overcome,—God's will is our will, and our will is his will; and we, in every thing we do, do it to the honor and glory of God. I enclose five dollars to aid you in your object. Your brother, I hope, in Christ.

#### Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whosoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in this city, on the 17th inst., MRS. MARY STEELE, widow of the late Henry Steele, of Hartford, Ct., aged 60.

DIED, at Peacham, Vt., on the 12th inst., SARAH FRANCES, eldest daughter of J. D. WHITTIER, aged 8 years, 2 months, and twenty days, after an illness of twenty-four hours.

DIED, in Lowell, Mass., Jan. 13th, of typhoid fever, HARMONIOUS BERICK, in his 60th year. He was a native of Balonge, in Germany.

At the age of eighteen he joined the French army, and served six years under Napoleon, when he was taken prisoner by Wellington, and carried to England. After spending two years in the English service, he came to the United States, cherishing his early prepossessions in favor of Roman Catholicism. He subsequently hoped in the pardoning mercy of God, and joined the Congregational church in Chelmsford, of which he continued a consistent member for several years. Hearing Bro. Miller apply part of the eleventh of Daniel to Napoleon's career, impressed his mind with the probability of the Advent near: which faith he subsequently adopted and cherished till his death. He met death with great composure, in a firm hope of a speedy resurrection in glory. When on Tuesday the 15th the funeral was attended by the writer, a large congregation manifested their sympathy with the bereaved family, consisting of a wife and eight sons and daughters. They sorrow not as those "who have no hope"—those who sleep in Jesus will God bring with him." I. DANIELS.

BRO. JAS. SHANNON died of inflammation of brain and spine, aged 38 years, Oct. 26th, 1849. He was born in Ireland, County of Westmeath. He was converted in Newark, N. J., about fifteen years ago, among the Methodists. He has lived the last fourteen years in New York city, where he heard Father Miller lecture, when he and Bro. Himes first visited that city. He heartily embraced it, and warmly adhered to it till his death. His labors as a painter injured his health, and caused him great suffering. His mind suffered a dreadful shock last summer; when returning from labor to his shop he stumbled over the dead body of his employer, who had cut his throat, and who lay weltering in his blood just within the door. His mind was somewhat eccentric, but his thoughts were brilliant, his expressions striking, and both original and instructing. His piety was fervent, his life honest, and his heart benevolent. He was resigned in his sickness, and triumphant in his death. May we all as safely close our life and labor, and at length rejoice together, triumphant over sin, death, and Satan forever. D. I. R.

DIED, in Moores, Clinton Co., N. Y., GEORGE ROOD, youngest son of Horace R. and Polly Rood, aged 3 years and 5 months. His death was caused by falling into a kettle of boiling water on Tuesday, about 4 o'clock P. M. He died Thursday, at twenty minutes past 5 o'clock A. M. The funeral was attended by quite a large concourse of people. The service was conducted by brethren from Champlain, by

singing that beautiful hymn, "How long shall death the tyrant reign?" followed by prayer and reading Paul's consolation sermon, recorded in 1 Thess. 4:13-18, and remarks by several of the brethren, setting forth the coming of Christ and the resurrection from among the dead, as the hope of the church and the cheering consolation of the bereaved children of God, especially now, when there is so much evidence that the consummation is nigh at hand. The service concluded by singing the hymn, "Life is a span, a fleeting hour," and prayer. Although the dear little child had by his little prattle and promising appearance entwined himself around the hearts of the parents, yet they feel to say, "It is the Lord; let him do what seemeth him good;" knowing that "he doth not afflict willingly, but for our good;" and although this dispensation seemeth dark and gloomy, yet they know that light cometh in the morning; and they feel that they can trust their heavenly Father still, and praise him even in affliction.

There were some present who, I believe, had not before attended an Advent meeting of any kind.—They, as well as others, appeared much affected. I think the consolation which the Advent believer has in the hour of affliction appeared desirable to many present, who had not before thought much upon the subject. May the few seeds sown in this feeble manner take root, spring up, and bear fruit to the glory of God. Yours, looking for that blessed hope, E. S. LOOMIS.

DIED, in Homer, Dec. 10th, BRO. LEWIS R. NEFF, aged 39 years. In the death of Bro. Neff, a worthy and devoted brother has been taken from our midst, at a time when his labors were the most useful to the church, and the greatest blessing to the world. During the short, but distressing sickness of our brother, he expressed the strongest assurance of a triumphant resurrection and glorious immortality at the coming of Christ. He was formerly a preacher in the Methodist society; but, yielding to the strong temptations which surrounded him, was overcome, and remained in a backslidden state until the message of the swift approaching judgments of God first broke upon his ears, under the faithful ministrations of Bro. Bywater and Pinney, in the spring of '47. Since that time he has been a zealous and uncompromising advocate of the truth. For several weeks previous to his death a marked change had taken place in his religious experience; and it was manifest to all who came under his influence, both friends and foes, that there was a growing interest in the cause for which he so fearlessly contended. The Sabbath evening before his confinement (though at that time in very feeble health) he addressed a large and attentive congregation at the Advent chapel in Homer, and as if conscious that he was delivering his last message to the inhabitants of his native village, he appealed to them in a strain of true, heart-felt and Scriptural eloquence, which caused his most bitter opposers to say that if he never addressed them again, he had left the inhabitants of his native place one faithful warning. The funeral services were held at the Baptist house in Homer, and attended by several hundred of the citizens, and members, and ministers of the different churches, who evinced a deep sympathy in the loss of a worthy citizen and devoted minister of Christ. The writer addressed a deeply solemn and attentive audience from the words of the Saviour: "Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Sister Neff, who feels very deeply the affliction which has overtaken her in the loss of her companion, is left with a little son, the only remaining member of a family of seven children. May our sister ever lean upon the all-potent arm of that Being who has promised to be a "Father to the fatherless, and the widow's God."—Psa. 146:9. We bespeak for our sister the prayers of all the children of God. L. E. BATES.

Little did we think when we parted with our beloved Bro. N., at Homer, that he would so soon be called away. God is thinning out our ranks, while we wait for the Bridegroom. But there is one thing which has strongly marked all who have been taken from us: they have been "ready." Let us, then, keep in readiness for the advent of our Divine Saviour, and we shall have no difficulty in meeting death. We deeply sympathize with the family of our brother, and the church. J. V. H.

DIED, at Leeds, Eng., of inflammation, Dec. 22d, 1849, MRS. ANNE ADAMS, aged 55 years. On Christmas day we performed the melancholy and painful duty of accompanying the mortal remains of our deceased sister to the cold, silent tomb. She was interred at St. Matthew's church, Holbeck. She sleeps in Jesus. She was a believer in the speedy coming of our Lord Jesus Christ, and expected ere long to inherit a portion in the kingdom of glory—in the new earth: her hopes being founded on "the promises of God unto our fathers." Last summer she opened a door for the proclamation of God's last message of mercy to a wicked world, and some of the brethren have preached in her house every alternate week from that time. She met with much opposition from some of her relatives respecting her views of divine truth; but some, however, of her family have given us a patient hearing, and it was their request we should attend the funeral. The funeral services were conducted with appropriate solemnity. Hard indeed must have been that heart which could not feel, and be affected too, to see and hear the anguish of soul of the family standing around the grave into which the lifeless body of our deceased sister had been placed, during the solemn service used in consigning her to the tomb. And O! when the minister pronounced "Dust to dust!" and the cold earth was thrown upon the coffin, in token that she must be covered and comingle therewith, such a sensation thrilled through the persons standing mournfully around her resting-place, that perhaps none could avoid shedding tears. With what earnestness and anguish did I ask, "How long shall death the tyrant reign?" My heart responded, Amen! to the words, "And we beseech thee, O Lord, speedily to accomplish the number of thine elect, and to hasten thy kingdom." "Hail! happy day, that speaks our trials ended!" But the will of the Lord be done. We sorrow not as those

without hope. We comfort one another with the words of the apostle, and believe that as Jesus died and rose again, those that sleep in Jesus God will bring with him. May this bereavement be instrumental in the hands of God in effectually warning her family and friends to stand prepared to meet their Judge. C. A. THORP.

#### The Perpetual Guide.

This world is filled with voyagers all destined to port. Some glide smoothly down life's stream. The waters beneath them are hushed, the winds calm, and the heavens above ever propitious. Others ride upon angry billows—their bark tossed from one mountain wave to another, with clouds and darkness frowning over them. All making the journey of life are subject to its pleasures and disappointments, its joys and sorrows, its hopes and fears; and that these extremes may be avoided, or, when encountered, rendered beneficial, it is expedient to secure the assistance of One who is able and ever willing to guide the traveller through life's journey, and at its close provide him a mansion in his Father's house. If the way becomes dark, the storm loud and tempestuous, troubles and perplexities dashing wildly about thee, O traveller, call upon this Guide who is the arm of the Lord, all-powerful to overcome and subdue every difficulty; and in the darkest hour his presence shall be as the bright pillar was to the favored Israelites. Should foes mighty and powerful beset your way, and life itself seem one continued struggle, your Guide will be a Captain heading every obstacle and overcoming all opposition. He has twined a laurel chaplet, and will place it on your brow, and lead you onward a crowned victor. Has one of the loved ones that walked at your side or was carried in your arms departed hence to be no more, causing the light to flee from your eye and joy from your heart; lonely and desolate, do you mourn in places where once they embraced and blessed you? Know that your Guide was with you when the silver cords of your friends were loosed; and now he waits to soothe your aching head and pour the oil of consolation in your distressed soul. Accept, mourning traveller, this proffered kindness. Exchange for the spirit of heaviness the garments of praise, and ere long thou wilt be resuming thy journey, singing songs in the night of your affliction. Have friends who were dearer than life, who smiled when you were happy and wept when you were sad; in whose fidelity you had placed unwavering confidence; in whose society you had hoped life's allotted period would be one protracted scene of bliss;—have such proved treacherous or unkind, and rudely sundered ties that were sacred and binding? Then indeed thou hast a cup filled with the most poignant grief, a heart wounded and bleeding at every pore, and naught on earth is found to calm the anguish of thy breast. But raise an eye of faith and behold our Guide. He has been loudly calling thee, and is now waiting thy response. Let it be a joyful welcome; accede to his proposals, and you will have a friend "who loveth at all times." His anxious care and tender solicitude exceed those of the most compassionate brother. Beautifully touching is the mutual attachment of Jonathan and David, but faint and feeble compared with the love of your Guide. Leaning upon his bosom and listening to words of comfort and endearment which fall gently from his lips, as the dew upon mount Hermon, you forget the brevity and inconstancy of earthly love, and exultingly exclaim: "This is my friend, O ye daughters of Jerusalem!" There are others who tread on thornless flowers, shedding a grateful fragrance along their pathway; the syren voice of pleasure warbles sweetly on their ear. Charmed by its melody, they pass gaily on. A summer sky wreathed with golden clouds smiles brightly o'er them. Grace and beauty cull for them a garland in rainbow tints to decorate their forms. Led by the beguiling of flattery, they imagine life to be an endless dream of happiness. But the sky will soon be shaded; the most harmonious music grate discordantly on their ear; flowers, once fair, droop and wither at their feet. From this wreck of vanity arise, O traveller, and hasten to thy Guide. He will meet thee clad in the habiliments of mercy. As you gaze upon the effulgent glory of his countenance, observe his outstretched arms, listen to the melting pathos of his voice, and you will acknowledge him to be altogether lovely, and weep that you so long preferred the vain pursuit of unsubstantial enjoyment to the perennial pleasures in which you now participate with many others, who, despising the futility of earth-born friendships, are coming up from the wilderness leaning upon their beloved.

This Guide is peculiarly qualified to meet all our spiritual necessities. If we desire to have our services and oblations rendered acceptable to Heaven, he is the anointed High Priest of the upper sanctuary, and has expiated the sins of all who trust in his merits. If you need instruction and assistance in sacred things, he is a Prophet, unseals the Word of inspiration, illumines it with light divine, and reveals through



Christian Intelligencer.

It is confidently asserted that the above, and other articles, which have appeared in the first numbers of the *Napoleon*, were written by the President himself, and that the re-establishment of the Empire is clearly indicated by this movement.

Three thousand Hungarians have accepted amnesty; 1,500 are to remain in Turkey, and about 80 are

*Note.*—We highly approve of the above meeting. May the Lord give success. We shall aid them all in our power. J. V. H.

J. Coons, 436; Mrs. Hutchinson, 469—each 50 cts.—Geo. W. Wilson, 456—\$1 32—Geo. Rochester, Jr., 410—\$1 75 due; A. Brown, on acct.—each \$1 75—M. D. Proctor, 482—\$1 25—W. D. Cook, 405—1 *Goodman*, 469—each \$2 50—M. Clark, 455—\$2 50.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOW UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, FEBRUARY 9, 1850.

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### CONSOLATION.

Pilgrim, burden'd with thy sin,  
Come the way to Zion's gate,  
There till mercy lets thee in,  
Knock, and weep, and watch, and wait.  
Knock—He knows the sinner's cry;  
Weep—He loves the mourner's tears;  
Watch, for saving grace is nigh;  
Wait till heavenly light appears.

Hark! it is the Bridegroom's voice:  
Welcome, pilgrim, to thy rest—  
Now within the gate rejoice,  
Safe, and seal'd, and bought, and blest.  
Safe—from all the lures of vice;  
Seal'd—by signs the chosen know;  
Bought—by love and life the price;  
Blest—the mighty debt to owe.

Humble pilgrim! What for thee,  
In a world like this remain?  
From thy guarded breast shall flee,  
Fear, and shame, and doubt, and pain,  
Fears—the hope of heaven shall fly;  
Shame—from glory's view retire;  
Doubt—in certain rapture die;  
Pain—in endless bliss expire.

Crabbe.

## The Last Days of Rome.

BY A. HALE.

### JUDGMENT OF BABYLON.

We come, finally, to the only remaining portion to be considered,—the seventeenth and eighteenth chapters of Revelation.

This portion is to the eighth verse of chapter fourteen, and the nineteenth verse of chapter sixteen, what the twelfth and thirteenth chapters are to the seventh verse of the eleventh chapter. If there had been no more of the book of Revelation given than the first eleven chapters the great outline of the world's history, to the judgment, would have been complete; but the reference to the beast, (11:7.) would have been an inexplicable enigma: the portion of the book which comes after that chapter makes it all plain. It shows what power is intended by the beast, and its true place in the great symbolic outline of Gentile, anti-Christian governments. So the references to Babylon (14:8; and 16:19) without this particular description of the power intended, would have been a similar enigma. Now, all is plain here also. The portion before us may be more easily understood by the following analysis:—

The first six verses of chapter seventeen present a symbolic picture of the power that occupies so distinguished a position in the judgment scene described. It is a worldly, anti-Christian, blasphemous, persecuting power.—Her alliances with other powers are of the most licentious, profane, deceptive, and degrading character. The explanation of the picture which follows (vs. 7—18) brings out the above facts more fully. The organized body with which this Babylon is leagued, consists of a combination of kings, who unite together, by giving their power, strength, and kingdom specially for her support. She induced them to do this by her sorceries, of which they are the willing dupes and victims. This political combination is "the eighth" in the great succession of Gentile powers. It embodies the spirit and elements "of the seven" which preceded it, whose number indicates the geographical locality of her central throne.

The alliance thus formed continues for a long period, until near the end. Then, when the "words of God" are about to be fulfilled, her judgment begins by the alienation of her dupes, who inflict her appointed plagues, and thus destroy her. God orders it: they execute it. So much was needed to identify the power intended by Babylon. She "is the great city, which reigneth over the kings of the earth!"

In the eighteenth chapter the history of Babylon is spoken of more by itself: and her judgment, which the angel came to make known to the prophet, is more fully exhibited. A special

messenger of Providence discloses her true character (vs. 1-3). "Another voice from heaven" calls the people of God to come out of her, to separate themselves from her sins, that they may escape her plagues; and, as they have been the special subjects of her hatred and cruelty, to mete out to her a corresponding measure of torment and sorrow (vs. 4-7). The same "voice from heaven" continues:—the air of proud, triumphant security on the part of Babylon is the reason why her plagues come so suddenly, and so unexpectedly to herself and those in league with her (vs. 7, 8). The kings of the earth, the merchants, the ship-masters, and all who have had a common interest with her, regard her torment as a pledge that their own doom is at hand (vs. 9-19). Heaven, the apostles and prophets are called to exult that God has executed vengeance on her (v. 20). The answer to this call is found in chapter nineteen (vs. 1-3). Another angel appears on the stage, and indicates by a symbolic action the violence and completeness of Babylon's destruction (v. 21); he chants her requiem (vs. 22, 23); and her true character is disclosed—she is the murderer's den of the world. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth!"

### INTERPRETATION.

That the great city, Babylon, denotes Rome, needs but little effort to prove. The most distinguished Papal interpreters give it this interpretation; but endeavor to show its fulfilment in the fall of Pagan Rome. It is enough to say, that no other organized body has been found to answer the prophetic sketch except Papal Rome. In her case, everything answers as face to face in a glass. It comprehends not only the city and its immediate inhabitants, but also all who are identified with her as her agents and representatives among the kingdoms over which she reigneth. For throughout the prophecy the connection between Babylon and her allies is brought to view in such a manner as to preserve their perfect distinctness, although the connection is of the most intimate character. At the commencement of the alliance the parties are brought to view as having a distinct part to perform; they have a distinct history during its continuance; a distinct doom is marked for each of them.

We have, then, a well-defined series of events traced out: the sorceries, alliances, and exaltation of the Papacy; the rupture between her and her allies; her plagues, and final destruction. How much of the series has become actual history? That there has been such a combination between the church of Rome and the kings of the earth, all the world know. Many of the facts which prove it have already been stated in previous articles. The most ignorant, as well as the most intelligent Papist in the land, will point you in pride and triumph to the time when "all the world was Catholic." It is his greatest sorrow that this is not now the fact. It is his proudest dream that it will return. Papal Rome was the sorceress; the multitudes, and nations, and tongues of "the world" were the subjects of her sorcery. And so completely did they give their power and strength to the combination which sustained her pretensions, that devotion to Rome was considered the highest and only acceptable piety; to fill her treasuries and fight her battles the greatest dignity and honor; and the bestowment of their sons and daughters, their genius and beauty were considered their strongest security. Her smile secured the only desirable prosperity in this world, and was viewed as the certain pledge of eternal glory in the next. So perfect and ruinous has been the infatuation, that every one of these nations that has willingly and permanently yielded to it, now stands before the world beggared in character, in intelligence, in every source of worldly comfort and security, and under the manifest displeasure of the Almighty Ruler of the universe.

Alison informs us that at the period of the Reformation, nearly one-third of the whole landed estates in the countries which it embraced was in the hands of the regular or parochial clergy of the Roman Catholic Church.

The following catalogue of the property of the Papal Church, in France, published in the year 1654, (see *Enc. Amer.*, art. *France*.) will show the devotion of that kingdom to her interests, and how fatally she had been deceived:—

"The property of the French church consisted of 293,000 farms and 1,700,000 acres of vineyards, besides 40,000 acres from which they received one-third or one-fourth of the wine; 600,000 acres of unoccupied land; 135,000 ponds; 900,000 acres of meadow; 245,000 water-wheels, in flour and paper mills, iron works, &c.; 1,800,000 acres of woods;—1,400,000 acres of pasturage. The greater part of the soil was also subject to the tithes of the clergy, and there was not a patch of ground on which there was not a mortgage, rent, or religious foundation, (or annual tax of from five to fifty sous for a mass, a burning-lamp, &c.,) and even the crown domains were not exempt." And this is only the real estate. The value of images, ornaments, equipage—the chief glory of Papal worship—and of cathedrals, abbeys, chapels, monasteries, nunneries, &c. &c.; belonging to the Roman church, is beyond all computation. The robbery of other nations of Christendom was similar to that of France.—There is not one of these nations, the thrones of which have not been overturned or perilled by the agency of this old sorceress. There was no escape. She must receive all for the cup of her infernal potations, or she would take all by violence of those who refused to drink of it.

The first grand event in the series, then, belongs to the past. The combination predicted was to continue till near the end.

Its rupture was to indicate the hastening end of Papal triumph:—"And the ten horns which thou sawest upon the breast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."—Rev. 16:17.

Has the change here predicted taken place? One thing is very certain, the condition of things during the former period of triumph does not now exist. The revolutions which marked the change we have repeatedly referred to. The period which they have marked determine the boundary between the past and the future in the estimation of all historians, moralists, politicians, and religionists. It was ushered in by the French Revolution.

"The original triumph over the clergy was followed up with unrelenting perseverance. The first licensed plunder was of the Church property; the first massacre was of the clergy; an atrocious act, of itself enough to make the Revolution abhorred; during the war the rage of the republicans burned fiercest against the unfortunate remnant of their pastors; and, with the solitary and illustrious exception of the Vendée, they found no refuge within the borders of France.

"In 1797, the second year of his Italian campaigns, Bonaparte advanced towards Rome, and was prevented from the seizure of the Papal throne only by the treaty of Tolentino, concluded in February, 1797, which the Pope purchased at the bitter price of three of his legations, Ferrara, Bologna, and Romagna; money to the amount of a million and a half sterling, and the plunder of the chefs-d'œuvre of the Vatican.

"On the 9th of February, 1798, the French corps, commanded by Berthier, encamped in front of the Porta del Popolo. On the next day, the castle of St. Angelo surrendered; the city gates were seized; and the Pope and the cardinals, excepting three, were made prisoners.

"Ten days after the Pope was sent away, under an escort of French cavalry, and was finally carried into France, where he died in captivity.

"On the 20th of March, the act of federation was published in a fete. The consuls swore eternal hatred to monarchy, burned a paper containing emblems of royalty, the Tiara, &c., and established the union of the three republics,

Rome, the Cisalpine, and France. All that followed was insult, misery, and plunder. The Papal palaces were sacked; the museums were robbed; the nobility were forced to sell their valuables at the caprice of the French; and the populace were famished, roused into insurrection, and slaughtered. The whole currency of Rome carried off; forced loans, even to the demand of the silver forks of every family; a paper circulation, even down to a penny; the free quartering of French soldiery; and the innumerable, nameless sufferings that belong to the presence of an invader, combined to make Rome taste the bitterness of slavery."

Thus, the work of making her desolate was begun. And wherever the armies of France and her allies moved in Papal Europe, the same work was carried on to a greater or less extent.

So far as this prophetic sketch gives the history of the papacy in connection with that of her political allies, we have the clearest evidence that the words of God are well nigh fulfilled. The plagues these kings were to inflict on her, symbolized by making her naked, eating her flesh and burning her with fire, are seen in all the nations who have remained in league with her till the close of the last century. No-where on earth is the papacy so much abhorred; no-where are the people so ready to tear her in pieces, and literally burn her with fire, as in those nations that have been deceived by her. We may refer to these facts, more in detail in considering the next chapter.

## The Gospel.

BY F. G. BROWN.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

A further investigation will show that the gospel is sometimes to be understood in the sense of an historical narration; for example, "the beginning of the gospel of Christ," i. e., of his life, doings, miracles, death, resurrection, &c. Sometimes, for the publication and administration of the affairs of the gospel, as in 2 Cor. 8:18—"The brother whose praise is in the gospel throughout all the churches." Sometimes it includes the doctrines, declarations, precepts, and promises of the gospel plan—"That I may open my mouth boldly to make known the mystery of the gospel."—Eph. 6:19. Sometimes it is called the gospel of Christ, (Rom. 1:16,) because it relates to Christ; sometimes as the gospel of God, because it came from him.—Rom. 1:1.—And then as the gospel of the grace of God, because it displays his favor in the abundance of its provisions for Jew and Gentile, through the Lord Jesus Christ, delivering the helpless sinner from the wrath of God through his atonement, and procuring for him pardon, peace, and eternal life, and fitting him for future happiness and glory. This is the gospel truly—glad tidings of great joy to captive, dying sinners!

But our examination must proceed a few steps farther. The gospel is sometimes put for obedience.—"Esaias saith, They have not all obeyed the gospel."—Rom. 10:16.—"Take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1:8. The commands, precepts, and threatenings of the Scriptures imply obedience; therefore he who claims for himself the present and future privileges and rewards of the gospel, without yielding and submitting his will to its control, is laboring under a fatal delusion; and he who neglects to lay open the demands and spirituality of God's law, is wronging God, the gospel, and the souls of men.

Life and immortality is a branch of the gospel.—"Who hath abolished death, and brought life and immortality to light through the gospel."—2 Tim. 1:10. The doctrine of immortality, therefore, is an appropriate theme for study and discussion, particularly if it be denied, or the minds of Christians or men in general need information relative to it—life and immortality to the righteous, death and destruction to the wicked!



The *Messiahship of Christ* falls under the head of gospel subjects.—“And straightway he (Paul) preached Christ in the synagogues, that he is the Son of God.”—Acts 9:20. “And that this Jesus whom I preach unto you is the Son of God.”—17:3. Though this might be a most appropriate subject for a congregation of unbelieving Jews, the occasion might not so frequently call for it before such audiences as we usually meet. Still, it is a feature of the gospel; and were it sometimes the subject of discourse, it might find even some of us professing it with our mouths, and denying it with our hearts.

The last *Judgment* is another gospel subject.—“In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.”—Rom. 2:16. “And he (Christ) commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.”—Acts 10:42. It was this doctrine in the hands of Paul that made the debauched Felix quail. And it is this doctrine which enters almost entirely into the “everlasting gospel” preached by the angel whom John saw flying through the midst of heaven, saying with a loud voice to every nation, and kindred, and tongue, and people—“Fear God, and give glory to him; for the hour of his judgment is come: and worship him.” &c.—14:6. Whether this has had, is having, or is to have its fulfilment, you must judge; in either case, it shows that so largely does the doctrine of the judgment enter into the gospel, that it is of itself called “the everlasting gospel.” The gospel embraces not only the truths which comfort, but also those that terrify; warnings, threatenings, designed to deter from sin and danger, are alike portions of the gospel.—Fear is as much an element of our natures as hope and joy; and God, the creator, appeals to it; and when followed by the exercise of nobler passions the result is salvation. Depravity will turn over the leaves on which terror is inscribed, and unbelief, and carnal security will say, Let this startling doctrine alone—it only frightens people into religion, or hardens them in their sins; but a calm and faithful presentation of the doctrine of the judgment is as likely as any other Scripture truth to do good. Would you conceal from the criminal the fact that his day of trial is at hand, or that his day of execution hasteneth? No. Then cease not to keep before the mind of the sinner that if he will sin, he will have to answer for it; the day of judgment is no fable, but the truth of that God who cannot lie, nor change his almighty purpose. It is a truth, the awful reality of which he may experience—not ages hence, but this hour—this moment. With as much propriety may we be silent on the doctrines of rewards and punishments as be silent on this.

The *coming of the Judge* of quick and dead, is also another great branch of the gospel; and one of exceedingly frequent recurrence, especially in the epistles. “The grace (or gospel) of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—Tit. 2:11-14. The former part of this text is frequently quoted, but not so frequently the latter. The gospel teaches self-denial, sobriety, righteousness, and “looking for” Christ crucified and Christ glorified. My brethren, is it not our duty, both by theory, experience, and practice, to show to the world, that so far as loving this doctrine, and watching, and praying, and preparing, and laboring, with reference to the event, none can justly claim superiority.

Lastly, the *ordinances* are a part of the gospel. We have seen how frequently baptism is associated in the commission, and in the preaching of the apostles and the seventy. It must, therefore, hold an important rank in the teachings and services of the ministry; to set forth the spiritual and literal death, and the spiritual and literal life and resurrection of the believer. And wo to that man who wilfully tramples this ordinance under his feet. Of the ordinance of the supper Paul says: “I have received of the Lord Jesus that which also I delivered unto you.”—1 Cor. 11:23. “Do this in remembrance of me.” Does any man deny the doctrine of regeneration and ultimate resurrection? Then his baptism is meaningless and worthless. Does any man avow that Christ has come again the second time, at the destruction of Jerusalem, in the person of Ann Lee, or spiritually, in his church?—then the period for which the supper was instituted has expired, and his continued observance of it is a farce; for he professes one thing with his lips, and positively denies that same thing with his hands. The ordinances of baptism and the supper—the two great badges of the Christian soldiery—the glowing and sublime symbols of Christianity—reflecting light, and beauty, and glory on the whole Chris-

tian system, spanning like a bow the whole moral firmament, and embracing within its beautiful arch all the wisdom and mercy of an infinitely gracious God to his fallen, wretched, apostate creatures!

*Inferences.*—I have thus laid before you a meagre outline of the gospel—not that these are the only subjects in the Bible; but they are the principal themes of the gospel—from which I will deduce several inferences.

1. That the gospel is preached when its effects are similar to those which were witnessed eighteen hundred years ago: sorrow, faith, reformation, hope, joy. Any doctrine or preaching that produces these fruits must belong to the gospel. They may not be the doctrines precisely which mainly wrought in effecting our conversion, and more generally contribute to our sanctification; but they must belong to the Christian system.

2. The gospel is preached, in part at least, whenever anything is preached that is found in the Old and New Testaments, as the inspired words of God; for “all scripture is given by inspiration.”—Not that a single text or doctrine is to be understood as embodying that which is sufficient to save the soul, if believed. We are justified in imitating primitive practices, both in the selection of our themes and the degree of prominence which we should give to doctrines in our discourses, by the character of the times in which we live, and the wants of the people. Though ordinarily repentance, faith, baptism, and the coming kingdom of God claim the first attention in ministering to a world as yet unreconciled to God; though for a body of Christian believers other food is provided in the gospel, and must not be withheld. If a particular sin has developed itself in the church, then there is justification for pausing and concentrating all our energies towards its eradication. Oppression is such a sin; and it is not a waste of time nor a misappropriation of strength to labor to root it out of the church and the land. Baptism is a gospel doctrine and institution; and who can well blame our fathers, whether among the dead or living, for preaching so much and writing so much to show that immersion is the only valid baptism, and believers its only proper subjects? And so, if the church has for a time lost sight of the doctrine which is her *hope*, it is proper to pause and arouse her energies for regaining and re-placing such a doctrine in its true position. Theological discussion is by no means the worst evil that can befall the church. Her most prosperous days have been those of great agitation; and well she knows that truth will always come forth the brighter for coming in contact with the rough stones of error; so that the evils which may unavoidably attend the agitation of all moral and religious subjects will be more than counterbalanced by a revenue of good.

3. I infer farther, from this investigation, that the gospel, strictly speaking, is the entire revelation of God to man; it is what *all* the prophets and apostles have given us; it is not a single truth, but many truths. There is the gospel, for example, relating to salvation, and there is the gospel relating to the kingdom. That is defective which leaves out the kingdom, and equally so is that which leaves out the preparation for the kingdom. No more does the gospel relate to one truth than Republicanism relates to one truth. Paul preached it “fully” to all men; and O how ample! There are duties for all classes and orders of men; there are great problems in theology—involving the attributes and purposes of God and the character of man; there are announcements of coming dangers to the church, of the rise of the man of sin, and a multitude of other themes. And so, under the plastic hands of Peter, and John, and the other apostles, what a vast story is the gospel! What preacher need want for themes? what justification for barren sermons, or what palliation for indifference or neglect of the study of God’s word?—“Tis a vast field of wealth unknown!” Dull is the mind that finds but little of interest here—a Book of texts on science, morals, governments, to which giants have come in order to refresh their intellects. And yet the Bibles of some Christians might be reduced to the size of a primer, without their feeling that they have been subjected to any loss. Here are things new and old. Yes, says one, and I want the “new”—nothing that I have heard in the past years of my religious life; and I want the “old” altogether. These are both sickly, diseased tastes, which are not to be pampered:—“Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”—Matt. 13:52.

4. I infer again, that if this gospel has been gradually unfolding itself, and shining brighter and brighter for six thousand years under a succession of chosen instrumentality, what blindness it betrays to be ignorant of it! what daring presumption to improve it—to reject it! and what awful impiety to substitute another gospel for the one which comes from God, and is the only one that can be of any avail! No other kind of ignorance but is more excusable; nay,

man, thy pride of ignorance as to what the Bible teaches is the pride of the fool, and the delusion of one whom the god of this world has blinded! To attempt to “improve” upon it! As well might the worm crawling at your feet attempt to improve upon the order of the universe! And to “reject” it, alas! thy obstinacy in rejecting it, as a worthless chimera, only proves thee lost to all sense of infinite wisdom and the riches of true grace, and shows how much above all other millions that have lived in past ages is thy blindness and hardness of heart against thy Creator! For 6000 years the gospel has told the same story—pointing forever to Christ, and reiterating the woful condition of man! Every new feature of it has been designed for thy good, and yet where art thou? By means of the gospel God makes his last effort to save your souls. He will make to you no additional revelation—he will give you no more light. You can continue in your darkness, if you choose to die enemies to the gospel.

5. Lastly, let no man tamper with him whose duty it is made of God to preach the gospel.—Connive not at error; go not after it, though it be clothed in seeming angelic purity—though one bring it to you with the holy, imposing air of Gabriel. But O! be careful that you neither frown, nor flatter, nor seduce from the truth a brother or sister, or, above all, a minister of the gospel, lest upon them and you fall the curse of Almighty God. The minister is the teacher—you are the taught; but while you do not slavishly receive what he communicates, *because* he says it, you are bound to come to God’s Word, and by it thoroughly try both his and the teachings of all men. This is the gospel—this is “the Word which effectually saveth them that believe.” Cast its precious truths into the sea of agitation—it will hush the trembling waves to silence. Let trembling faith rest on this alone—it is enough—it is like the Rock of Ages! and like Mount Sinai forever testifying against all false gods, and false worship, against all superstition, error, and sin,—the only monument of Jehovah’s eternal truth and faithfulness.

My brethren, are you holding the truth in the love of it? Are you cherishing the gospel in its whole latitude? Are you springing those mines of truth so essential to your growth in grace and usefulness? Take it not for granted that you are out-learned; for when you come to this conclusion there is a pause in your spiritual life. In this Word there is a “present truth” for every age of the church, and for every period in your religious career.

It becomes the minister to inquire: is he preaching the gospel of Paul—of Christ—of Abraham? or philosophy—the relics of heathenism—politics—moral essays? Is he preaching justification by the law, or by grace? Is he demanding of his flock works, as a ground of justification, and exacting penances, instead of faith in the Lord Jesus Christ? May God in mercy deeply impress the minds of hearer and preacher their mutual responsibility arising from their relation to the gospel.

### The Dangerous Seducer.

The great deceiver and invisible enemy of man, is always busy working on with untiring and sleepless industry, in setting snares to seduce, betray, and ruin the souls of men. In illustration of the ways and means by which mankind are exposed to fatal injuries and irretrievable ruin, we quote the following graphic passages from the pen of Prof. Shepherd, of Bangor.

“Error is the grand instrument of all the devil’s achievements, as truth is of Christ’s: and his character and name are in perfect keeping with this instrument. ‘For,’ says Christ, ‘he is a liar and the father of it.’—In the Revelation it is said, ‘he deceiveth the whole world.’ We have seen that he is god of this world, that he blinds men.—His blinding them is on a large scale, by getting in false religions and systems of error. It is in this way, rather than by direct instigation, that he is represented in working in the children of disobedience. Here we see the strength and craft of that mighty intellect. By these comprehensive manœuvres; by extending and establishing false religions; by getting accepted great swaying superstitions in some sections; in others, the polluting and destroying doctrines and rites of paganism, he is enabled, safely to his interest, to withdraw his solicitude from a large majority of the human family. In those parts, he knows that, without any special efforts, or care, all will be allegiant to him while those great schemes of falsehood remain.

“The next manœuvre or method, where there must be Christianity in some form, to get in, if possible, a corrupt form. He does introduce some great religious error, it goes for Christianity—goes for religion; though there is not a particle of religion in it.—These corrupt forms are various, to suit different orders of mind, tastes, and degrees of cultivation. These fundamental errors are embraced; and just so far as the adversary can blind men, and

induce them to believe these errors, all is deemed safe; he has no concern about those individuals so long as the errors are adhered to.

“Here let me add, it has been well remarked that religious error is at issue with religious truth at this point, namely, of the punishment of wicked, unregenerate men in the future world. God has declared, and placed it on record, ‘The soul that sinneth it shall die;’ ‘Except ye repent ye shall all likewise perish.’ The great adversary early began to say, and has been busily saying all along down the line of time, ‘Ye shall not die.’ Here we have the great, standing, stereotyped lie of the father of lies. Upon this one text, which he took in the garden of Eden, he has been discoursing ever since, and with it filling up his fiery dominions with spirits from earth. ‘Be ye prayerless men; be dishonest men; be profane men; Sabbath breakers, thieves, liars, adulterers—continue such, go out of the world such, ye shall not die; surely ye shall not be very gravely punished; it shall be well with you in the end.’ How comforting, but Oh, how destroying!

“For the sake of clearness of view and impression, let us come down to an individual case. The devil, as a skillful, practised seducer, aims in the first place at the destruction of principle, right religious principle; if possible, to get truth out of the mind, and error in its place. If, by this deceptive, blinding power, he can only induce a person to deny the existence of God, or the inspiration and truth of the Bible, or the doctrine of atonement, or regeneration, or of the future endless punishment of the wicked, and keep to that denial, he is satisfied. He knows that the irreligion, the impenitence, and the eternal ruin of that person comes along as a matter of course.

“But in regions where gospel truth is proclaimed, it cannot be kept out of the minds of many by all the diligence and blinding power of the devil and his angels. Blessed be God, the great Promulgator and Patron of this truth is stronger than the patron of error. This gospel truth, where faithfully proclaimed, does enter the minds of some; sharper than any two-edged sword, and an almighty power backing it, it cuts its way through the steel and the adamant. To change the figure, the incorruptible seed enters, is lodged in the soul, and begins slightly to work. The sinner begins to feel, to be alarmed, to be moved.

“At this juncture, the effort of the devil is to catch them away. We have this, most explicitly, on the authority of Christ. Said, he, not in figure, but in the literal explaining of the figure, ‘These by the way-side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should be saved.’ In addition to the authority of Christ, we have the evidence of our observation. We see this done; we see men seriously impressed; they are under the incipient workings of truth; when we are grieved and astonished to learn that it is all gone. They see something, or hear something, or think something, and their impressions go away with the suddenness almost of lightning. It is the devil snatching away the word; and, beyond question, he is wonderfully busy in this way in seasons of religious revival. But he cannot always succeed in getting away the word. In the breasts of many it is inserted too deep; it adheres.”

National Preacher.

### Misquoted Texts.

There are a great number of texts which are often misquoted. A good service would be rendered to all concerned, if a complete list of such could be made out, and extensively circulated. We subjoin a few:

Hos 4:17—“Ephraim is joined to idols.” This is almost always quoted, “Ephraim is joined to *his* idols.” Indeed it is so printed as a text to one of the sermons in the British Pulpit.

2 Tim. 1:12—“I know whom I have believed.” Often quoted, “I know *in* whom I have believed.”

Hab. 2:2—“That he may run that readeth it.” Almost universally quoted, “So that he that runs may read it.”

Rom. 6:12—“But followers of them who through faith and patience inherit the promises.” Often either quoted, “*have inherited*,” or explained to mean the same, as “have already entered into possession of.” Whereas Paul in another place says, “All these having obtained a good report through faith, *received* not the promise, God having provided some better thing for us, that they without us should not be made perfect.” So that none of those who have died in faith have as yet received the promises, (although they inherit them, and did, “through faith and patience,” before they died), nor will they, till we do: viz., at the resurrection.

Matt. 19:28—“Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”



This is often quoted as if the comma were after "regeneration," and not after "me." Indeed it is often so printed, thus entirely destroying the sense. The "regeneration" spoken of by the Saviour, is not the regeneration of the individual man, or the renewing of the heart, but the "Reanimation" of the creation. "Because (as St. Paul saith) the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. \* \* \* Waiting for the adoption, to wit: the redemption of our body;" (Rom. 8:21, et seq.) all of which will be "when the Son of man shall sit in the throne of his glory."

Rev. 19:10—"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus."

Rev. 22:9—"I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book."

These texts are sometimes quoted with the "and" omitted. Thus, "I am thy fellow-servant, of thy brethren the prophets," carrying the idea that the being whom Jesus calls "Mine Angel," was a man—one of the prophets—whereas the text does not necessarily convey this. Indeed, the original might have been translated thus, "I am the fellow-servant of thee and of thy brethren the prophets, and of them which keep," &c.

1 Cor. 2:9—"Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." Very frequently quoted, "neither have entered the heart of man to conceive the things," &c.

This list does not profess to be complete. Others may add to it. Nearly as long as one could be compiled from the Prayer Book.

A principal source of false interpretation is the desire to give to every text of Scripture a deep spiritual meaning, and where this meaning is not the natural obvious one, a hidden sense is to be extracted,—no matter at what sacrifice of truth and reason. The following example, which we copy from an early volume of the *London Christian Observer*, exhibits this folly—bordering indeed on profanity—in a strong light—"When our Lord directed Peter to cast his hook into the sea, and told him that in the mouth of the fish first caught, he should find a piece of money with which to pay the tribute, he intended no doubt to inculcate the duty of rendering to all their dues. But what becomes of this practical lesson in the hands of one who is racking his invention to discover a hidden, or what he would call a spiritual sense in the plainest narrations? In his hands the fish taken by St. Peter, represents a carnal man, who, when caught by the gospel-hook, becomes dead to the world; and as the fish opens its mouth and drops a piece of money into Peter's hand, so he opens his heart to more generous views, parts with his former covetousness, and devotes his money to the support of missionaries, and the extension of the Redeemer's kingdom!"

Texts of Scripture are also frequently misinterpreted, by using them merely as maxims, without regard to the context, or connection in which they occur, and more in accordance with the sound of the words than the subject in hand. A specimen or two will illustrate what we mean. The first one is that well known direction to Timothy in reference to exercising the power of ordination—"Lay hands suddenly on no man." This, as many of our readers may know, has been gravely quoted as a divine precept against the sin of personal violence.

The other instance was one which came under our own notice. The subject of conversation was the evil of controversy. We had spoken of it as an evil, and as specially detrimental to serious piety. Our observations were assented to by the intelligent layman (intelligent at least in other respects) with whom we were conversing, who added, "Very true, sir, for you know we read—"Without controversy great is the mystery of godliness!"

But the most numerous class of misinterpreted texts, is found under what may be called fanciful interpretations, in which the symbolic language of Scripture is often most unmercifully tortured to obtain a sense, or give testimony to a doctrine of which it is wholly innocent. That the Old Testament abounds with types and emblems, which, properly understood, are highly instructive and edifying, no one presumes to doubt. But as a general rule, unless they are plainly declared to be such, or are sanctioned by inspired use, we ought to employ them with great caution. Especially where the evidence of their being emblems is so uncertain as to require a labored argument to make them even plausible, we think they come fully under the denomination of false interpretations of Scripture, and should be so regarded.

The parables of the New Testament also furnish to the fanciful interpreter a frequent opportunity to exercise his perverse ingenuity. For the following specimen of misinterpretation of this kind, we are also indebted to the *Christian Observer*:

"When a minister, in the interpretation of the Parable of the 'Good Samaritan,' for instance, gravely tells us that the Good Samaritan means our Saviour himself; the half-dead and wounded traveller, Adam and his sinful race; the Priest and the Levite, the moral and ceremonial law; the oil and the wine, pardon of sin and sanctification; the two pence, the two ordinances of baptism and the Lord's Supper; the inn, the Church; and the landlord, the pious minister of the Gospel,—we may admit the evangelical soundness of his creed, but we shall see great reason to regret the costly price at which that admission is obtained—no less than the violation of the common but invaluable rules of interpretation, and the sacrifice of usefulness in neglecting to enforce that very duty which the Parable was intended to teach."

Western Ecclesiastical.

### The Flight of Time.

Time is on the wing. We feel this, when we contemplate our own fleeting years, which pass so silently and so rapidly away, as memory takes us back to our sportive childhood, when we were friends with the "daisy" and the "buttercup," and the dewy lawn was the scene of our rural pleasures in the twilight pastime, or the low seat in school with our lowly little friends was our daily portion. But yesterday we were little higher than the flowers we went to gather, and our tiny arms could scarce carry home the treasures we had collected; but how swiftly have all these scenes passed by, and how rapid have passed the moments that have brought us into the middle period of our life! Here we pause as if for breath, and look back not only on our own brief existence, but far into ages that like retreating waves stretch back into the dim and distant past.

From the pages both of profane and sacred history, we are instructed concerning the rapid flight and the destroying influence of Time. Go where we will—travel to distant countries—search remote nations, and everywhere we hear of victories, of conquerors, of kingdoms, whose glory has long since departed, whose existence or whose lustre has long since been annihilated or dimmed by the giant hand of Time!

Where now is that temple of dazzling splendor, with its wreaths and flowers of gold, that embodied the riches of a nation and held within its brilliant walls their affection and homage? Not one "stone is left upon another" of that magnificent and Heaven-planned structure. Not one vestige of its former glory remains to draw the footsteps of the wandering Jew to his beautiful temple!

Babylon's massive walls, peering upward three hundred and fifty feet, with corresponding width, cemented till it became like solid stone,—ask the traveller what now remains of that wonderful inclosure, and that mighty city that stood within its strong protection? Those hanging gardens—those gates of brass—those strong towers—those fifty streets stretching fifteen miles in length—those palaces—that remarkable bridge, and all those elegant works of the most skilful artists? Time with its flight and decaying touch has only left traces that such a city has even been.

Nineveh, whose greatness and power excelled all others, and that has so long slumbered in the tomb of ages, is at this very moment yielding up the relics of her sepulchre, to show us what Time in his flight has wrought! The mouldering ruins, where the trailing vines creep and the thistle and the wild weed grow unmolested, speak to our hearts in mournful accents that all things are tending to decay as the wings of Time rush by.

But the thousands that have passed the last year away from earth should most deeply impress us with Time's solemn though rapid departure; for soon the bright things of earth that now cheer us with their sunny aspect, will be to us as if they had never been. And how wisely should it teach us the golden value of a treasure that is the whole of our earthly existence, and that is all of our worldly wealth. How should we progress in improvement, receiving each day of Time as a new gift to be employed for high and noble purposes, glean knowledge from every source as the miner collects his grains of gold. How should we aim at all the good we can possibly accomplish, not deferring till some distant, far-off period, but at the present moment, the present day. Ah, yes—as if Time in its flight might bear us beyond the reach of opportunities of usefulness, let us cherish the passing hours, making them subservient to duty and all high and virtuous deeds, filling up the web of life with the beautiful tissue of Christian kindness and benevolence. And as the successive days pass, may we feel that we have not lived in vain, giving to Heaven the incense of renewed and grateful hearts; that when "Time with us shall be no more," we may enter upon eternity prepared for endless blessedness, never to be interrupted by the changes of years, or destroyed by the touch of Time.

Christian Intelligencer.

### Tears Wiped Away.

"God shall wipe away all tears from their eyes." Tears are the visible and affecting expressions of distress, and therefore, to say there shall be no more tears, is to say that all those causes of sorrow which exist in the present world shall be eternally removed. The text therefore adds, "There shall be no more death, neither sorrow nor crying;" because these are the causes which rend the hearts of men, and suffuse their eyes with tears.

There shall be no more tears of separation. The longest and most painful separations are those which are caused by death; and what eye has not been dimmed with tears by this? He must have been unhappy indeed over whose unmoistened grave no tears are shed, and whose death has occasioned no regrets. But the number of these is few. Death rends all hearts.—When Joseph died, the children of Israel wept sore. "My father! my father!" exclaimed Elisha, when Elijah was taken away from him. "O my son, Absalom! O Absalom, my son, my son!" said the much moved David, as he "went up to the chamber over the gate," that he might weep alone. And when his friend Lazarus died, "Jesus wept." Well; be it so. To weep and to be wept is the irreversible decree as to man below; but then, so much the more welcome the state we hope for. A great voice is heard out of heaven, "And there shall be no more death." The sight would be a blot in the tabernacle of God. The rigid limb, the silent pulse, the breathless lip, the pallid cheek, the fixed and darkened eye,—these, these are not scenes for heaven. But this is the decree: "There shall be no more death." This shall restore and perpetuate your friendships, and wipe the tears of separation away forever.

And with the tears of separation pass away all those which pain wrings from the tortured body, or sorrow from the wounded spirit. Martyrs, you have been racked and torn, but there is now no more pain for you: for, like your Master, you have exchanged your crown of thorns for a crown of glory. Patient sufferers from disease, you could weep, though you could not murmur; but wearisome nights are no longer appointed you. Nor does the spirit, full charged with its inward griefs, pour the flood into the eyes. No publican here smites on his breast, exclaiming, "God be merciful to me a sinner!" No Peter, the cowardly denier of his Lord, goes out to weep bitterly. No tears of shame and grief are shed over barrenness of spirit, and hardness of heart. Zion no longer cries, "The Lord hath forgotten me." "There shall be neither sorrow nor crying, nor any more pain."

And we may add, that there shall not be even tears of joy. For what do they suppose? The joy which finds relief in tears supposes a previous anguish, and that the change from one state to another shakes the feebleness of mortality. Or it supposes that we are so unused to strong emotions, that our measure of joy is soon filled up; that even the bliss of earth may be too copious for the contracted vessel of our hearts, and therefore so easily overflows in tears. But there shall be no such alternations in heaven; nor will the capacity for blessedness be thus limited. Joy will not be so much a stranger that we shall weep at meeting it. It will be a habit, not accident. It will be, not the transient flash which dazzles, overpowers, and disappears, but the fixed and steady element in which we shall live forever.

And the text gives the reason of all this: "The former things are passed away. And he that sat upon the throne said, Behold, I make all things new." How impressive and sublime is the scene thus presented!—Under the throne of Him who is arrayed in the glory of the Father, lie heaven and earth, the present seat of death, sorrow, and pain. He speaks, and they vanish, and "the former things are passed away." He speaks again, and a new heaven and earth spring into being: "The tabernacle of God is with men;" and he that sitteth upon the throne saith, "Behold, I make all things new." What a dream will then our earthly sufferings and labors, our joys and our sorrows, appear! They have passed away, and a new world opens to our view to abide forever.

"With joy the sailor, long by tempest tost,  
Spreads all his canvas for the distant coast:  
With joy the hind, his daily labor done,  
Sees the broad shadows and the setting sun:  
With joy the slave, worn out with tedious woes,  
Beholds the bliss that liberty bestows."

And if the sailor thus joys, though the tempest must be again braved; and the laborer, though to-morrow's sun must awaken him to new labors, and shine again on the fetters of the slave; what is that joy, when the howl of the last tempest sinks upon the ear, when the last labor is completed, and our chains fall off forever! Behold, he creates all things new! The heavens are new, the earth new, the body new, the spirit new, society new, circumstances new; and new for this reason, that all is perfect, and all unchangeable.

Watson's Sermon.

### Anger and Forgiveness.

"Mr. L., how could you let that man abuse you so?" said Mrs. L., with a very animated expression of countenance.

"I could not very well prevent it," said Mr. L., very calmly.

"You were not obliged to stand and listen to him, as if you deserved it all."

"I did not feel under obligation to get angry with him."

"I do not suppose you were," said Mrs. L., in a more subdued manner, "but I think it is too bad to be treated so by any one. What do you intend to do about it?"

"I do not see as I can do any better than to forgive him."

"Forgive him!" said Mrs. L., her indignation rising at the thought that the injustice which had been so wantonly perpetrated was to go unpunished, "What should you forgive him for?"

"For Christ's sake," said Mr. L., solemnly.

Mrs. L. burst into tears; she felt rebuked for the spirit she had manifested. She gave Mr. L. a look of thanks, and retired to her chamber.

The remark of Mr. L., deserves to be remembered. The principle involved in it deserves to be acted upon at all times—never to get angry, except when we are under obligation to do so! What a different scene would the world present if that principle were acted upon by all professing Christians! Reader, ponder well the principle, and consider whether your own happiness and the glory of God would not be promoted by its rigid observance.

We are seldom under obligation to be angry: we are always under obligation to forgive.

N. Y. Observer.

### Matthew Henry's Covenant.

It was the custom of Matthew Henry to make a formal dedication of himself to God at the commencement of each new year. The following form was drawn up by him for the year 1707. Would it not be well for every reader of the *Observer*, to adopt it for the year on which they have now entered?

Unto thee, O blessed Jesus, my only Saviour and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul, and spirit; to me to live is Christ, particularly this ensuing year.

All my time, strength, and service, I devote to the honor of the Lord Jesus; my studies and all my ministerial labors, and even my common actions, it is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

In everything wherein I have to do with God, my entire dependence is upon the Lord Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make him my *Alpha* and *Omega*; the anointed of the Lord is the breath of my nostrils, through his hand I desire to receive all my comforts; I have all by him, and I would use all for him.

If this should prove a year of affliction, a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus Christ, and stay myself upon him, his everlasting consolations, and the good hope I have in him through grace.

And if it should be my dying year, my times, and my soul are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope; dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

Lord, keep this always in the imagination of the thought of my heart, and establish my way before thee.

New York Observer.

"THE WORLD HATH NOT KNOWN THEE."—Then what has the world known? Not known him with whom it has to do! Not known its Saviour—it best Friend! What, then, does it know, to purpose? If you inquire of the world, it will not only tell you that the present age, in particular is the most illuminated of any; but it will tell you of its wonderful discoveries in science, its great knowledge in politics, its progress in the arts, &c. Some will profess to tell you what progress religion has made in the world; and they will go on to say more, as knowing what progress it will make; the world is so illuminated—so comprehensive!

Now, with all this knowledge, discovery, and instruction, I read the text, "O righteous Father, the world hath not known thee!" Not known thee! and yet so wise? With all its little discoveries, cannot it discern the things belonging to its peace? Then, it is but telling me of the bustle and industry of ants—of the ingenuity and politics of bees! All this is trifling to him who wants a shelter.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. Affliction shall try the children of God, and



God shall crown them, and men shall grow wiser and more holy, and leave their petty interests, and take sanctuary in holy living, and be taught temperance by their want, and patience by their suffering, and charity by their persecution, and shall better understand the duty of their relations; and, at last, the secret worm, that lay at the root of the plant, shall be drawn forth, and quite extinguished. For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the Lord of the vine had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain expense of useless leaves, and knotted into fair and juicy bunches, and made account of that loss of blood by the return of fruit. Taylor.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 9, 1850.

### Victory in Death.

There is as wide a difference between victory in death, and victory over death, as there is between death itself, and the resurrection from death. It is the privilege of the departing saint, as he nears the boundary of the present state to rejoice in the victory he has attained over the world, the flesh, and the devil. St. PAUL was conscious of having won the victory over sin, when he exclaimed: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:6, 8. Here the Christian has to fight the good fight of faith: if he comes off victorious, the crown is laid up for him to be bestowed at the resurrection of the just. Because its bestowal is deferred till that time, he no less gains the victory here, over what he struggles with.

In another place it is compared to a race run to gain an incorruptible crown.—1 Cor. 9:24. They who win in this race are victors; they obtain the mastery. But though victors, they are not yet crowned victors. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith," is the exhortation of the apostle, Heb. 12:1, who also said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Our path is beset with pit falls, snares, and temptations; and it is not till the hour of our departure that we can know that we shall not fall away from our steadfastness. It is not therefore till then that we are assured of victory.

Mr. MILLER died with the shouts of victory on his tongue: "victory in death," was his frequent exclamation. A hymn containing that phrase had given great consolation to him during his last hours, and was frequently repeated by him. So consoling to him had been those words, that his family, out of respect to his memory could do no less than to desire its being sung over his grave. In giving publicity to it, some of our good brethren have felt quite aggrieved, having mistaken the sentiment of victory in death for victory over death. Indeed, we have heard one sermon preached, in which although there was no allusion to Mr. MILLER by name, yet the burden of the discourse was the absurdity of a person shouting victory when dying. The preacher thought the dying person should reserve his shouts of triumph till the resurrection; because in dying, death gets the victory over him; and said he, the dead praise not the Lord, neither any that go down into silence. This instead of proving to us that Mr. MILLER ought not thus to have shouted, was evidence that he had not gone into silence. Had he ever shouted victory over death, as some do when dying, instead of being pained we should have rejoiced at his triumphant departure, and attributed the error in his phraseology to a mistaken view respecting the time of that victory; for it is not till the resurrection that that saying will be brought to pass, "O death, where is thy sting? O grave, where is thy victory!" But as the sting of death is sin, he whose sins are pardoned will not feel its sting when he resigns himself to its embrace.

Death is not necessarily a painful transition. Many persons have attested that few things in life are less painful than its close. "If I had strength enough to

hold a pen," said WILLIAM HUNTER, "I would write how easy and delightful it is to die." "If this be dying," said the niece of NEWTON, of OLNEY, "it is a pleasant thing to die;" "the very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have been so often uttered under similar circumstances, that we could fill pages with instances which are only varied by the name of the speaker. "If this be dying," said Lady GLENORCHY, "it is the easiest thing imaginable." "I thought that dying had been more difficult," said LOUIS XIV. "I did not suppose it was so sweet to die," said FRANCIS SUAREZ, the Spanish theologian. An agreeable surprise was the prevailing sentiment with them all; they expected the stream to terminate in the dash of the current, and they found it was losing itself in the gentlest ebbing of the tide.

Said the Psalmist: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:4. Said ISAIAH: "When thou passest through the waters, I will be with thee; and though rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 23:2. The SAVIOUR came "to give light to them that sit in darkness and in the shadow of death;" Luke 2:79; and therefore, "Precious in the sight of the LORD is the death of his saints;" Psa. 116:15; and "the righteous hath hope in his death;" (Prov. 15:22,)—even the hope that God "will swallow up death in victory," when he shall destroy "the face of the covering cast over all people, and the veil that is spread over all nations."—Isa. 25:7, 8.

With God to guide us through the dark valley, with His rod to stay and comfort us, with Him to light up its pathway, with the full knowledge that He is with us, that we have fought the good fight of faith, and secured the inheritance which is to be revealed in the last time, the dying saint may well indulge in rapturous shouts of "Victory in death!" We regret that any should have mistaken this for victory over death. But we greatly rejoice that the triumphant and joyful departure of our Bro. MILLER, in addition to his devoted life, has given us abundant testimony that while he is absent from the body he is present with the LORD.—2 Cor. 5:6. And with the apostle he had a "desire to depart, and to be with CHRIST, which is far better."—Phil. 1:23.

### Another Gospel.

"But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Paul to the Galatians, 1:8.

The Scriptures are the only standard of truth we possess by which to judge of the soundness of human opinions. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20. It is by this rule that we are to "try the spirits, whether they be of God," and "believe not every spirit; because many false prophets are gone out into the world."—1 John 4:1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 3:1.

The danger of being led away by seducing spirits being one against which we are so specially warned, and so perfect a rule being placed in our hands by which to try them, it becomes us to be constantly on our guard against this evil, that we fall not into any snare of Satan, when he shall come to us "transformed into an angel of light."—2 Cor. 11:14.

We have received an 8 vo. pamphlet of fifty odd pages, entitled, *The Philosophy of Special Providences: a Vision.* By ANDREW JACKSON DAVIS: Author of "Nature's Divine Revelations," &c. Published by Request. Boston: BELA MARSH, No. 25 Cornhill. 1850.

This pamphlet is for the purpose of disproving "Special Providences." Its author is rather a smart youth, somewhat extensively known as the "Poughkeepsie Seer"! He acquired this title by giving, in a real, or assumed clairvoyant state, utterance to a voluminous treatise, or a series of treatises, on various subjects—about as voluminous as the entire Scriptures, and, in the opinion of the author and his followers, much more truthful!! (?) He pretends to the same kind of supernatural illumination that was claimed by SWEDENBORG, and with the same propriety.

While in the abnormal state, this DAVIS pretends to special revelations from the spiritual world, and quite a number of individuals, in various places, are receiving them as of heavenly origin. J. D. PICKANDS, formerly a clergyman of the Presbyterian Church, at Akron, O., since then an Adventist, and since then a spiritualist, is now, we understand, advocating these revelations. Others are preaching them in other places. As DAVIS is thus getting a foothold, he is a suitable spirit to be tried by the standard of the Word, that it may be seen whether

he speaks in accordance with the "Sacred Oracles," or "out of his own belly."

He professes to have been for many days revolving in his mind the subject of "Special Providences"—whether God did exercise a controlling influence in the affairs of this world, to reward virtue and punish vice, when a vision was imparted to him which enabled him to realize what the majority of the Christian world believed on this subject, and the influence of such doctrine. Then he relates a subsequent vision, in which he claims that the falsity of such belief was shown him, and the causes of seeming special providences explained.

In his first vision he claims to have been shown "the many and different events and circumstances which were and are referred to the supernatural or miraculous interpositions of an invisible, but especially overseeing Providence." Among these he enumerates many of the miracles recorded in the Bible, with wonderful calamities, and remarkable escapes from peril, which are referred to special interpositions of Providence. At this time not doubting the truth of these interpositions, he was greatly overwhelmed with fear. Thinking that God might answer the prayers of those who should call on him, he seems to be in great fear lest some one should pray God to crush him in some way, and God would answer the prayer. He thus describes his sensations:

"I knew what it was to fear God, I knew what it was to tremble before, and shrink from, a Being who, I was persuaded, could be influenced to exhibitions of approbation or terrible displeasure, by individual prayers and transactions. I felt that I did not know what village might next be consumed by fire, or what city destroyed by earthquake. I could not imagine what manifestations of supernatural interposition were to be next developed. When I walked upon the hills, my soul was not perfectly sure that they would not fall upon, and crush me; or, when a comet was announced by astronomers to be approaching our sun or earth, I was not confident that it would not, according to Divine intention, strike us into the oblivious depths of chaos. I had no assurance of safety anywhere. If in the village, I was not sure but the Deity, because of the many and frequent transgressions of its inhabitants, was contemplating, at that moment, its total annihilation. If on steamboats, or railroads, or where dark storms gathered over my head, I knew not but some vengeance was impending—some fearful crash, or thunderbolt about to fall. If where pestilential diseases envied, I was not sure but that destruction awaited the whole community, because of its corruption and wickedness. And now it was easy to believe in the chimeras of Millerism,—it was possible to believe that this great mass of matter, twenty-five thousand miles in circumference, was to be literally dissolved and consumed by fire,—that millions would be crushed by falling mountains, and millions would ascend, through roofs and any material obstructions, to meet the Lord in the air. Yes, I was, for five days, in the secrets of my own heart, a forced believer in such literal manifestations of Divine intention. I was ready for, and would not have been surprised to hear, the thundering sound of that awful trumpet which was to awake millions to everlasting happiness, and millions to endless misery!"

In truth, this universal conflagration of Nature was now not so much a source of surprise to me, as was the apparent indifference, manifested by the greater portion of mankind, with regard to this impending event, in connection with the received opinion of the susceptibility of God to be influenced by human action and prayer. All acknowledge that "the prayers of the righteous are answered;" but why human actions did not correspond to (what seemed to me to be) the most awful and terrific convictions possible to conceive of, was a profound mystery. Clergymen and laymen recognized this belief in their theology; but their practices were so divorced from their theories and professed belief, that I could not resist the impression that their actions gave the lie to their convictions."

In this state of mind he professes to have wandered to a retired place, and there attempted a prayer to God, which he records, and which we would transcribe, were it not too blasphemous. It is just such a prayer as an unregenerate, self-confident, sceptic might be supposed to indite. He asks God how, being all powerful, he "permitted Want, consequently Crime, and consequently Misery!" Why, if "disposed to render universal justice," he permits "the strong and powerful to enslave the weak and helpless?" Why he permiteth Famine, Sin, Death, &c.? After making similar impudent requests, he asks God to grant "this the first which I have ever presumed to offer at thy throne!"

After these blasphemous words,—for prayer it cannot be called; and he styles it "Dictatorial prayer," which, he says, with "fear, discontent and presumption," is "the legitimate result of a belief in special providences, and that man has the ability to move his Maker by prayer and supplication,"—he beheld his spiritual Guide, who had before shown him the events called providences, and who had now come to disabuse him respecting their reality. He describes this as being done, by being shown the illimitable extent of the creation, and the insignificance of earth, which he saw neither "required nor received any special attention."

If God has so little to do with the things of earth, it is necessary to account for the miracles in some way; and this he does by affirming that they are all accidental coincidences. Of the death of ANANIAS he says:—

"The sudden death of Ananias, while giving in a false oath, was occasioned by psychological and physiological causes, or rather by the mind acting violently upon matter. He had a disease of the heart, known by physicians as hypertrophy; and, while making his deposition, the conflict was so great between interest and duty, between the consciousness of right and wrong; between the effort to conceal his true thoughts, and to unhesitatingly speak false ones; that his heart was unusually agitated, the blood regurgitated into its chambers, and forthwith its operations ceased—and this is certain and immediate death."

How does he know that ANANIAS had such a disease of the heart? Was his wife affected with the same disease? How did PETER know that she was thus affected, and that his prediction that she should be buried with her husband would be so speedily verified? This explanation is more unreasonable than that of the German Neologists, who assert that they fell down and died of fright; or even than that of HEINRICH, who asserts that PETER stabbed them.

We give another of his explanations:—

"The crossing of the Red Sea on dry land is another illustration of fictionalized facts, of realities changed to romance. The Children of Israel were enabled to cross the Red Sea on comparatively dry land, by having their escape from Egypt predetermined and prearranged, thus: In one part of the Sea, there extended a bar, or miniature mountain of sand, which, during the recession of the tides, was completely exposed to the heat of the sun. This exposure generally continued for several hours. Bonaparte and his army once crossed upon this bar; so did Alexander and his army; so also did three Egyptian generals, accompanied by their armed hosts. It was by this passage that the tribes, under Moses, predetermined to escape; and, in order to render their emancipation from Pharaoh and slavery doubly certain, Moses calculated their departure from Egypt with sufficient precision to reach and cross the sea just in advance of the returning tides. Thus he was certain, that, if Pharaoh pursued with his hosts, for the purpose of recapturing the tribes, the tides would return, while the army was on the bar, and overwhelm them; and his anticipations were fully realized. Thou seest, in this instance, how fortunate and extraordinary events are exaggerated by the benefitted parties, as being the astonishing approval and particular dispensations of some attending Deity."

The foregoing are specimens of his manner of accounting for all the instances of miraculous interposition that have ever occurred. A similar position to this is taken by EICHORN, AMMON, THIESS, and other German Neologists. They affirm that ABRAHAM only dreamed he must offer up ISAAC; that when JACOB's sinew shrank, it was the effect of rheumatism; that the thunderings and lightnings on Mount Sinai, at the giving of the "law," were only the result of an accidental thunder-storm; that when CHRIST walked on the water, he waded as far as he could, and then swam; that the outpouring of the Spirit on the day of Pentecost was an accidental gust of wind that struck the house, and electrified the disciples, &c.—which are the actual interpretations of events given by those and kindred writers.

After the relation of his visions he attempts to substantiate them by an argument in which he attempts to prove by reason that miracles are impossible as a specimen we give the following:—

"All arguments concerning the possibility of special providences, or of supernatural manifestations and miracles of any character or extent, which are claimed and believed by many nations, sects, and individuals, can have their intrinsic value summarily determined by the syllogistic form of demonstration: thus—

1st Proposition.—Joshua claimed to have commanded and caused the Sun and Moon to stand still for several hours.

2d Proposition.—The Deity and his Laws are unchangeable.

3d, Conclusion.—Therefore, Joshua was either deceiving or deceived.

And again,—

1st Proposition.—Matthew, Mark, Luke, John, and modern Christian religious teachers, claim for Jesus a supernatural birth, and a supernatural power of working astonishing miracles.

2d Proposition.—The Laws of Nature are beyond the possibility of being changed, suspended, transcended, or destroyed.

3d, Conclusion.—Therefore, Matthew, Mark, Luke, and John, were mistaken, and modern Christian religious teachers are deceived."

Established in this view, he thinks that the "doctrine of physical resurrection, or final judgment, or eternal condemnation, or any other absurdity and fallacy of the popular schools," need disturb no one. By claiming to appeal to reason, he has a summary mode of removing any difficulty. Thus he says:—

"Responses from the Spirit World will never be conflicting; and, therefore, should an individual pray and receive what he considers a reply, and should this reply contradict what others have said or revealed, then the only criterion by which to judge of its truth or falsehood is the unfailing standard of Nature and Reason. For instance—if a person should affirm, after earnestly praying, or while in what is modernly termed the magnetic state, that he had heard or perceived that the sun and moon were stationary during the period assigned by Joshua, then the statement must be tested by Nature, and Nature must be tested by Reason. Again, if an individual (Emanuel Swedenborg, or Jacob Beman, for instance) should affirm that he perceived in the Spiritual World, that the Bible is the Word of God—that it is a sacred embodiment of Truth—that it contains no errors—then the truthfulness of such an affirmation must be tested by referring it to the unchangeable and immeasurable Standard of Nature and Reason—thus:



1. The Bible is affirmed to be ALL true.
2. Joshua's miracle is recorded in the Bible, which is not true.

3. Conclusion.—The affirmation is false.

"Nature and Reason are the only mathematicians who can perfectly demonstrate and unfailingly exhibit the true or false character of every statement which the profoundly ignorant, as well as the educated mind, may be moved to make, under any conceivable circumstances."

Again, he says:—

"The relation between this crime and its punishment is no more consistent, just, or intimate, than burning a member of the body, or sowing seed, in America, and feeling the pain, or reaping the harvest, in England. Nor are we to suppose that an individual, who (compared with the infinite Creator) is but a finite and almost insignificant creature, can possibly commit a crime which will be attended with eternal consequences. For, let it be thoroughly impressed, that the human mind can no more break or mar one of the eternal laws of nature than it can render the Deity imperfect or unhappy! To believe that God will punish infinitely human beings for any finite transaction, is to believe that God is unjust—yea, even according to human principles of goodness and equity."

The foregoing will show the nature of the theology of this newly-dubbed seer. We have given it more prominence than we should, did we not learn that these principles are being rapidly extended. Indeed, a periodical—the *Univertatum*—has been established to promulgate them. But bring them to the great Test of Truth, and how do they stand there? They fall under the head of another gospel than that which PAUL preached. When weighed by this standard, being found wanting, it should be promptly rejected as the work of a seducing spirit, to which we are to give no heed.

This form of belief is extensively spreading at the present time, under various phases and names. Those who have taken no notice of its insidious advances are but little aware of the ravages which are now being made by similar forms of error. As Satan appealed to the reason of EVE, in the Garden, to beguile her mind in belief in the declarations of JEROME, so do the ministers of these various forms of error appeal to the human understanding to bring discredit on Scriptural declarations. Poor, fallible sinners do not hesitate to sit in judgment on their Maker, and decide respecting his justice, mercy, and goodness. They dare to pronounce judgment respecting his acts! And setting aside the Bible, and the God of the Bible, they venture to style themselves Christians!!

These abnormal revelations are not confined to DAVIS. There are various persons in different places pretending to the same kind of disclosures. They are put into a Mesmeric state, and pretend to reveal what they discover in the spiritual and physical worlds. We learn that there is one in Hartford, Ct., who has a class of about thirty, who meet stately, to listen to the revelations she makes. She affirms, as we are told, that the SAVIOUR was never raised, and that she can see his bones now in the sepulchre! She must have wonderful eye-sight: for the Roman soldiers, who were set to guard them, could not find them there the third day after his burial, and had to invent the falsehood that while they slept the disciples stole them away! Very competent witnesses they must be of what took place while they were asleep! They must be about as credible on that point, as the Hartford clairvoyant. The believers in her revelations are quite enthusiastic, and think her disclosures are far more authentic than the declarations of Scripture.

The rapping spirits at Rochester seem to be of the same kind. They deny the resurrection, and contradict each other. Whatever they may be, they are manifestly lying spirits. Ministers of light never come in that manner. If God wishes to communicate with men, he does not do it by knocking under the floor. A clergyman remarked to us, that if the author of that rapping was the spirit of SWEDENBORG, it must take a more respectable mode of communication, than that resorted to in this case!

The natural heart prefers error to truth. It loves a lie; and loving it, opportunities will not be wanting to indulge in its favorite gratification. God permitted a lying spirit to deceive Israel's wicked king, in olden time, and like means may now be permitted to blind the eyes of those, who in their hearts hate the pure simplicity of the written Word. Says the Revelator: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:13-15.

May not these various deceitful agencies which are at work be connected with these predicted evil seducers? Let us try all such spirits by the letter of the Word, and not be moved by them away from the only Standard of Truth and Duty.

## Lecture on Chronology.

BY S. BLISS.

### THE CYCLE OF THE SUN.

[A portion of the lecture last week relating to this cycle was transposed, and not corrected as marked in the proof. We therefore commence again with the cycle of the sun.]

If there were just fifty-two weeks in a year, each year would invariably commence on the same day of the week. As a common year consists of fifty-two weeks and one day, if all the years were thus constituted, when a given year commences on Sunday, the second year would commence on Monday, the third on Tuesday, the seventh on Saturday, and the eighth on Sunday again—bringing the commencement of the year on a given day of the week once in a cycle of seven years. As this order is interrupted once in every four years by the Bissextile, which has two days over even weeks, if the third year commenced on Tuesday, the fourth year would commence on Thursday, the seventh on Sunday, the eighth on Tuesday, the eleventh on Friday, the twelfth on Sunday again, and the eighteenth on Sunday. There would not be another year commencing on Sunday until the twenty-ninth, which would be the first of another series of years, commencing on days of the week in the same order as the foregoing. A cycle, then, of four times seven, or twenty-eight years, brings a recurrence of years commencing on days of the week in the following order:—

S.	M.	T.	W.	T.	F.	S.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

This is sometimes called the cycle of the *Dominical*, or *Sunday* letter. On whatever day of the week the first day of any year falls, that day of the week is indicated by the letter A, the succeeding day by B, and so on to the first Sunday; and the letter that falls on that day is the Dominical, or Sunday letter, for the year, excepting in the Bissextile. In that year, as one day is added to the month of February, if A is the Dominical for the first two months, F would be for the last ten, and then E for the next year. But with common years, if A is the Dominical letter for the first, F would be for the second. The first seven letters of the alphabet are called the Dominical letters, and succeed each other—one in each common year, and two in each Bissextile—five times during the solar cycle of twenty-eight years, when they again commence and succeed each other in the following order:—

G	F	E	D	C	B	A
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

The present year is the eleventh in this cycle; commencing on Tuesday, F is the letter which falls on Sunday, and is the Dominical letter for the year.

As each year begins later in the week than its preceding one, there are less days between its first day and its first Sabbath. Consequently, if its first day is represented by A, a letter nearer to A will fall on Sunday than in the preceding year.

To find the Dominical letter for any year of the Christian era, previous to the change of the year from Old to New Style, or from the Julian to the Gregorian year, add to any given year one fourth of its number (omitting fractions), and 5 to that sum; divide this result by 7, and if there is no remainder, A is the Dominical letter. If there is a remainder, the letter below which stands under the number corresponding with the remainder, is the letter sought.

A	B	C	D	E	F	G
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

If in the division of the given year by four, to get its fourth part, there is no remainder, the year is a Bissextile or leap year, and the letter thus found is only the Dominical letter for the last ten months of that year—the letter following, in the above line, being that for the first two.

To find the Dominical letter for any year since the adoption of the Gregorian year, add to any given year its fourth part (excepting fractions), and instead of adding 5, as before, add 2 to the sum, for any year between 1500 and 1700, including the former; 1 for each year in 1700 and under 1800, and nothing for the present century. Then divide by 7 and find the letter by the remainder, as before.

The first year of the Christian era commenced with Saturday—so that 5 days had elapsed from the preceding Sabbath, and are required to be added, to make even weeks. As the addition during the leap years is balanced by the addition of one fourth of the current years, 5 should be added to each Julian year.—When the Gregorian year was introduced, 10 days were omitted for that number of years which had been reckoned as leap years which should have been considered common years. This being a week and three days, left but 2 days to be added till the 18th century, when, another fourth year being a common year, but 1 was to be added. The year 1800 being considered a common year, leaves none to add for the present century.

The Gregorian year was adopted in Catholic countries in 1583, but was not adopted in Great Britain and her colonies till 1752. In Sweden it was adopted in 1753, and in Germany in 1777. Russia only retains the Old Style, which now differs 12 days from the New.

The Dominical letter being found, the day of the week on which any given day of any year falls, is ascertained by a simple process. If there were 4 weeks in each month, the first days of each would commence on the same day of the week during the year. Varying from even weeks, the first day of each month will be on days of the week varying from that on which January commences as the following letters vary from each other:—

A	D	D	G	B	E	G	C	F	A	D	F
Jan.,	Feb.,	Mar.,	Apr.,	May,	June,	July,	Aug.,	Sept.,	Oct.,	Nov.,	Dec.

The order of these letters may be easily remembered by the following familiar couplet:—

Jan., At Good	Feb., Dover Caleb	Mar., Dwells Fitch	Apr., George And	May, Brown, Doctor	June, Esquire, Friar.
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To find the day of the week on which any month begins, find the letter which corresponds to the given month, as in the above couplet. If the letter thus found is the Dominical letter for the year, the month begins on Sunday. If it is a different letter, the day of its commencement varies from Sunday as many days as the letter found varies from the Dominical letter for the year, in the following order:—

A, B, C, D, E, F, G.

The day of the week on which the month commences being found, that on which any corresponding day of the month falls, is found by subtracting 1 from the given day of the month, and dividing the difference by 7. The remainder gives the number of days in the week which the given day varies from Sunday.

Thus, on what day of the week did the Dark Day occur—May 19th, 1780?  $1780 \div 4 = 445$ . Add 1780, it equals 2225. Add 1, it equals 2226. Divide by 7, it equals 318, with no remainder. Or it might thus be stated:  $(1780 \div 4 + 1780 + 1) \div 7 = 318$ . Then A is the Dominical letter for the last ten months—it being a Bissextile. B is the letter which corresponds with May in the above couplet, which varies one from A, so that the 1st of May for that year falls on Monday.

Then  $(19 - 1) \div 7 = 2$ , with 4 remainder. Four days from Monday is Friday, on which was the Dark Day.

### THE CYCLE OF INDICATION.

This was a cycle of fifteen years, used only by the Romans for appointing the times of certain public taxes, established by CONSTANTINE A. D. 312, in the place of the heathen Olympiads.

### EPOCHS.

These are additional days given to find the Moon's age. A Lunar year of 12 Moons, contains 254 days—11 days less than the solar year—a deficiency extending through each year of the Lunar Cycle. This would require 11 days to be added for the *Epoct* of the first year, 22 for the second, 33—30=3 for the third (because the Moon's age cannot exceed 30 days), 14 for the fourth, and so on through each year of the Cycle; the *Epoct* of the last year of which will be 29; and 11, again, that of the first year of the next Cycle, as before.

As the vulgar era commenced in the second year of the Cycle of the Moon, the year of the Cycle corresponding with any year of the era, is found by adding 1 to the given year, and dividing the sum by 19—the remainder being the Golden Number for the year. If there is no remainder, 19 is the required number.

Thus, for the Golden Number of the present year we have  $(1850 + 1) \div 19 = 97$ , with a remainder of 8 for the year of the Lunar Cycle.

The *Epoct* for any year previous to 1752 is found by multiplying the Golden Number by 11. If the product is less than 30, it will be the *Epoct* for the year. If it is greater, divide it by 30, and the remainder will be the *Epoct* required.

As 11 days were struck from the calendar in 1752, the *Epoct* of any year since then is found by subtracting 11 from the *Epoct* as before found, if it is greater than that number; and if it is less, by adding 30—11=19. The number thus resulting is the *Epoct* for any given year.

Thus, for the *Epoct* of the present year,  $8 \times 11 = 88$ . Divide by 30, it equals 2, with a remainder of 28.—Or thus:  $8 \times 11 \div 30 = 2$ , with a remainder of 28.—From this subtract 11, and we have 17, the *Epoct* for 1850.

With these numbers the Moon's age for any day in any year is found by adding the *Epoct* for the year, the number of the month from March inclusive, and the day of the month. If the sum is less than 30, it is the Moon's age for that day; if it is greater, its remainder, when divided by 30, is its age.

Thus, to find the Moon's age on the 19th of May, 1780,—the Dark Day,—we first find the Golden Number:  $(1780 + 1) \div 19 = 93$ , with a remainder of 14 for the Number sought. Then find the *Epoct*:  $14 \times 11 \div 30 = 5$ , with a remainder of 4. Then  $4 + 30 - 11 = 23$ , the *Epoct* sought. Then  $23 + 3 + 19 = 45$ . And  $45 \div 30 = 1$ , with a remainder of 15, for the age of the Moon at that date. As this is the day of the full Moon, and as an eclipse of the Sun can only occur at

the new Moon, the darkness on that occasion could not be the result of an eclipse of that luminary.

[These rules open a good field for the exercise of the mathematical powers of our young readers. Let any of them calculate the Dominical letter, the *Epoct*, the Golden Number, and the Moon's age, for any date of the past, in the Christian era. If they wish, they may send the results to us, and we will inform them of their accuracy, if done accurately.]

### EPOCHS, ERAS, AND PERIODS.

An *Epoch* is any remarkable date from which time is reckoned. It signifies a stop.

An *Era* is any indefinite series of years commencing at a known Epoch. It signifies time—the time from a stop.

A *Period* is a definite series of years. The date of independence is the Epoch from which the Era of the independence is reckoned. The President is elected for a Period of four years.

Epochs, Eras, and Periods, are to Chronology what the Cardinal Points and Prime Meridians are to Astronomy and Geography. As we could not on celestial or terrestrial maps or globes give the relative position of stars or places, without some known point to reckon from, so in Chronology we need given points by which to arrange the relative distances of events.

### THE JULIAN PERIOD.

As the Cycles of the Sun, Moon, and Indiction, are of different lengths, they will not harmonize with each other in their commencement and termination. If they commenced in a given year, as they terminate in different years, they would not again commence at the same time for many years. To adjust these Cycles to each other it was necessary to find a still larger Cycle at the beginning and termination of which they would harmonize with each other.

This is found by multiplying the number of years in the Cycle of the Sun by those in the other cycles. Thus  $28 \times 19 \times 15 = 7980$  years, a period of time at the termination of which these cycles would commence and succeed each other in the order corresponding with those that length of time previous. This Period is also called the great Pascal Cycle, and the Victorian or Dionysian period. It was invented by the chronologist SCALIGER, and serves an important purpose in the adjustment of dates in the different eras.

Our Vulgar Era, and that of the Creation, are the grand eras to which subordinate epochs, eras, and periods are usually adjusted. So many different dates have been assigned for the epoch of Creation, that the assignment of an event to any given year of the world, gives a very indefinite idea of its time, unless the system of chronology followed is also mentioned. No less than one hundred and twenty different opinions are given by Dr. HALES for the date of the Creation, all differing from each other, and the extremes varying from each other no less than 3268 years.

Unfortunately for ancient Chronology there existed no established Era. Different nations reckoned by different eras, the commencements of which were not always easily reconciled with each other. The Grecian Era, or the Olympiads, commencing July 19th, B. C. 776; the Roman Era, commencing with the building of Rome, A. C. 753; the Chaldean Era, or Historic Era of NABONASSAR, commencing with Feb. 26th, A. C. 747—and our Vulgar Era form the four Cardinal Eras of Sacred and Profane Chronology.—There are numerous other epochs from which events are dated; but none of them are of the importance of these, to which chronologists have adjusted the dates of all important events. From the Epochs at which these Eras commence we reckon backwards and forwards, in time, as we should distance from a fixed point on the earth. Events are dated in reference to other events. If the reigns and successions of kings are given, if we have a starting point at which to date the commencement of any reign, we are enabled to date the commencement of each subsequent reign from this. If events are assigned to a certain year in a given reign, we are enabled by the length and succession of the reign to fix its relative position. It is, however, first necessary to adjust these Eras to each other, so that when an event is dated in any year of one Era, we may find its corresponding year in the other Eras. The oldest of these is the era of the Olympiads.—(To be continued.)

A NEW AND IMPORTANT WORK PROPOSED.—Among our published works on the Advent, no one is exclusively devoted to the *personal reign of Christ on earth*. Such a work is yet to be written. It was never more needed than now, to meet the erroneous view of the *spiritual reign*.

To bring out an able work on this subject, we propose to procure some able writer, who will bring out the whole strength of the argument, which will probably occupy from two to three hundred pages of the size of the *Advent Library*. Time will be required to accomplish it.

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools.—Prov.



## CORRESPONDENCE.



## THE PERSONAL ADVENT OF CHRIST.

BY M. D. WELLCOME.

Our Saviour, in his last conversation with his disciples before his crucifixion, told them that he must leave them and go to the Father. This filled their hearts with sorrow, but he proceeds to comfort them with the precious promise, "I will come again, and receive you unto myself, that where I am, there ye may be also." Far more cheering was this promise to those desponding ones, than to many who profess to be Christ's at the present day. So long has the Bridegroom tarried, that the professed bride has become indifferent to his return. To their loving hearts, no promise could have afforded more joy than the one given. The Saviour is crucified and buried, but on the third day rises again. That same Jesus who was laid in Joseph's new tomb, comes forth, the first fruit of those who sleep.

In proof of his resurrection, I will give a few passages. As the two Marys were hastening to tell the disciples that the Lord had arisen, he meets them, and says, "All hail!" And they came, and held him by the feet, and worshipped him.—Matt. 28:9. Thomas said that he would not believe, unless he could put his finger into the print of the nails, and thrust his hand into his side. The Saviour indulged him in this, thus putting the identity of his body beyond dispute. At another time, when some thought that he was a spirit, because he walked upon the water, he said to them, "Handle me, for a spirit hath not flesh and bones, as ye see me." After telling his disciples to handle him, he shows them his hands and his feet, which were pierced by the nails that confined him to the cross; and while they believed not for joy, and wondered, to give them farther proof, he inquires for meat, and they give him a piece of a broiled fish, and of an honey-comb, which he takes and eats before them.

On the mount of Olives he blesses his disciples, and is then taken from them into heaven. With sad hearts and tearful eyes they stand anxiously gazing after their beloved Master, when suddenly two heavenly messengers stand by their side, and inquire of them why they look upward so steadfastly? and add, "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." This seemed to satisfy the disciples; for they immediately returned to Jerusalem, no doubt comforting one another with the words which the two messengers had spoken, and calling to remembrance what Jesus himself had told them of his going away and coming again. Now, did Jesus go to heaven personally, or spiritually?—visibly, or unseen? He is to return in "like manner." His ascension was personal and visible; and so must his return be.

Did he thus come on the day of Pentecost? No; that was the out-pouring of the Spirit, as he had foretold: "If I go away, I will send the Comforter: not myself, but the Spirit of Truth, whom the Father will send in my name." Did he come the second time at the destruction of Jerusalem? Was he then seen personally, as when he ascended? Christ had told them, after speaking of Jerusalem's destruction, that his coming should be as visible as the light which shineth out of the east even unto the west, and that he would come in great power and glory, attended with holy angels, whom he would commission to gather his elect from the four winds, from one end of heaven to the other. Did Christ thus come when Jerusalem was desolated? Was not that destruction a judgment from God on account of the Jews' rejection of their Messiah? But while some say he came on the day of Pentecost, or at the destruction of Jerusalem, others say that he comes at death; and many believe there will be no other coming. But the disciples did not so understand it; for when Christ had been giving Peter his work, and predicted his death, that apostle, seeing John, inquires, "Lord, what shall this man do?" Jesus replies, "If I will that he tarry till I come, what is that to thee?" Then went the saying abroad, that that disciple should not die; yet Jesus said not unto him, he shall not die, but, "If I will that he tarry till I come, what is that to thee?" Had they believed Christ would come at John's death, that saying would not have gone abroad. Funeral discourses are often preached from the text, "Therefore be ye also ready, for in such an hour as ye think not, the son of man cometh." This is a misapplication of Scripture. If this were the coming of Christ, there must have been millions of comings since his ascension; but the Scriptures only speak of one—his second coming. Says an objector, "Does not Christ say to his disciples, 'I and my Father will come unto you, and make our abode with you?'" Yes; and we read in another place, that the tabernacle of God is to be with men, and he shall dwell with them, and be their God: and this is to be in the "new earth," after the former things are passed away, and all things made new—when the saints are made immortal: for there is then to be no more death, neither pain. Let us not, then, look for Christ's coming at death, neither say, "Lo here," at Jerusalem's destruction, nor "Lo there," on the day of Pentecost, but look upward for the return of that same Jesus who ascended, confidently believing, that as the Scripture saith, "He cometh with clouds, and every eye shall see him; they also who pierced him, and all kindreds of the earth shall wail because of him."

In Heb. 9:28, we read, that "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation." He who bore our sins in his own body on the tree will appear the second time to the salvation of those who look for him. The second time implies a first. Could it be said of him, he shall appear the second time, if he came by his Spirit?

Job exclaims, "I know that my Redeemer liveth,

and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26. Here is a prediction of Christ's standing at the latter day upon the earth; and though Job's body should be consumed by worms, yet in his flesh, in his resurrection, he would behold him.

Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints." Isaiah prophesies, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."—Isa. 66:15. This could not refer to his first coming, for that was not in the manner here specified. It must have reference to the same advent referred to by Paul, 1 Thess. 1:7, 8:—"The Lord Jesus shall be revealed from heaven in flaming fire, with his mighty angels, taking vengeance on them who know not God, and obey not the gospel of our Lord Jesus Christ." When Christ comes in his glory, he will sit on the throne of his glory, and gather before him all nations.—Matt. 25th.

Paul writes to Titus, that "the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ourselves of all ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." To the Thessalonians, Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ will rise first." The personality of Christ's coming is here clearly brought to view, and some of the events connected therewith. In 1 Thess. 4:16, the same apostle prays that the hearts of his Thessalonian brethren might be unblameable in holiness, at the coming of the Lord Jesus Christ. And he also speaks about their turning from idols to serve the true God, and to wait for his Son from heaven. In his letter to the Philippians, he says, "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ," &c. John tells us to abide in Christ, so that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2:28. Again he says, "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Again, in the book of Revelation, twenty-six years after the destruction of Jerusalem, in reply to the testimony, "Behold, I come quickly, amen," we find him saying, "Even so, come, Lord Jesus."

Thus we see that the coming of the Lord is neither at death, at Jerusalem's destruction, nor by the spirit; but that the same Jesus who ascended personally and visibly will so come in like manner as he went into heaven.

## LETTER FROM T. S. POTTER.

DEAR BRO. HIMES:—Through the mercy of God, I am still looking for that blessed hope, and feel the need daily of being more like Jesus, so that at his coming I may be ready to hail the glad day.

Bro. Ingham's labors have been blessed of God to us. He is a faithful brother, and is calculated to do good. He preaches the whole gospel, beginning at the promise made in Eden, and so down to the time when Jesus will take the throne of his father David. May the Lord's name be praised for a few faithful servants that believe what they preach to others. For several weeks past our meetings have been interesting, and we have enjoyed some refreshing seasons, for which we are led to thank God and take courage. The Lord has been with us of a truth by his Spirit's power, although we have many things to encounter, the like of which we never met with since we first heard the proclamation of the speedy coming of our King. Still, amidst it all, we rejoice that backsliders have been reclaimed, and some sinners have been converted, while others are inquiring the way to Zion. May the Lord help them also to forsake all for Christ and the kingdom of glory. Bro. Ingham immersed nine happy converts last week, and others are expected soon to follow their Lord and Master in the same ordinance, showing forth his death, burial, and resurrection, and their faith in the resurrection of the body unto eternal life.

"O, what a glorious hope is ours,  
While here on earth we stay."

But we live in perilous times. It seems to be a day of transformation, and if it were possible, the very elect would be deceived. There never was a greater effort made in Nova Scotia to hinder the proclamation of the Advent doctrine, as we preach it, than at the present time.

Bro. Ingham's field of labor extends some forty or fifty miles east and west. He has been faithful in proclaiming the gospel of the kingdom, and warning sinners to flee from the wrath to come. Bro. Russell, his companion in travel, renders him very essential service. The people in general have manifested a desire to hear on the subject until within a few weeks. A new mode of opposition has been got up, to cut off their influence, and prevent the people from hearing them. Those opposed to us have lately gone over the field themselves, preaching the coming of the Lord in such a way, as to throw suspicion and reproach upon us. But we rejoice that Christ is preached. We hope that God will give us so much of his Spirit, that we may not retaliate for the things unjustly cast upon us. The people now have about a dozen sermons where they used to have but one. Praise the Lord.

Clements (N. S.), Dec. 26th, 1849.

NOTE.—Some time since, we published an extract from a letter of a clergyman, who resides in the vicinity of Bro. LENFEST's field of labor in Nova Scotia. A portion of this extract has been understood to reflect on Bro. L., which elicited a reply from Bro. POTTER. This last we deemed prudent to withhold from publication. We now learn that advantage is taken of this fact to impair the influence of our fellow laborers there. Without expressing our judgment of either side, perhaps justice to the Advent cause and these brethren requires that we should say a few

words. These brethren, when with us, were humble, unassuming men; while our personal knowledge of them gave us confidence in their piety and integrity. We believe their object is to accomplish all the good they can. Their views on the great question of the Advent coincide with our own; but on some subordinate points we differ. These secondary questions, however, we have not supposed they would make a subject of debate, to the detriment of that which undeniably is pre-eminent above other questions, and which prefers claims to unanimity not possessed by any other. With their views of the Advent, they cannot be expected to labor, in all things, in unison with any particular denomination. Their labors are for the purpose of inducing Christians to sustain the last work of the Church, to declare "The hour of his judgment is come. We say, then, let each take his position, and while they maintain it, let it be done in a Christian spirit. If any in other churches hold the view that the Lord is near, we rejoice in it, and hope that they will show their faith by their works. If they think they can do more good by remaining in their churches, and there laboring for the cause, we cannot see that they are obnoxious to censure. Neither are those who feel impelled to a different course. Let every man be "fully persuaded in his own mind." We have made these remarks, that all may know our position, and that there may be no misunderstanding. Let the brethren be firm, but kind, and courteous to all, and God will be with them and bless them. They have our sympathies and prayers.—J. V. H.

## LETTER FROM ENGLAND.

DEAR BRO. HIMES:—It affords me great pleasure to find so much of genuine evangelical piety, and real encouraging Christian experience in the letters of your correspondents. I have been somewhat surprised, however, sometimes to read of brethren desiring to hear more of practical religion, and less of the theoretical parts; for, leaving out the discursive parts, which I believe tended to profit but little, and sometimes did injury—though some it might enlighten and instruct—I have ever regarded it as containing a great amount of useful consoling, encouraging, and instructing information, advice, and experience. Some of the pastors and officers of the churches may have directed more attention to the theory of the Lord's coming, and the establishment of his everlasting kingdom of glory, &c., than they have to personal holiness and a preparation for the mighty events about to take place; but to pursue such a course is being anything but faithful. In fact, I do not know how they can do the one, and leave the other undone, and withal retain a peaceful mind. No gospel minister can scripturally separate the cross and the crown. We should grow in grace, and in the knowledge of our Lord Jesus Christ. I thank God we ever keep them closely connected here. We hold the glorious appearing of the great God our Saviour as an incentive to constant watchfulness, spirituality of mind, and entire sanctification to the believer; and the nearness of the day of his wrath as a motive for the unbeliever at once, without diffidence or delay, deciding to seek an interest in the blood of the Lamb, and to exercise a saving faith in his name. Whatever be our views of events in the future, let us never forget our blessed gospel privileges; remember that "it is the will of God, even our sanctification;" that we can have fellowship with the Father, and with his son Jesus Christ; that "every one that hath this hope in him purifieth himself, even as he is pure." Know ye not that the Spirit of God dwelleth in you, (except ye be reprobates,) teaching you to say, Abba Father. Then, "quench not the Spirit." "Abstain from every appearance of evil." And you have need of patience, that after you have done the will of God, you may receive the promise.

"That happy word be mine—  
Just as the port is gained—  
Kept by the power of grace divine,  
I have the faith maintained."

I esteem the "Herald" very highly. It is a great blessing to me. I should deny myself of many comforts of life rather than part with it. Bro. Barker, of Doncaster, says, in his loneliness, that he prizes the "Herald" very much, and that it is his only counsellor, save the Bible.

By the kind mercy and providence of God, we have had Bro. Bonham returned to us as a laborer in this country, where we trust he will be made very useful. He is now laboring very successfully in Liverpool and vicinity.

I remain yours sincerely, in the hope of soon seeing Jesus,  
C. A. THORP.

## LETTER FROM D. T. TAYLOR, JR.

BRO. HIMES:—We, in this section, who love the King and the kingdom, sympathize with you, with the relatives, and with the church of Christ, in the death of Wm. Miller. The "enemy," with his weapons of war, has laid him low. His toil has ended. His work is done. A good man has gone from among the living, yet the heartless world knows not its loss. But he will live in the hearts of those who do know him: and though Wm. Miller is dead, yet at which the world has been pleased to style "Millerism," will not die with him, but will find a home in many noble hearts, until the good old man comes forth again from the charnel-house. He, on whose lips thousands have hung with solemn awe and deepest attention, now sleeps in Jesus. But he will "awake and sing" early in the "morning," when the "Sun" rises. He will awake "satisfied," arrayed in the millennial costume, and richly and beautifully robed for a blissful eternity. Amen.

We had an excellent conference at Cambridge, Vt. Bro. Watkins and Sherwin, and myself, were present. Bro. Rapha Woodworth, of Underhill, was ordained to the work of the ministry. The brethren

appeared to be aroused. The conference in Stanbridge, C. E., was well attended, and accompanied with the blessing of God. There was a good gathering of brethren, all sound and joyful in the faith.—Bro. Surenburg and Wyman, and myself, were present, to minister in the Word. Bro. S. is a man of "excellent spirit," of much moral excellency, and faithfulness in the cause. Will he not extend his labors more into other fields? Bro. W. was at this meeting, by the laying on of hands and prayer, appointed for the work of the Lord, as a laborer in the vineyard, and a herald of the coming kingdom. He appears to be a worthy and active brother. May he remain so, and be blessed and sustained in his labors. One word for Stanbridge. By various letters from individuals in that section who have turned traitors to the truth, and others, the impression may have been left on the minds of some, that the Advent church in that place is a hot-bed of fanaticism. This is false. The brethren and sisters there stand well, and are as sound and spiritual as any other church in Canada East. A few wild spirits "went out from them," making sad havoc for a while, but are now broken up and "come to naught." One or two have partly returned, but have need to "make a plaster as large as the wound," before they can be received in full confidence and fellowship. May they do so.—The main body of the brethren stand at antipodes with all these things, "having no fellowship with the unfruitful works of darkness." They have had a severe trial, both from open foes and pretended friends, but have, I trust, recovered from the shock. May they be contented to remain a "little flock," and "heirs of the kingdom," and press their way on to paradise. God bless them and all the saints.

## Extracts from Letters.

Bro. J. Lock writes from Loudon (N. H.), Jan. 7th, 1850:—

DEAR BRO. HIMES:—I send you the enclosed amount to cancel your bill, and some over. I thank my heavenly Father that he has blest me with the means to do it. Now, dear brother, there is one thing which I have long thought of, viz., how it is that some can subscribe for the "Herald," and after becoming indebted from one to ten dollars, stop it, and neither pay, nor give a reason why! I cannot see why they should not discharge such debts as any other. If they are unable to pay, your terms are easy;—they have only to say so frankly, and their debt is cancelled at once. If they do not do so, I think it borders on dishonesty. Dear brethren, you that have thus done, (and I am sorry to learn that there are several hundred such,) consider the matter, and see what you have done: you have held out an inducement to the publisher of the "Herald" to go forward and contract for type, paper, and other expensive articles necessary for the publication of a paper, and therefore you are morally bound to aid him to fulfil his contract. Now, brethren, be honest, pay every debt, and be sure not to incur any debt that you cannot pay; especially a debt contracted for the "Herald," which brings to us the glad news of our coming King. Now, dear brethren, you that have left, or are about to leave, act considerably: go and settle for what you have had of the publisher, and leave like gentlemen. Then you can meet any of your former brethren, anywhere, face to face. Now, brethren, if you do not do your duty in this matter, God will raise up others to sustain this work, which is his own, and must go forward. If you have been called to help to give the last warning that this world will ever have, to falter now, you place yourself in an awful situation. "O, turn ye, for why will ye die!" I am your brother in the Lord, in hope that we shall soon meet in the kingdom of God, to sing the praises of the Lamb forever.

Our brother has given delinquents a plain talk; but none, we think, can take offence. Let us all try to do right.—Ed.

Bro. JOHN BILLINGS writes from Claremont, N. H., under date of Jan. 21st, 1850:—

DEAR BRO. HIMES:—I noticed a request in the last "Herald," addressed to the friends of Bro. Miller and the blessed cause he so ardently and successfully espoused, to contribute such information as any might possess, to aid you in preparing an account of the life and labors of our dear departed brother.

His first lectures in Claremont, N. H., were given in 1841, commencing Nov. 11th, and closing the 20th, making ten days. He lectured nearly every afternoon and evening, in the town hall, to congregations of from eight to at least fifteen hundred—at some meetings there were probably two thousand—of all classes and grades of people. His arguments were at the time unanswerable and irresistible, and his appeals at the close of each lecture, for power and solemnity, exceeded any I ever before heard. At the close of this course of lectures there were scores of the impenitent under pungent conviction, and our worthy brother, D. A. Clay, on the evening of the 20th, one of the first who believed, received and felt the salvation of the gospel. Soon after these lectures, the three ministers, or pastors, Messrs. Lawrence (Congregationalist), Smith (Methodist), and Graves (Baptist), proposed to their respective congregations to hold a series of union meetings, to which says our Baptist minister to me as we sat together in the same slip, What appeals! The congregations, with some individual exceptions, readily assented.—Former obstacles to such union in meetings were now easily laid aside, and I would say with others, entirely prostrated by the late labors of Bro. Miller. The meetings were held alternately in the three meeting-houses several afternoons and five evenings in a week, with a sermon every meeting, for six weeks, in good harmony; but on the seventh week a scramble for the converts commenced, and the work ceased. No one person among us in Claremont, of any candor, but was ready, until the following spring, to acknowledge that Bro. M. was the first and prominent instrumentality of this in-gathering and harvest of souls in Claremont. I know of no statistics by which to ascertain the actual number converted and reclaimed during this period; but no one, I believe, would



question that the number was something over two hundred.

Bro. Miller's second visit to Claremont was on the 11th or 12th of Sept., 1843, the Monday or Tuesday following the tent-meeting at Springfield, Vt., which commenced the 5th and closed the 10th of Sept., '43. At this last meeting, held at the town hall, as before, he gave an evening lecture to an audience estimated at from sixteen hundred to two thousand. Notwithstanding the scoff and growl of many, the people would go and hear him. Yes, I see the impress of the hand of the Almighty in the course of Bro. M.'s labors. I am glad, yea, I rejoice exceedingly, that God will have, and has already, those in the field qualified to fill the place and redeem the pledges of those who have fallen. I thank God that the old ship Zion will outlive the conflicting elements and storms of this poor worn-out world, and safely land her crew in the haven of eternal rest. I can bid you God speed in the best of all causes, the near approach of the King of kings and Lord of lords. My love, faith, interest, and patience, are both more fixed and ardent as the great scene approaches. May God bless and strengthen you in your labors, and fit you and me, with all the sanctified, to meet in the everlasting kingdom.

We thank Bro. B. for the above account of Bro. MILLER's labors in Claremont, N. H. We give it as a specimen of what we want from other places where Bro. M. labored.—Ed.

Bro. E. M'LEOD writes from St. John, N. B., Jan. 21st, 1850 :—

DEAR BRO. HIMES :—One year ago November last I was set apart in this city, by the imposition of hands, to the work of the ministry in connection with the "Free Christian Baptist," of this province. A greater part of the time since, I have been travelling in such locations or villages as my brethren of this connection had never visited; and though I have met a heavy opposing influence, yet God has been my helper, and sinners have been converted to him. In this city and other places I have baptized about seventy persons, and several new churches have been gathered. Although my brethren in the ministry do not sympathize with some of your views, yet this does not influence me with regard to your general views as published in the "Herald." I fully coincide with you and the declarations of the "Albany Conference." I love them with all my soul. They embrace the great fundamental truths which God had taught me out of his Word before that Conference sat; and when I first read them, they had that sympathy in my soul which nothing but the Spirit of Truth could give. While you stand there, my brother, in the spirit of meekness, God will stand with you.

The triumphant death of Father Miller cheered my soul; and while I read your account of it my heart was full, so that I could not but exclaim, *Let me die thus!* He suffered with Christ and for Christ here—he sleeps in Jesus now—and he will be glorified with Christ, when he comes to be glorified in his saints. What a glorious end! O how much better to make the truth of God our defence than trust in human sophistry. I humbly pray God, my dear brother, that we may ever be preserved from making lies our refuge, and under falsehood hiding ourselves, but let us know that we are in the truth; for if we do his will we shall know it, and though we meet with scorn and obloquy for a season, yet this will only work out for us a far more exceeding and eternal weight of glory. This, I trust, will be your lot.—Yours, waiting for the coming and kingdom of God.

Bro. C. W. WILTBERGER writes from Yardleyville (Pa.), Jan. 21st, 1850 :—

Bro. HIMES :—Although an entire stranger to you, yet as you have been kind enough to send me the "Herald," at the instance of Bro. Litch, I feel an interest in you; and not only on this account, but also because you are endeavoring to spread abroad the blessed truths connected with the speedy coming of the blessed Lord. Your paper is always a welcome visitor to me, and is read with much interest, I assure you. You have no reason to be discouraged in your work, but much to encourage you. The Advent views are rapidly spreading. The people only need light on this glorious subject, and where this light is had, their minds soon receive the truth. I am acquainted with many persons in the Episcopal churches in Philadelphia, who are firm believers in the speedy pre-millennial Advent of Christ: nothing affords them more pleasure than to spend an hour in conversing on this subject, and on various doctrines growing out of it. I have been a believer in the Advent views for the last seven years, and have occasionally preached on the subject, and especially during what we call Advent season; recently more frequently. I serve four churches in Bucks county, Pa., and with a sin, gle exception, have met with no opposition, and that opposition is giving way. My people seem willing to receive light on the subject. It is to be expected, when doctrines are brought before the mind of persons directly the opposite of those they have always held, that they will kick against them. But light and love will accomplish wonders in improving the mind. I can truly say, that since I have been an Advent believer, the Bible has been, in many respects, a new book;—many passages, which before I could not understand, are now made clear; and the more I read the precious volume, and study its sacred contents, the more am I convinced that the Advent views are correct, and will engage more and more the reflecting mind.

I have in my possession a volume of the "Utica Christian Repository," published at Utica in 1825. Looking over it the other day, I met with an article entitled "On the Manner in which the Millennium is to be Introduced." It is a most excellent essay, going to show, that the generally received opinion—that the world is to be converted—is entirely futile. I consider it as a complete overthrow of Dr. Cox's celebrated sermon before the American Board. Although the views contained in it are not new to Adventists, still, as coming from a Congregationalist, or Presbyterian, they are valuable, inasmuch as they show, that twenty-five years since correct Bible views on this subject were held by some persons in this coun-

try. Should you deem it advisable to publish it in the "Herald," I will send you a copy. [We should be glad to receive it.—Ed.]

In conclusion, allow me to say, treat all with kindness, and endeavor to convince them with the truth, and depend upon it, the truth is mighty, and will prevail. Yours in blessed hope.

Bro. HIRAM MUNGER writes from Chicopee Falls, Mass., Jan. 8th, 1850 :—

Bro. HIMES :—I wish to say a word to the brethren that are preaching to others, and no doubt themselves trying to follow Christ in all things except in short prayers and short sermons, which is an excellent example to follow. I have been so tried, and have heard others complain so much of long prayers and sermons, that I feel it a privilege to speak, whether it is heeded or not. I have attended meetings where one hour and a half was all that was calculated or proper to hold them—five minutes in looking out a hymn, five in singing, fifteen in praying, and fifteen more in selecting the second hymn and singing it,—or at least half an hour is gone before the sermon commences, and then an hour and a half to two hours is spent in preaching to the congregation; part of them, tired, have gone out; the remainder hoping and anxious for the meeting to close; the poor preacher tired himself, and, in consequence, fails to produce the effect he expected and desired; and thus is caused a disappointment all around. Now, that this is the case in many instances no one can deny; especially in factory villages; where the meetings commence late. A number of times of late I have thought the preacher had no mercy on us, or was ignorant of human nature. Not long since I attended a number of meetings where two hours and a half was calculated for the length of time the meeting should be held. Three or four present were requested by the preacher to exhort when he had done; the exercises before preaching occupied thirty minutes; the sermon one hour and a half long; half the congregation gone; then the exhorters publicly requested to say on. I, and no doubt others, have been where such proceedings have been witnessed. There is something wrong. There is either no call for exhorting after preaching, or the preacher is not called to consume all the time in preaching. The Saviour preached short sermons; and so did the apostles: and they experienced reformation. Preachers can preach short sermons—and why not have them? It has seemed to me sometimes that some of our preachers wanted to give us our money's worth, and would talk a long time after he is out of stock, and the congregation out of patience. Well, to such I would say, Do not tax our fears and patience with this tapering out a sermon for the sake of showing how much we can preach; for it generally empties the preacher of stock, and crowds the hearer with more food (even if it is good) than he can digest, and of course will produce spiritual dyspepsia. I believe many are laboring under this disease, from the above causes.—Now give us less or more simple food, and a chance to work ourselves, and we will be more able and willing to pay for our board.

NOTE.—There is one justifiable reason for long discourses: and that is in the presentation of a given subject in a connected form, to an audience which you cannot meet with again. Such were the discourses of Mr. MILLER, and such have been ours, in many instances. But in reference to preaching steadily to a congregation, Bro. MUNGER is right in his observations about the length of ordinary sermons. We give his letter for those whom it may concern. A word to the wise is sufficient.—Ed.

Bro. J. EVANS writes from Spring Mills (N. Y.), Jan. 22d, 1850 :—

DEAR BRO. HIMES :—We prize the "Herald" as highly as ever, and would not be deprived of it on any account. It is all the preaching we get on the subject of the coming of our glorious King, which we believe to be near, even at the door. It is the only watchman to tell us what of the night. With this and our Bible before us, we see that we are truly living in the time of the end. We are opposed in this view by the professed followers of Christ, some of whom are saying, "Where is the promise of his coming?" thus fulfilling the Scripture, though unknown to themselves.

We have had no Advent preaching here for three years. We have looked in vain for some of our Advent preachers to visit us. The harvest truly is great, but the laborers are few, especially such as are giving meat in due season. We frequently read of calls from distant places,—the far West and the South,—while here in New York we are as destitute of Advent preaching as they are. We believe if some efficient laborer would visit this place, who is capable of showing from Scripture and history that we are in the toes of the image, and that the stone that was cut out of the mountain without hands is about to smite the image upon the feet, when they shall be broken to pieces, and become like the chaff of the summer threshing-floor, that many of the people here might be persuaded to flee to Christ for refuge before the last storm of vengeance shall burst upon this sinful world. Could not Bro. S. Chapman, or some other good brother, come as far west as this? There is a large field here destitute of Advent preaching, and very many would like to hear on the subject. If some brother of "good report" would come, we will do what we can; and there are others who are willing to help pay his expenses. He can have a home at my house. Yours, looking for redemption soon.

Sister M. HYATT writes from Waterloo (C. E.), Jan. 23d, 1850 :—

DEAR BRO. HIMES :—We do not forget your labor of love in this place, and hope, if time continue, we may have the happiness to see you here again.

Our dear Brn. E. Burnham and I. H. Shipman left this afternoon for their conference in West Farnham. We have had a very interesting time here, and trust that their labors have not been in vain. The saints have been very much edified and blessed, some have been convinced of the truth, and some convicted of their sins. The meeting was well attended. The labors of our dear brethren are highly esteemed.—

May God's blessing attend them throughout their mission. The labors of Bro. Litch removed much prejudice, and many could not but see the truth, although they were not willing to embrace it.

The "Herald" cheers us weekly, and we pray that God's blessing may attend you in all your cares.

Our sister will excuse us for giving the above extract from her interesting letter.—Ed.

Bro. H. K. BOYER writes from Caledonia (Pa.), Jan. 18th, 1850 :—

DEAR BRO. HIMES :—I send you a copy of the "Church Advocate," containing an account of Father Miller's death. How true the saying, that out of the abundance of the heart the mouth speaketh. May the Lord reward.

We have had no visit from Bro. Boyer since November. I feel assured that good could be effected if he was to visit us oftener; but his field of labor is very large; it is like a feast when he comes among us. May the Lord give him strength to give to the world its last warning. There is much opposition here to the truth, especially from the three Methodist preachers who travel this circuit. One of them denies that Christ will come in person, another preaches the transmigration of souls, and the other that Christ will come in spirit, and every eye will see him. I could write much to you concerning the error and nonsense held forth to delude poor sinners; but I fear I should tire your patience. To give you an idea of the opposition shown by the Methodist preachers, I will just give you at present one instance. Mr. Waring (one of the ministers) called the other day to see me, and said that if we would take the word "Advent" off the paper, he would aid us. But we can do without it. He also refuses to preach in our new chapel, when it shall be completed, if we call it an Advent house. We intended to erect our meeting-house, or chapel, this winter, but shall not be able to do so until next spring.

Sister L. GRIGGS writes from Avoca (N. Y.), Jan. 21st, 1850 :—

DEAR BRO. HIMES :—We have received and read the "Herald" with much interest, as it sets forth the glorious subject of the soon coming kingdom of Christ to be set up under the whole heaven. We are unwilling to be deprived of the reading of the "Herald," and heartily approve of the course you have taken. We hope you may still be guided by wisdom in all your arduous duties, patiently waiting for your reward with all the saints, and them that fear God, at the appearing of Jesus. We should have responded more promptly, but the loss of property by fire, and sickness in our family, have prevented us from doing what we otherwise should have done in the cause.

Thank you—all right. May God give you prosperity.—Ed.

Bro. J. A. WINCHESTER writes from Claremont (N. H.), Jan. 22d, 1850 :—

DEAR BRO. HIMES :—I feel that I cannot do without the "Herald" upon any consideration; and you cannot publish it without funds. I assure you that I am greatly cheered by the rich collection of matter it brings me weekly. I hope that it will continue to distribute meat in due season to the household of faith, until the Master shall come to reward every man as his work shall be. I feel to sympathize with you in your trials and afflictions, and hope that the Lord will soon restore you to health, not only for your own good, but for the good of the cause, in which you have been so long actively engaged.

There are in this place a few who are still anxiously looking for the return of that very same Jesus who was taken up into heaven, and who will return in the like manner as he was seen to go away.

Bro. L. E. BATES writes from Homer (N. Y.), Jan. 14th, 1850 :—

Bro. HIMES :—We are having good times in Homer. The Lord is with us. Several have recently become interested in the "blessed hope." The result of our Tent-meeting has been glorious. An influence was sent abroad which has reached a mass of mind. We have seen some of the first ripe fruit, and it is good. We humbly and devoutly pray that the seed sown may continue to germinate, and spring forth, until an abundant and glorious harvest shall be gathered in. I have been laboring for the most time since our Tent-meeting in new and unexplored fields. The result has been that hundreds have become deeply impressed with the solemn and important message that we bear. Many have been hopefully converted to God, and many more have been reclaimed from their wanderings, and have fallen in love with the truth. I am glad to witness the present healthful and peaceful state of things which exists between those of my brethren indulging the same precious hope. God grant that it may continue until the din of controversy, and the clangor of arms, shall be heard no more; and the loud clarion of contending nations hastening to the field of mortal strife, and worldly conquests, shall be hushed, amidst the triumphant shouts of victory!

Bro. L. DUDLEY writes from Perry's Mills (N. Y.), Jan. 12th, 1850 :—

DEAR BRO. HIMES :—I have anticipated visiting my brethren in Vermont and other places, but circumstances will not admit of it at present. The Saviour says, Render the things to Caesar that are Caesar's, as well as to God the things that are God's. I wish, dear brother, to say to you, and to all the beloved heirs of the glorified kingdom, Remember me in your prayers, that while I have to do with the world and the things of the world, I may not have my mind overcharged with its cares, and so that day come on me unawares.

I am still looking for the restitution. Your letters on the death and funeral of our beloved brother Miller much affected my heart. This from your unworthy brother in Christ.

Bro. R. A. BOARMAN writes from Washington (D. C.), 1850 :—

Bro. HIMES :—I can see in the "Advent Herald"

that the gospel of the kingdom is being proclaimed in almost every place except Washington. Has Washington disappeared from the earth, or have you forgotten that there are about eighteen of us who would wish to hear the gospel preached in its purity, and why not some brother stop in his travels, in passing some time, for one Lord's day!

Bro. J. LITCH writes, Jan. 7th, 1850 :—

DEAR BRO. HIMES :—The prospects of the Advent cause in Pennsylvania are encouraging. Our Yardleyville church is in a good state of forwardness, and will probably be opened in March. The congregations there are good. Also at Morrisville we have a good prospect of seeing the cause take deep root and spread abroad. I also learn from Bro. Farrar that they have encouraging prospects in his field of labor.

Bro. S. FOSTER, Jr., writes from Derby Line, Jan. 19th, 1850 :—

DEAR BROTHER :—It will give you pleasure, I have no doubt, to be informed that the cause you espouse is progressing in this place, notwithstanding much opposition. We have been looking forward with much expectation and desire that God would revive his work among us, and that souls might be converted during our conference. Well, the time came, and Brn. E. Burnham, I. H. Shipman, B. Reynolds, I. Blake, and Bentley, together with a goodly number of saints from every quarter, were present, and truly we had a refreshing season from the presence of the Lord. Quite a number found peace. Among this number, one old gentleman and his companion (72 years old) came forward for prayers, and when they left this place, they went rejoicing in the Lord. The old lady, together with five more happy souls, went forward in the ordinance of baptism, and are now rejoicing in prospect of immortality when Jesus comes. Yours, striving for the kingdom.

Bro. JAIRUS SMITH writes from Sheldon (Vt.), Jan. 22d, 1850 :—

DEAR BRO. HIMES :—I and my companion still remain alone in this place with regard to our belief in the speedy coming of the Lord. It has been a long time since we have taken by the hand a brother or sister of like precious faith, but we are not discouraged. We know in whom we have believed, and are waiting with patience, and watching unto prayer.—We prize the "Herald" next to our Bible, and would hardly know how to get along without it. I highly approve of your Christian and manly course. May it still continue to be a blessing to God's cause and people. Your affectionate brother in Christ.

## Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whosoever liveth and believeth in me, will NEVER DIE."—John 11:25, 26.

DIED in Lunenburg, Mass., on Sabbath, Jan. 20th, LUCY ANN, eldest daughter of John and Miriam HEATH, aged 15 years. In early childhood she became interested for her soul's salvation, sought the Saviour, and thenceforward led a praying life. At the age of eight, in connection with her parents and brother, she embraced the Advent faith, and at times seemed very happy in prospect of meeting the Saviour. After the disappointments of '43 and '44, she became less interested, and apparently slid into the spirit of the world; but was still interested to attend both the Advent and Methodist meetings, and was thought to be in as good a state as most professed Christians. But alas! she was not ready for her departure. When death appeared as approaching her, she became greatly alarmed, and said if she died in the state she was then in, she should certainly go to hell. She engaged her parents and others to pray for her, and earnestly prayed for herself. Her fears seemed to subside, and expressions of praise to God told to the bystanders that she felt herself to be in a better state of mind: and then her language was,

"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou from hence my all shall be."

And, "I must go to glory, I will go to glory, I shall go to glory. Come, Jesus, come and take me now." And in view of the uncertainty of a space for preparation, I would say to all, let us not presume to live, even for a day, as we would not be found at death, or at the coming of Christ. Sympathy and prayer is desired in behalf of the afflicted.

SAMUEL HEATH.

Sister LUCY FARLEY, Stanstead, C. E., slept in Jesus, Jan. 17th, 1850, aged 51. She has named the name of Jesus for above thirty years, and has been a faithful Christian. She embraced the Advent views, when Bro. Litch came to Canada in 1842, and has ever since adhered to the doctrine, and has been very much attached to the "Advent Herald," for which she was a subscriber till her death. After she was taken sick, she expressed some desire to live till the coming of her Lord, though she was resigned to his will. She had peace and joy in her sickness and death, and exhorted her sisters and others to be ready for all things, which she believed to be near, even at the doors. She said that she should not sleep long. The Advent doctrine was nearest to her heart till the last. She has left two Christian sisters to mourn their loss, though they are sustained and comforted with the same blessed hope of the Lord's return in glory to raise his dead saints and change his living ones. Sister Farley died of dropsy, after an illness of three months. I send this notice at the request of her afflicted sisters, and I also feel it due to our departed sister, with whom I have often taken sweet counsel. May we be ready to meet her, in the kingdom of God, in the morning of the resurrection.

R. HUTCHINSON.









"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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### A DIRGE.

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"  
Here the evil and the just,  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the matron and the maid,  
In one silent bed are laid;  
Here the vassal and the king  
Side by side lie withering;  
Here the sword and sceptre rust—  
"Earth to earth, and dust to dust!"

Age on age shall roll along  
O'er this pile and mighty throng:  
Those that weep them, those that sleep,  
All shall with these sleepers sleep.  
Brothers, sisters, of the worm,  
Summer's sun, or winter's storm,  
Song of peace, or battle's roar,  
Ne'er shall break their slumbers more.  
Death shall keep his silent trust—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth, thy mightiest and thy last!  
It shall come in fear and wonder,  
Heralded by trumpet and thunder;  
It shall come in strife and toil;  
It shall come in blood and wail;  
It shall come in empire's gloom,  
Burning temples, trampling thrones;  
Then, ambition, rue thy lust—  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign—  
In the east the King shall shine;  
Flashing from heaven's golden gate,  
Thousands, thousands round his state;  
Spirits with the crown and plume;  
Tremble, then, thou sullen tomb!  
Heaven shall open on our sight,  
Earth be turned to living light,  
Kingdom of the ransom'd just—  
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,  
Shalt be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than Paradise;  
Earth by angel feet be trod—  
One great garden of God!  
Till are dried the martyr's tears,  
Through a thousand glorious years!  
Now in hope of Him we trust—  
"Earth to earth, and dust to dust!"

## The Last Days of Rome.

BY A. HALE.

JUDGMENT OF BABYLON.  
(Concluded.)

THE sketch of Babylon's history and judgment having been given in the previous chapter, by tracing her connection with the kings of the earth so that she might be infallibly identified, this chapter defines her history and judgment almost aside from that connection. The great subjects of prophecy in the Apocalypse are so blended together, that in giving a view of any one of them its contemporaries are necessarily brought more or less into the scene. So, too, the same periods and events of history must be referred to as often as we pass over these corresponding lines of prophecy. The treading under foot of the holy city; the history of the two witnesses; the flight of the woman into the wilderness; the triumphant war with the saints by the wild beast, and the exaltation of Babylon, while leagued with the beast, all cover the same general period. They are all affected by the same events. The history of Babylon, as given by itself, must necessarily embrace a field we have already surveyed. But as this refers chiefly to her "judgment," the closing period of her history only is brought to view. The same events have a different bearing on the different bodies affected by them, according to the relation these bodies sustain to the events. The mighty angel descending from heaven to announce the finishing of the mystery of God (Rev. 10: 1-7); the seven thunders that utter their voices at the same time (10: 3, 4); the angel of the everlasting gospel (14: 6); and the angel who descends from heaven to proclaim the incurable corruption of Babylon, in the chapter before us, are all, no doubt, cotemporary, and very much involved in each other. What that mighty angel announces by word, or signifies by action, is enlarged upon in its bearing on the different subjects to whom it refers in the other portions. It was sweet and bitter to the church; it was a prophetic message to the nations; it

was a warning of the end to all. And at the same time that the prophetic message was given to the nations—offering mercy to those who heeded the call, and threatening wrath to those who rejected it; the same movement and agencies of Providence unfolded the dark and fiend-like character of the great deceiver of the nations. This is the first fact contemplated in the chapter under consideration.—Vs. 1-3.

Babylon is the queen and mistress of blasphemers. To blaspheme is to use holy names or things profanely, or for an unlawful purpose. The wretched blasphemers, heard so often in all places, who call on the Deity to curse their fellow-men, their hearts, the elements, or the work of their own hands, only express the fury they would act out if they had the power of the Deity. So with this queen of blasphemers—the Papal church. In her conscious impotence she foolishly assumes to control the Deity and all his institutions,—first, to secure to herself the homage that belongs alone to God; and if that is refused to her, she then exhibits the vengeance she would have the Deity wreak on those who dare to slight or question her pretensions.—There is not a name, an attribute, an office, or an act of the eternal and adorable Godhead; there is not an angel whose name can be pronounced by human lips; not a holy person named in the Bible; not one of its institutions, or events; not a circumstance connected with these events—from those which attended the incarnation of the Son of God to the fall of Balaam's ass\*—from the rebellion of the fallen angels to their final banishment to eternal fire—from the fall of man to the attainment of immortality by the righteous, and the consignment of the wicked to their part with the devil and his angels; there is not an incident of time or place, that could be used for the purpose, that she has not speciously incorporated into the great system of imposture and blasphemy, of which she is the creator, the head, and the teacher to mankind. She has taken her place in the temple of God; by her sorceries she has seduced the nations till they have exalted her above all that is called God or is worshipped; she has overturned or perilled every throne of Europe, and robbed by force or fraud every people; she has covered the most infernal doctrines by a flimsy veil of truth; she has practised every abomination that the most ingenious depravity inspired of hell could devise; and baptized these practices as "holy," and of "blessed memory;" and so perfectly have her votaries been deceived that when they have looked on her, and this false creation by which she has surrounded herself, under the spell of her incantations, all has seemed to be radiant with the divinity of truth and the glory of God. Centuries were required to complete the work, aided by all the evil systems which had preceded. Corruption was added to corruption; abomination to abomination; blasphemy to blasphemy, till her sins reached unto heaven, and God remembered her iniquities. Then came the fearful disclosure. The light came from the "little book," the word of prophecy to the nations. It originated in heaven, and the earth, so darkened and deceived, was lighted with its glory. It was the work of the Reformation!

Well may Rome curse the Reformation and Protestants, as every Pope has done from Leo X. to Pius IX. Luther and his coadjutors were to Rome what Moses and Aaron were to Egypt. They were the agents of the Almighty to reprove her, to expose her weakness by defying her power, and to begin a series of judgments that should bring her down to the dust. They took the Word of God—the light of life; they went into the temple of God, now become a den of thieves; they lighted up the dark chambers of imagery; they passed around among the "holy things;" they lifted the gorgeous drapery so carefully and artfully thrown over them, and the work was done. It discovered a more frightful and loathsome cheat than that conceived by the poet—"a death's head concealed beneath a mark of beauty." That

\* That part of the animal is said to be exhibited among the "sacred relics" of Rome.

temple, so gorgeous, so imposing, so much venerated, was seen by all the earth to be "a habitation of devils," and the "hold of every foul spirit, and a cage of every unclean and hateful bird!"

The call to "come out of her" began with the exposure of her corruption. The work of separation from her sins, by the people of God, has been going on to the present day—sometimes it has been like the rushing of many waters. The same period has been marked by the infliction of some of the predicted plagues, which are stated in detail thus: "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—Rev. 18: 7, 8. The designation of time, "one day," sometimes understood as expressing the time to be occupied in the infliction of the plagues, should not, evidently, be understood in that chronological sense. In the 10th verse her judgment is said to come "in one hour;" and the 18th verse, "she is made desolate in one hour." Tyndale translates these texts, "At one day—at one hour;" and the kings (17: 12) receive power as kings "at one hour with the beast." Croly reads it, "At the same time." The "one day," then, may indicate the time, or period, at which the plagues come, and their suddenness, rather than the time to be occupied by their infliction. So the old prophets speak. After marking some grand feature of the scene contemplated, other parts of it are predicted to take place, "at that day." The grand feature here is, "when the word of God shall be fulfilled."—17: 17. Then her plagues come; suddenly, when she thinks not.

### FIRST PLAGUE.

The first plague specified is "death." Has it come? In every sense death has fallen on the Papacy in its direct form. The beast on which she sat has been wounded to death, as it were. The multitudes in her communion that were slain by the sword, at the same time, presented a scene of slaughter such as the world never before witnessed. The Pope himself was slain, politically. The Papal priests were killed like dogs—hung up at the lamp-posts, hunted and shot down in the streets, and butchered at their altars. The rivers of France were reddened with human blood; and her population decreased three millions between 1789 and 1795. "The slain of France, from the battle of Leipsic to the battle of Waterloo, defy all calculation."—Croly. It is estimated that not less than six millions perished as soldiers in the field of battle between the outbreak of the French Revolution and the fall of Napoleon. It was common to speak of Frenchmen as "flesh for cannon." It is estimated that there were slain in Europe, in the twenty-five years after 1789, full twenty millions. The great mass of these millions were in the communion of the Papal church. They consisted of the highest dignitaries, as well as the lowest members.—That scene of death—death by the sword—is without a parallel.

### SECOND PLAGUE.

2. Death was to be followed by "mourning." Has the second plague specified come? It is rarely the case that the visitations of death are experienced, under any circumstances, unattended by mourning. From the close of the last century to the year 1840 was a period of uninterrupted grief and mourning to the Papacy. Mourning was the prevailing spirit of the most important public documents sent out to the world by its presiding ministers. And did not heaven and earth attest that this was only like the moaning of the beast of prey on the escape of the flock he had intended to devour, one might be half inclined to mourn with them. A specimen only can be given. It is taken from the "Encyclical Letter of Our Most Holy Lord Gregory XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

"GREGORY XVI., POPE.—Venerable Brethren:—Health, and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not (O how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers!—Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity; these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock, and tear it in pieces.

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors.

\* \* \* \* \*

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

"GREGORY XVI., POPE."

This deep feeling of grief seemed to be interrupted a little after 1840, by the encouraging prospects for Rome in England and the United States, till the late troubles of Pius IX., which have sent a thrill of sorrow to all the hearts of the "faithful;" and, as all know where a Roman place of worship is found, seasons have been set apart for this special work.

### THIRD PLAGUE.

3. The third plague specified is "famine!" Has it come? Who has not seen the ghastly forms from the old world, the survivors of the thousands who perished in their flight from this dire scourge to our own shores? Whose heart has not been wrung with anguish by the records of suffering written by the agents of Protestant philanthropy, as they were called to mingle with the dead and dying from famine? Who does not remember the appeal made by the members of our national Congress to "every city, town, village, and family" in the land, to send of their abundance to "the starving millions of Europe?" And where were these starving millions found in the greatest numbers, and in the most pitiable condition? Precisely where the wretched votaries of Rome were the most numerous, and the most stupidly devoted to her superstitions. We have statistical reports which show that more than two hundred thousand had perished in Ireland a year ago. In Belgium, "the Ireland of the continent," four millions, at one time during the famine, subsisted by daily public charity. Next to these Italy was the most sorely afflicted. But the scene of



horrors is familiar to every mind. The plague fell upon the Papal world while she was exulting in the prospect of speedily retaliating on the Protestants, what she accuses them of having taken from her, which, so far as she is concerned, is only "second plunder;" even naming "the year (1859) when they would see the fruits of their patience," deeming it not "extravagant" to "hope" that Rome would then number a majority in England and Scotland, as she now does in Ireland.—(See "Facts on Romanism," pp. 14-17.)

This plague of famine was as much the direct result of the suicidal policy of Papal institution, as a Providential infliction. It has been the invariable policy of the civil and ecclesiastical rulers of Papal countries to contrive expedients for the extortion of all that was possible from their subjects. To leave them enough to keep soul and body together has been deemed sufficient. To get all besides that has been the great business of those in power. This is too much the character of all rulers, for which a terrible account must soon be rendered to the great Ruler of nations. In Ireland the English bull and the Roman bull left little or nothing for the poor laborer but the potato. In Belgium the government lavished millions of dollars on the Jesuits, and her people were left to starve. In Italy, where the chestnut is a staple with the peasant, nearly everything else is taken for the priest, the king, or the prince. A similar scale of robbery prevails in all Papal nations. As soon, therefore, as an unfavorable season causes a failure of the only remaining articles of subsistence to the poor people, all is over. Death, and the mercy of heaven are their only refuge; and even these priestly rapacity contrives to turn into a source of revenue. The visitation which smote the potato, and with it some other vegetable productions, was as mysterious as the ravages of the famine were painful. No practical or scientific skill has been able to detect or arrest the agency which has proved so destructive to that almost universal staple of life. The third plague is in the past, if its ravages are yet done.

#### FOURTH PLAGUE.

A. "And she shall be utterly burned with fire: for strong is the Lord God who judgeth her." That the city of Rome is to be literally burnt with fire, there can be no doubt. This is to befall all the works of man. And nothing is more probable than that she will be burnt before the general conflagration. The city of Rome is comprehended in the Papal community, symbolized by Babylon. That city is the centre of authority, and fountain-head of all the institutions and iniquities of that community. But whether the burning be understood literally, or as symbolizing the destruction which awaits the Papacy, in her authority, institutions and interests, by the agents of Providence, this is the only plague which remains to be executed. This finishes her "judgment."

It is, however, a remarkable fact, as we have good evidence to prove, that the actual burning of the city has been planned and determined on twice, or more, since the present Pope commenced his reign: once on the anniversary of the great act of amnesty, (July 17th, 1847,) which marked the inauguration of Pius IX.; and which restored some twelve thousand political offenders, who were exiled or shut up in Roman dungeons, to their country, liberty, and friends; and again, on the approach of the Austrian armies to the Papal states to *relieve* the Pope, when he found that the popular feeling he had catered to at first was hurrying him too far. In the first case it was to be done by the agents of France, or of Louis Philippe, Austria, and Naples. In the second by the Romans themselves. They had sworn that there never should be another Austrian Pope in the Papal chair; and rather than submit to Austria, even through Pius IX., they resolved to repeat the tragedy of Moscow, and lay their city in ruins. If he comes back to Rome in league with Austria, "we shall see what we shall see." The strong interest felt for the Pope, and his then popular position, even by the most ultra Papists, is familiar to all. A specimen, taken from the London "Tablet," may be found in the "Advent Herald" of Oct. 30th, 1847. It will show the position of one of the strongest and most steadfast of the old allies of Rome. It will show, too, how Papists can speak of brother Papists. We give an extract:—

"Yes, the Austrian is marching into Italy! The ally of Russia—the friend, the coadjutor, the accomplice, the dupe, the victim of Russia—the hand that Russian sagacity thrusts into those bloody and filthy deeds which she cannot conveniently execute in her own proper person—the Power which but lately strung together the carcasses of men like onions, and paid for them by the gross—the Power which has shared in all the crimes perpetrated against Poland, and has added to the ruthfulness of the most diabolical ferocity the loathsome cant of diabolical hypocrisy—the Power which presents to the world a fit type of Moloch and Belial conjoined, in the person of an old Minister of State, who,

as he approaches the judgment-seat of God, steepens his grey hairs in human blood, and makes his black soul blacker by heaping one deed of hell upon another, as the fittest offering to those deities who did *not* create him, but to whom, by every act of infernal homage, he carefully and elaborately devotes himself.

"Yes, Metternich is coming south! After having spent so many years in tormenting his victims in Spielberg dungeons; after having made war upon humanity, not only by his earlier deeds of iniquity, but by his recent massacres—now blinded by the devil whom he still has served, he marches southward to fight against his Redeemer, and a second time to pierce with a lance the Son of God upon the cross!"

There are enough of the old allies of Rome who are all ready for the final work of ruin! But the symbol embraces more than the literal city. It is the whole Papal establishment.—The destruction of that only could affect either Rome or those whose interests are common with hers, to the extent brought to view in the prophecy.

The great practical question in the case is this: Is this last infliction of Divine wrath to precede or to follow the advent of our Lord and King? The writer believes it is immediately to follow the advent. Rome will continue until Christ comes. She will be "destroyed by the brightness of Christ's coming." That event will remove all the righteous in her communion, and open the eyes of all the unrighteous to her true character; and they will turn upon her, not only as their robber in temporal things, but also as the author of their eternal ruin. They will see, too, that their doom must speedily follow hers. How much time will be occupied in this work, or how much time is to pass before it begins, we may not presume to say. But according to every prophetic sketch of Rome, general or special; of Rome as a political or ecclesiastical power, her last days are come!

Into the dark and frightful transition period that is to intervene between the advent and the renovation of the earth, we may not be able to penetrate so as to define the detail of its events. But so far as Rome is concerned, these two facts seem to be plainly settled: The Papacy is to be destroyed by the kingdoms that have sustained her; these kingdoms are to be destroyed by the King of kings! That we are on the threshold of that awful period, all who have any regard for the Word of God are remarkably agreed, at least, that the portions which speak of it are about to be fulfilled. How, then, should Advent believers be filled with expectation; attentive to the preparation, and faithful to warn the world, on the eve of its doom!

### New Heavens and the New Earth.

BY THOMAS CHALMERS, D. D. LL. D.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3:13.

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we should attempt, and that most studiously, to be wise up to that which is written. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But, still there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the accommodation of the blessed, there will be MATERIALISM, not merely new heavens, but also a NEW EARTH. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings

from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture; but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed Him under the very canopy that is over our heads—and spread around Him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took His place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping stones of a death and a resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death, is, that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing,—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurements, and certain unearthly ecstasies, with which it is felt impossible to sympathize. The holders of this imagination forget all the while, that really many forget that there is really no essential connexion between materialism and sin,—that the world which we now inhabit, had all the amplitude and solidity of its present materialism, before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing that He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the good-

ness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively. That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this is, doubtless, the prevailing imagination. But why then, after having made its escape from such a thralldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance, which many think has only the effect of weighing down its activity, and infusing into the pure element of mind an ingredient which serves to cloud and to enfeeble it. In other words, what is the use of a day of resurrection, if the union which then takes place is to deaden, or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong though fashionable philosophy, it would appear, that to embody the spirit is not the stepping-stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous—because the day of the re-entrance of the spirit to its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, the state of a disembodied spirit, is a state of unnatural violence—and that the resurrection of his body is an ESSENTIAL STEP TO THE HIGHEST PERFECTION OF WHICH HE IS SUSCEPTIBLE. And it is indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form and the lineaments, and the general aspect of a man—and the soul passes into this material framework, which is hereafter to be its lodging-place for ever—and that, not as its prison, but as its PLEASANT and befitting HABITATION—not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity—to walk, embodied, AMONG THE BOWERS OF OUR SECOND PARADISE—to stand embodied in the presence of our God.—(To be continued.)

### The Resurrection of the Body.

At the present moment, when the doctrine of the resurrection is not only called in doubt but formally denied, the following extract from a sermon of Rev. Dr. Hitchcock, President of Amherst College, will be read with high interest. The object of the sermon is, first, to show what the Scriptures teach respecting the resurrection of the body, and then to show that the discoveries of Modern Science, confirm or harmonize with, or at least do not oppose the teachings of Scriptures. The sermon is marked by great vigor of thought, and its argument deserves the more respect coming from a man so eminent in the department of science relative to the fact of a physical resurrection. Having quoted some



of the most pertinent texts which announce a resurrection, the author proceeds:

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But even this clear and decided description does not convince all men that anything will be actually raised out of the grave. Some maintain that such language is used in accommodation to the notions of the ignorant, who look upon their bodies as their all, and could have no idea of a pure spirit. Others contend, that a spiritual body is eliminated at the period of death, accompanies the soul in its unknown aerial flight. But such opinions can be made consistent with the Bible, only on the rationalistic principle of exegesis, called accommodation; which means, when stated plainly, that we are to consult our philosophy as to what the Bible should mean, rather than the laws of grammatical construction to learn what it does mean. If language can teach that the dead are to be raised out of their graves, then the Bible does teach it; and if we may regard the statement of so simple a fact as figurative, or model, there is no other fact stated in the Bible which may not be viewed in the same light, and thus set aside.

Such, if I mistake not, are the scriptural views of the resurrection. Does natural religion oppose, or illustrate and confirm, any of these statements? This is the second point to which we shall direct your attention.

1. In the first place, philosophy shows us that the identity between the present and the resurrection body, cannot be an identity of particles, or of organization.

The chemist can demonstrate that the body laid in the grave is decomposed into its ultimate elements, and that these, by almost endless transmutations, pass through, or rather constitute, a part of other bodies; so that the successive races of men that appear on the globe, consist, at least in part, of the same particles which entered into the composition of their progenitors. This makes it physically impossible that the identical particles or atoms, which constitute the body laid in the grave, should belong to the resurrection body as a whole.

Physiology, also, corresponds with the Bible in showing that the spiritual body must be differently organized from the natural body. For with our present organs, the body is necessarily subject to decay and dissolution. It could not be immortal and free from suffering without a constant miracle to guard it against mechanical violence and chemical disorganization. Its future organization may be more wonderful than at present; still it must be widely different, to make it immortal and incorruptible.

2. Philosophy shows us, that sameness of chemical composition and idiosyncrasy of form and structure are all that is essential to personal corporeal identity.

What is it that constitutes identity in this world? Suppose a person born in this country, after living here twenty years, to go to China for a permanent residence. Now as we have reason to suppose that the entire particles of which a man is composed change every few years, this individual, after residing ten years in China, will not retain a single particle of the body which he acquired in America. But he is still the same man, and why? Because his body is made up of the same kinds of elementary matter combined in the same proportion as in America, and has the same form and structure.

And it matters not whence the elements of a compound are derived, whether from China, or the United States; if they are only united in the same proportion, they will constitute exactly the same substance. Thus, it can make no difference from what source the oxygen and hydrogen are obtained that form water. It will be identically the same substance, though its elements come from the antipodes. So it is with the oxygen, hydrogen, carbon, nitrogen, phosphorus, and lime that make up the human system. The essential thing, that makes them the flesh and bones of a man, is their combination in a certain definite proportion. And though there may be a constant loss of individual particles, yet if their place is supplied with others of the same kind, no matter whence they came, they will maintain the identity of the body, if combined in the proper proportion; for it is essentially the chemical composition, not the identity of particles, that continues a man the same from year to year.

The chemist, however, may doubt whether the flesh of man can be distinguished from that of beasts by its chemical composition alone; although there do exist slight differences in this respect between all classes of animals. But between man and quadrupeds, they are less than between man and birds and fishes. We are obliged, therefore, to add other characters in order to distinguish man from other animals, and individual men from one another. We say therefore, that in order to identify there must be peculiarity of form and structure. — Sameness of chemical constitution, at all periods of man's existence, is the principal internal character essential to identity; while peculiarity of form and structure give the external marks by which we distinguish families and individuals from

one another. And very probably, when Paul says that the flesh of man is different from that of beasts, he uses the language not in a strict chemical sense, but embraces structure and form, as well as composition.

If this be a correct view of what constitutes personal corporeal identity in this world, it is obvious to remark, that we have only to apply it to the resurrection body, in order to meet satisfactorily the famous objection to the resurrection of the body, that its particles enter into the composition of several bodies. By this view, it is not necessary that the resurrection body should contain a single particle of the body laid in the grave, if it only contain particles of the same kind, united in the same proportion, and the compound be made to assume the same form and structure as the natural body. For all this is what often happens to men in this world, without exciting a suspicion that the identity of the individual is endangered. God may give to the man raised from the grave, such a body as pleases him, just as he does to the plant; but if it be only composed of the same elements in the same proportion, and have a peculiarity of form and structure, its identity with the individual buried will be preserved.

Even if we admit, what it seems to me the Bible teaches, that the germ of the resurrection body does spring from the natural body in the grave, it does not weaken the force of this reply to the skeptic's objection. For that germ may not contain a millionth part of the original particles in the natural body; and therefore, no one can say but that infinitesimal portion of the man may be preserved by Omniscience and Omnipotence, disconnected with every thing else, and be ready at the command of Jehovah, to form the nucleus of the spiritual body.

I would add, that since the subject of the resurrection of the body has been within a few years past so fully discussed by able men, that this famous objection has been the grand difficulty in the way of a literal understanding of the inspired declarations, it seems stranger, I say, that this simple mode of meeting the difficulty has not been suggested, or if it has been, the fact has escaped my notice.

3. Philosophy furnishes us an example of attenuated matter, which appears to be scarcely, if at all, affected by mechanical or chemical agencies.

The phenomena of light, heat and electricity, as well as the history of several comets, make it almost certain, that there exists, diffused through every part of the material universe, an exceedingly subtle and active fluid sometimes called the luminiferous ether. It seems to be the agent by which light, heat and electricity are transmitted by undulations in every direction, with inconceivable velocity; not less than 200,000 miles per second. It exists wherever light, heat and electricity penetrate; and, therefore, it is found, not only in what we call empty space, but in the most solid bodies; since they are more or less permeated by these agents. There is no evidence that this ether possesses weight, though it has the power of resistance, since it obstructs the movements of several comets. No force, which mechanism or the chemist can exert, has the least effect upon it. Nor is it cognizable by any of the senses; and yet certain phenomena indicate its existence and prodigious activity.

Now without asserting that the spiritual body is made up of the luminiferous ether, or of a substance analogous to it, it is interesting that we have evidence of the existence of such a substance in nature, and great reason to believe it to be attenuated matter. Reasoning on the subject, we should presume that the future body would be of such a nature as to be unaffected by mechanical or chemical action; and which might exist with equal freedom, and without change, in the midst of the sun, or the volcano, or in the polar ice; and yet that it would possess great activity and energy; and such a substance we have before us in this universal ether. Of such a substance, therefore, the spiritual body may be composed, or of something analogous to it.

4. Finally, philosophy cannot show that the germ of the future spiritual body will not arise from the grave.

Suppose that germ to consist of the subtle fluid that has been described. Since this can be made cognizable by none of the senses, nor by any other means, how do we know but it may be attached to the sleeping dust, or accompany that dust wherever it may be scattered. What though the grosser particles of the body may be decomposed and scattered to the ends of the earth, and assume new forms or organisms; yet who knows but a portion of this wonderful form of matter, connected with the body in this world, may remain isolated till the resurrection morning, and await the Divine summons to be re-united with the immortal spirit. With the facts respecting the ether in mind, shall we undertake to prove this impossible? It must be a superficial philosophy that will take up such a gauntlet. And yet how often has such a philosophy put the question, How are the

dead raised up? and with what bodies do they come?

Natural theology, then, as it seems to me, harmonizes fully with the revealed doctrine of the resurrection; nay, it throws some light on the meaning of Scripture, and silences the skeptical objection. We need not, therefore, abandon this animating doctrine, or torture the language of the Bible, till it tell us that the resurrection is already past.

### Floating Lights.

INSPIRATION.

"All scripture is given by inspiration of God, and (all scripture) is profitable for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16.

It is strange that any should have affirmed that this text means only "that all scripture, inspired by God, is profitable." The context shows this to be incorrect; for St. Paul, is urging Timothy to continue in what he had learnt from a child, even "the Holy Scriptures, which alone are able to make us wise unto salvation," he then declares the source of those scriptures as a reason for their being thus profitable—viz: because they are all inspired. He should have said, according to the opinion of such persons, those parts of the scripture which are inspired. Besides, the original will not bear it; the first proposition, to speak logically, is distinct and independent; the subject "all scripture," the predicate "inspired by God," the copula "is" understood; and the other part of the sentence, "and is profitable," etc., is either a continuation of the same predicate, or must form the predicate of another proposition, of which the same subject, "all scripture," is the implied subject. If a superior says to a servant—"Sit down, and write an account of what I tell you, or what you saw, and I will see that it is correct; I will dictate the words where minute accuracy is necessary, and while I leave you to write in your own style, and express the things in your own words, I will look over you as you write, so as to ensure that each important fact and point is truly stated"—that servant's writing would as fully give what his master wished and approved, as if he wrote all himself. And this we believe, with reverence, the Great Master of the Apostles and Prophets did, as they wrote His word; so that "all scripture is given by inspiration of God."

THE FLESH AND SPIRIT.

Gal. 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."

The latter clause of this text is not frequently understood. It is very often supposed to be the same in meaning with these passages in St. Paul's Epistle to the Romans, chap. 7:18, 19: "The good that I would I do not, and how to perform that which is good I find not." And that thus, while the struggle between the flesh and Spirit is spoken of in the latter, that effect being our inability to do what "the law of our mind" would lead us to desire, and endeavor to do. Now it is plain, both from the context, (from which we gather the aim of the apostle's reasoning, and the point towards which the whole passage tends,) and from the literal Greek, that the very opposite of this is the meaning intended by the inspired writer. He is urging the Galatian converts to walk in the Spirit, that they may avoid the works of the flesh. He tells them, to encourage them thus to walk in the Spirit, that God has made the Spirit and the flesh directly and irreconcilably opposed to one another, in order that they may not do the things which *naturally* and *without* the Spirit they would do; and the Greek of the latter clause translated literally is, "that you may not do these things which you would (otherwise) wish; or, 'that the things which you may wish (to do), these things you may not do.'" So that the passage, instead of speaking of an almost hopeless and discouraging struggle between the flesh and the Spirit, (as too many, we are persuaded, look on it as shewing,) gives the humble Christian a strong assurance "that sin (the sin he hates, confesses, and mourns over) shall not have dominion over him," because he is not under the law, but under *grace*.

MARKS OF THE LORD JESUS.

Gal. 6:17: "I bear in my body the marks of the Lord Jesus."

A slave once carried a message, written in punctures on the skin of his head, which had been previously shaved to receive the writing. When his hair was grown, so as to hide the letter, he went unsuspected, and the person to whom the letter was sent, having shaved the letter-carrier's head, read the message. The slave in old times often carried in his body the marks of his master, just as the sailor, in our own times, loves to have printed on his arm the initials of his name and ship, the figure of his crucified Redeemer, or the anchor and cable. St. Paul carried in his body the marks of the Master to whom he belonged. The *weals* made

by the Roman lictors' rods, with which he was "thrice beaten"—the *red lines* of those two hundred stripes which had been laid on him in the Jewish synagogues—the *scars* left by the stones which had bruised and beaten him down, and "left him for dead"—these marks of the Lord Jesus he carried with him, the proofs as to "whom he was, and whom he served."

Protestant Churchman.

### Reading the Scriptures.

Chrysostom says:—

"Is it not absurd, that, in money matters, men will not trust to others, but the counters are produced and the sum cast up: yet, in their souls' affairs, men are led and drawn away by the opinions of others, and this when they have an exact scale, and a scale rule, viz., the declaration of the Divine laws? Therefore, I beseech and entreat you all, that, not minding what this or that man says about these things, you would consult the Holy Scriptures concerning them."

The Emperor Constantine, before the Council of Nice, said:—

"The books of the Evangelists and Apostles, and the prophetic oracles, plainly inform us what opinions and sentiments to entertain concerning God: therefore, laying aside all unfriendly contention, let us proceed to debate and prove the things in question from the Sacred Writings."

Theodoret says:—

"Do not offer reasons and arguments that are human, and drawn from the authority of men. I believe and obey only the Holy Scriptures."

Basil says:—

"Let the Divinely-inspired Scripture determine the whole controversy among us."

Jesus Christ said:—

"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Even the Douay Bible renders it—"Search the Scriptures."

Paul says:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."

The Douay Bible reads:—

"All Scripture, divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished unto every good work."

Peter, writing "to them that had obtained like precious faith with us," said:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," &c.

Another rendering is:—

"And we have the word of prophecy more firm; to which you do well to attend, as to a light shining in a dark place," &c.

David said:—

"O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

Tillotson was right when he said:—

"It is a hard case the church of Rome reduces men to, which will neither allow them any salvation out of their church, nor the best and most effectual means of salvation when in it."—*Bible Record*.

### "All These will I give Thee."

Mark the proud assumption of sovereign power over the kingdoms of the world, which he did not possess! Man's pride is not to be compared to Satan's. And then the deceitful promise—"I will give thee." Mark also the force of the temptation, implied in the idea—You are left abandoned! It was indeed promised that the heathen should be given thee for an inheritance; but you are now deserted of God. I will give thee these kingdoms. Horrid blasphemy! Arrogant assumption! Absurd pretension! To suppose that the Supreme Governor had given up to Satan his own prerogative! Learn hence that the glory and power of the world seemed to be given up to Satan, in order to teach us how low an estimate we should make of them. Luther said, "The whole empire was but a crust to throw to a dog." If God allows his enemy to go up and down in the world, how deep should be our suspicion of the world! Satan does seem to govern; for all that God bestows on us, whether riches or honors, he poisons, perverts, and endeavors to make use of to seduce us. He is called in Scripture, "The god of this world," "The prince of the power of the air." Satan's devices may be known by the nature of his promises; God's design is to fit us for the other world; Satan offers this. He says to the worldling—to the merchant—Ah! you are not happy now! but look onward, "I will give thee." To the schol-



ar he says, look on to fame, to reputation! He is for enlisting man in his own service, and for making him an idolater; thus transferring the heart from God to himself. The promises of Satan are always future; he solicits to future repose on earth—future glory in the world.—But his promises are uniformly more than he can perform. Can any deluded creature say that Satan has performed his promises? He never can perform his promise: he is a liar: his object is to flatter, that he may destroy; his design is to conceal the hook with the bait. But supposing he could, and would, perform all—how little is that all! I am a dying creature: I must haste to judgment! If I climb the mountain, I must descend again every step I have attained—less prepared for judgment than before:—then what is all this worth? What does it do? Does it include pardon? Does it calm my passions? No, it cherishes them; it excludes my sight of the cross. If I yield to one temptation, my feelings are gone; my heart is left wretched; “the salt has lost its savor.” If a man feels the pressure of the world when struggling against its stream, how shall the temptation be resisted, if his mind be wholly occupied with it?



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 16, 1830.

### Notices of Mr. Miller's Death.

The death of Mr. Miller has been very extensively noticed by the religious and secular press of the U. States. An object of general abuse during his lifetime, some have pursued his memory beyond the grave, while others have spoken of him in a manner more worthy of themselves and him. We give a few of the many notices of his death we have received.

**"DEATH OF WILLIAM MILLER.**—Rev. William Miller, well known as an advocate of literal interpretation of the prophecies, deceased at his residence in Low Hampton, N. York, on the 20th ultimo, at the age of 68. As originating one of the most remarkable, and in some respects melancholy, outbreaks of fanaticism of modern times, he will long be held in remembrance, with associations that may do injustice to his piety and talents. He was an uneducated man, but possessed great strength and clearness of mind; and no one who has ever heard his lectures, could doubt his sincerity. It was his sincerity that made the mischief. There is many a literalist in good and regular standing, who if as logically consistent, and as reckless of consequence as Mr. Miller, would be following in his footsteps. We have no doubt he was as much disappointed at the great failure in '43, as the most insane of his followers. And admitting his theory of interpretation, he was very justifiable in his earnestness; his chain of reasoning was well-nigh irresistible on his own ground. He was the great apostle of Literalism; a more honest or more capable expositor of that theory will not be found. His piety, benevolence and consistency, we believe, have never been questioned on any good grounds." N. Y. Evangelist.

The *Evangelist* does justice to the talents and honesty of Mr. MILLER. Believing as it does in the conversion of the world, it cannot otherwise than regard that as a "melancholy out-break of fanaticism" which goes to overturn its favorite belief. We do not object to its thus expressing its feelings; but we would like to have it meet the arguments which tend to this result.

**"WILLIAM MILLER.**—The celebrated Wm. MILLER, distinguished as the founder of the sect known as 'Second Adventists, or Millerites,' recently died at his residence in the State of New York, at an advanced age.

Mr. MILLER was one of the remarkable men of the age, and his character, acts, opinions, and ministrations are destined to live and be canvassed by this and succeeding generations.

That he was a sincere, devoted, and a good man, we have not a shade of doubt.

But that while in his views he embodied that which was really in advance of much of the learned theology of the day, he was in other points singularly deficient and weak; and to our view always presented in his public ministrations a strange mingling of striking truths with bungling errors. In one word, we have always had the conviction that Mr. Miller commenced his public labors before he had fully matured his plan of operation." Christian Repository.

Those points on which the *Repository* would regard him as weak, are those respecting the restoration of the Jews, in which he differed from the editor of that paper.

**"FATHER MILLER DEAD.**—Mr. William Miller, familiarly known as "Father Miller," and as "Miller the Prophet," died at his home in Hampton, Washington County, on the 20th inst., aged about 68. Mr. Miller was a native of Pittsfield, Mass., and during the last war with England served as a Captain of Volunteers, on the northern frontier. He

was a shrewd but narrow-minded man, practical in affairs, though of an ardent and fanatical temperament. He began to speak in public assemblies upon the subject of the Millennium in 1833, and in the ten years which preceded the time which he had set for the consummation of all prophecy, he labored assiduously in the Middle and Northern States, averaging, it is said, nearly one sermon a day for more than half that period. He was uneducated, and not largely read in even the common English commentaries; his views were absurd, and supported but feebly; yet he succeeded in building up a sect of some thirty or forty thousand disciples, which disappeared rapidly after the close of the "day of probation," in 1843, after which time Mr. Miller himself did not often advocate or defend his views in public." N. Y. Tribune.

Such is the notice of the *Tribune*. In reply to this, a correspondent sent the following reply, which appeared in the *Tribune* of Dec. 29:—

**"THE LATE WILLIAM MILLER.**—Sir: I saw in your paper of Tuesday a short, incorrect notice of Mr. Wm. Miller, which I presume you will correct, on better information, as you wish others to do so to you when misrepresented.

You call him "the Prophet." In the usual sense of the term he was not, nor ever pretended to be. The only grounds for it, was his explaining the prophecies, historically and chronologically, which Bishop Mede, Vitringa, Daubuz, Wesley, Fletcher, Clarke, the Newtons, and some scores of other able, pious, and learned divines of the Episcopal and dissenting churches of England and America have done, with nearly the same manner and result; i. e., they show the prophecies mostly fulfilled, and the chronological periods to terminate near this time, and the Millennium begin. And many, as Dr. Duffield, Dr. Lord, President of Dartmouth College, and President Weeth, of the United States, and Dr. Clinton, Elliott, Birks, Brooks, Cunningham, Noel, &c. of England, that it is in this generation or age they terminate, and the Lord personally comes at the Millennium. Are their views absurd?

You say "he was not well read in commentaries," &c. This is a mistake. In his early life, for many years, he had a great thirst for reading, and had access to several large libraries, as Hon. Matthew Lyon's, Judge James Witherell's, and Alexander Cruikshanks, Esq., and in commentaries and history few men were better read. To grammar and the exact sciences he made no pretensions.

You say his mind was narrow and fanatical. He was not so considered when an officer in the army, nor while a liberal Deist twelve years, nor did the Fowlers so describe him, but the reverse, and full acquaintance confirms these convictions.

You say he drew for a time 30,000 or 40,000 followers, but they soon disappeared. There were more than 100,000 a while—there are about 50,000 now.

You say his views were absurd. They appear so to most, we admit, and so do yours on Fourierism, but does that make them so? You call to the test of Reason—he to the Scriptures.

Will you give his own statement, or a synopsis, and let all try them by the law and the testimony:

1. He believed *not* in the world's conversion. Danl. 7:9, 11; Matt. 24:40, 41.

2. He believed *not* in the conversion or return of the Jews. Dan. 9:26, 27; Rom. 10:21; 11:10.

3. He believed in the pre-millennial Advent of Christ in person.

4. He believed in the literal resurrection of the saints, and change of the living at his coming.

5. He believed in the literal conflagration. Deut. 32:22; 2 Pet. 3:10.

6. He believed in the restitution, or new creation, as the kingdom of Christ and the saints. Isa. 65:66; 2 Pet. 3:13; Rev. 21:1, 5.

7. He believed the prophecies of Daniel, and John in Revelations, were so nearly all fulfilled, and the signs given by Christ of his coming, that it must inevitably be in our day, or "about '43," and we are not so far removed from that yet as to falsify his faith and teaching materially.

8. Finally, on doctrinal, experimental, and practical religion, his views were those of the Baptist denomination.

If you will give this an insertion it will satisfy. Be just, be generous to the down-trodden and despised, if honest." N. Y. Tribune.

The *Cleveland Herald*, of Jan. 7, copies as editorial, without credit, the notice from the *Tribune*, (as have several other papers,) and a correspondent replies in that paper of Jan. 8, as follows:—

**"WILLIAM MILLER.**—Mr. Editor: You noticed recently the demise of the "Prophet Miller." I believe Mr. Miller never claimed to be a prophet, nor did his friends ever so regard him. Chronological prophecy was a subject upon which he evidently bestowed much study; and in considering the great prophetic periods of the Bible, some of which from their fulfillment, had become indubitable facts of history, shedding light upon the unfulfilled, Mr. Miller would date the commencement, from all the facts in the case, at a given point, and hence the equivalent, corresponding termini of the computation. If the term "prophet" is to be considered in a popular sense, then it may not be amiss to mention some other names, out of hundreds in that aspect, who have also given their views of the chronology of prophecy.—Pursuing investigations on this subject, Luther is stated to have declared that the day of judgment was not three hundred years distant. He died in 1546. Sir Edward King, of London, published a work in 1800, in which, from a similar process, coupled with the then recent overthrow of the Government at Rome by the French, he stated that the judgment was to be immediately looked for.

The Rev. Joseph Wolf, of England, a converted Jew, and a celebrated traveller, published in 1820, that he should see with his own eyes his Saviour in 1847. The learned Bengel, of Germany, fixed on 1836. Hundreds of Episcopalian ministers of England have believed in the Advent to transpire in 1847. Sir Isaac Newton also wrote on the subject of Chronological prophecy. It is affirmed of the prophets, that they searched diligently for the time and the manner of time not only for the sufferings of Christ, but the time for the glory that should follow, "which

things the angels desire to look into." Here then is a gradation of mind from the "unlearned" Miller, upward, studying the great themes of Chronological Prophecy.

No man has had more reproach heaped upon him than Mr. Miller. The press, secular and religious, and very generally the pulpits of the land, have been the leaders in the crusade. An editor in a neighboring village, a few months since, in expressing himself against Free Soilism, declared that in that particular the Western Reserve was the "hot bed of Millerism."

But Mr. Miller is now far removed from these things, and his ear will never hear them more. Death, though a great calamity, is yet a great asylum. His last hours were still animated by the Christian's hope. It is the testimony of one who closed his eyes, "O, how calmly and happily he died."

**"DEATH OF MR. MILLER.**—The papers record that Mr. Miller, of Low Hampton, N. Y., somewhat celebrated for his views respecting the nearness of the advent, died at his residence, the 20th ult., in his 68th year. He was born at Pittsfield, in New York, [Massachusetts,] February 15, 1782. It is said that he was regarded with much affection by his neighbors, who esteemed him as a benevolent, intelligent man, and a kind neighbor. For many years he was a most assiduous student of history and the Scriptures, in the study of which he became impressed with a conviction that the fifth monarchy predicted by Daniel to be given to the people of the saints of the Most High, under the whole heaven, for an everlasting possession, was about to be consummated. It becoming known that he entertained these views, he was importuned by many to write out his opinions, and afterwards to defend them in public. After refusing so to do for many years, he at length complied, and has been principally known to the public as a lecturer on prophecy. He was disappointed in the fulfillment of his expectation in 1843, and came out the next year with an 'Apology and Defence,' acknowledging the want of accuracy in his chronological calculations, but claiming that the nature and nearness of the event were still sustained by Scriptural evidence. In that belief he has since lived and died—worn out with the infirmities of age. He was doubtless a sincere and devoted man, but his example furnishes an illustration additional to innumerable others in the history of the church, of the dangers of a rash promulgation of uncertain opinions. Incalculable evils have resulted from his course, but still it must be borne in mind that much of them is attributable rather to his followers than to himself." Zion's Herald & Journal.

**"DEATH OF THE PROPHET MILLER.**—William Miller, the author of the Millerite movement, deceased on the 20th instant, at his residence in Low Hampton. A correspondent of the 'Atlas' gives some facts respecting him which are instructive, as showing the fanatical origin of that form of fanaticism. It would seem, that for several years before he came out with his peculiar views, he had given his mind intensely to the study of history, in connexion with the Scripture prophecies. And it is very probable, that in this concentration of mind upon that course, he lost the proper balance of his faculties, and acquired that species of monomania which is called fanaticism. That from some cause he had fallen into that state of mind, is evident from his own account of his exercises, previous to his divulging his views. A complete specimen of a fanatical view of the mind's intercourse with God, and of one's mistaking impressions on the imagination for revelations from God, than we have in this, is rarely to be found, and it is well worth the while in this to see how great a matter a little false fire may kindle.

"His account is as follows:—

"One Saturday, after breakfast, in the summer of 1833, I sat down at my desk to examine some point, and as I arose to go out to my work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can't go, Lord. 'Why not?' seemed to be the response; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon, for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied, that there was to be no preaching in their church the next day, and his father wished me to come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by.—There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him, but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden." Puritan Recorder.

We wish to ask every evangelical clergyman, of the faith of the *Puritan Recorder*, who has read the above article, if the evidence Mr. MILLER gives of his being called to the work of the ministry is not of precisely the same nature as that on which they de-

pend, when they claim to have been moved by the Holy Ghost for that work? Would they advise young men to engage in that calling without evidence of its being God's will? What should be the nature of this evidence?

**"DEATH OF WILLIAM MILLER.**—From the manner in which some of our contemporaries, religious as well as secular, notice the departure of this distinguished advocate of the Advent doctrine, we must think they have little of the delicacy of feeling which inclines most men to 'tread lightly on the ashes of the dead.' They speak of him sneeringly as 'Miller the prophet.' They say he was ignorant, fanatical, feeble, &c. &c. To say such things of a dead man, even though they might be true, would be no proof either of courage, or of good taste. But in this case, they are not true. Those who knew Mr. Miller, knew that, however limited may have been his early educational advantages, he was by no means an ignorant man. He was neither fanatical nor feeble. As a strong and sober reasoner, he proved himself not inferior to many who had enjoyed far greater facilities of mental culture. As to the prophetic character, he never made any pretensions to it. True, he sought earnestly to obey the divine injunction, 'Whoso readeth, let him understand' (Matt. 24:15); and to secure the blessedness pledged to 'him that readeth, and to them that hear the words of the prophecy, and keep the things written therein.'—Rev. 1:3. After diligent efforts to discover the significance of the prophetic numbers, he believed, and hesitated not to declare his belief, that the point indicated by them as that of the second Advent, was 'about the year 1843.' But when the passing of that point had proved him to be in error, he was equally frank in acknowledging his mistake.

"The following candid biographical sketch, we find in one of our exchanges. It appears to have been copied from a Massachusetts paper [the 'Boston Western Christian']

"Mr. Miller, of Low Hampton, N. Y., somewhat celebrated for his views respecting the nearness of the Advent, died at his residence, on Thursday, the 20th inst., in his 68th year.

"He was born in Pittsfield, in this State, Feb. 15, 1782. When he was four years of age, his father removed to Low Hampton, Washington Co., N. Y. At the age of 22, he settled in Poultney, Vt., and was a deputy sheriff for that county. On the commencement of the late war with Great Britain, he received a captain's commission in the United States Army, where he remained till the peace. He took part in the action of Plattsburgh, where 1500 regulars, and about 4000 volunteers, defeated the British, who were 15,000 strong. After the close of the war, he removed to the place of his late residence, where for several years he held the office of justice of the peace.

"Mr. Miller was regarded with much affection by his neighbors, who esteemed him as a benevolent, intelligent man, and a kind neighbor. For many years he was a most assiduous student of history and the Scriptures, in the study of which he became impressed with a conviction that the fifth monarchy predicted by Daniel to be given to the people of the saints of the Most High, under the whole heaven, for an everlasting possession, (See Dan. 7th.) was about to be consummated. It becoming known that he entertained these views, he was importuned by many to write out his opinions, and afterwards defend them in public. After refusing so to do for many years, he at length complied, and has been principally known to the public as a lecturer on prophecy. He thus describes his reluctance to appear in public, and the occasion of his first attempt:—

"One Saturday after breakfast, in the summer of 1833, I sat down at my desk to examine some point, and as I arose to go out to work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can't go, Lord. 'Why not?' seemed to be the response; then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon, for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in, and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by.—There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him, but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden."

"From this time and onward, he was pressed with invitations to present his views in many places, and travelled extensively throughout the Northern, Eastern, and Middle States, and Canada, and labored almost constantly for the succeeding twelve years; but visited no place without first receiving an urgent invitation.



"He was disappointed in the fulfilment of his expectation in 1843," and came out the next year with an 'Apology and Defence,' acknowledging the want of accuracy in his chronological calculations, but claiming that the nature and nearness of the event were still sustained by Scriptural evidence. In that belief he has since lived and died—worn out with the infirmities of age.

"He was a man strictly temperate in all his habits, devoted to his family and social attachments, and proverbial for his integrity. His brain was of large volume, and he was capable of great mental efforts. He was naturally very amiable in his temperament; but when he thought he was unjustly represented, he often indulged in biting sarcasm on his revilers. His mental faculties were clear to the last, and he fell asleep joyful in the hope of a speedy resurrection."

The above are the more important notices we have seen. The notices in most other papers consist of extracts from some one of the foregoing,—usually given as editorial and original,—and sometimes with a few words appended. The *Morning Star* and *Sunday Atlas* have given scandalous notices of the event; but we know not that we had anything otherwise to expect from them.

### Lecture on Chronology.

BY S. BLISS.

[CORRECTION.—In our last, in the first column of the article on Chronology, fifteen lines from the top of the column, we say, as the Bissexile "has two days over even weeks, if the third year commenced on Tuesday, the fourth year would commence on Thursday, the seventh on Sunday, the eighth on Tuesday, the eleventh on Friday, the twelfth on Sunday again, and the eighteenth on Sunday," &c.

An additional day added to the Bissexile in February, would not affect its commencement, but would that of the succeeding year. It should, therefore, read: "As this order is interrupted once in four years by the Bissexile, which has two days over even weeks, the year following each Bissexile must commence two days later in the week than its preceding one; while common years commence but one day later. Therefore, if the first year commenced on Thursday (as the first year of this cycle does), the fourth would commence on Sunday, and the fifth on Tuesday, the eighth on Friday, and the ninth on Sunday, the twelfth on Wednesday, and the thirteenth on Friday, and so on through a cycle of four times 7, or 28 years, in the following order:—

S	M	T	W	T	F	S
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

At the end of the cycle of 28 years, there is a recurrence of years commencing on days of the week in the same order. This order is, however, varied by every year, which, ending a century, is reckoned as a common year,—the current years of each cycle then commences one day in the week earlier than the corresponding years of the cycles of the preceding century. It is thus varied three days in each 400 years."

#### THE ERA OF THE OLYMPIADS.

This Era dates from July 19th, B. C. 776, from which time the Olympic games were celebrated by the Grecians once in four years, without interruption. An Olympiad is a cycle of four years; and the years are reckoned as the first, second, third, or fourth years of any given Olympiad. To find the time from the commencement of a year in any Olympiad, it is only necessary to multiply the number of the Olympiad by 4, and to the product add the number in the Olympiad of the current year.

The Olympic games consisted of various athletic sports, a record of which was kept at Elis, and the names of the victors inserted in it by the presidents of the games. These registers are pronounced accurate by ancient historians, and are complete, with the exception of the 211th Olympiad—"the only one," says PAUSANIAS, "omitted in the register of the Eleians." This record is pronounced by Dr. HALES "a register of the most public authenticity."—p. 244

The learned chronologer VARRO considers the era of the Olympiads as the limit between the fabulous and historical ages. In this opinion Dr. HALES concurs.

*Its adjustment to the Christian era.*—This has been "fully ascertained by historical and astronomical evidence."—HALES, vol. i., p. 245.

"The learned Censorinus, in his excellent work, 'De die natali,' cap. 21, marks the year in which he wrote it, A. D. 238, in the consulate of Ulpian and Pontianus, by its reference to some of the most remarkable eras; and among the rest states, that it was 'the 1014th year from the first Olympiad, reckoned from the Summer days, on which the Olympic games were celebrated.' But 1014—A. D. 238=B. C. 776."

"Polybius relates, that in the third year of the 140th Olympiad, during Spring, there happened two memorable battles; the former between the Romans and Carthaginians, at the lake Thrasymene, in Italy; the latter between Antiochus and Ptolemy, at Raphia, in Cælo-Syria. And also, that in the course of the same year, there was an eclipse of the moon, which terrified the Gallic auxiliaries whom Attalus was bringing over from Europe, in consequence of which they refused to proceed.—Lib. v., p. 442. The third

year of the 140th Olympiad began July, B. C. 218, and ended July, A. C. 217; but in the former Julian year, there was a great eclipse of the moon on Sept. 1st, an hour after midnight, in which the moon was near an hour and a half immersed in the earth's shadow, and which was, therefore, fully sufficient to terrify the ignorant and superstitious; and the battle of Thrasymene was fought in the next Julian year, B. C. 217, in the consulate of Servilius Geminus and C. Flaminius II., but as it was in Spring, it fell within the compass of the same Olympic year. But 139 Olympiads and two years over make 558 years, which, added to B. C. 218, give B. C. 776 for the date of the first Olympiad. These demonstrative characters are furnished by Petavius (tom. ii., p. 56).—*Anal. of Chro.*, vol. i., pp. 245-6.

With this adjustment of the era there is no difficulty in assigning the events of any given Olympiad to its corresponding year of the Vulgar Era.

#### THE ROMAN ERA.

The adjustment of this era to the Grecian and Vulgar Eras is equally demonstrable. Says Dr. HALES:

"1. Censorinus reckoned that the year A. D. 238, in which he wrote his work, was the 991st from the foundation of Rome, by the Varonian computation. But 991—A. D. 238=B. C. 753.—See *Petav.*, tom. ii., pp. 53, 69.

"2. Cicero and Plutarch both relate, that on the day of the foundation of Rome, there was a total eclipse of the sun, which happened, according to the latter, in the third year of the sixth Olympiad, B. C. 754-3. But by astronomical calculation, there was an eclipse of the sun visible at Rome, B. C. 753, July 5, 4-9, dig. 4, agreeing in every respect except the quantity. This also adjusts the Grecian and Roman eras together.—See Cicero, *de Div.*, lib. ii.; Plutarch, in *Romulo*.

"3. Livy records, in the consulate of Livius Salinator and Valerius Messaia, v. c. 566, a total eclipse of the sun, which, by astronomical calculation, happened B. C. 188, July 17, morn. 8h. 38m. dig. 10-3-4; but the sum of these years gives B. C. 754, complete, or B. C. 753, current.—Livy, lib. xxxviii. 36.

"4. Livy also records, that in the consulate of Paulus Æmilius and Licinius Crassus, v. c. 586, Sulpitius Gallus, a military tribune, predicted an eclipse of the moon to happen on the ensuing night, from the second to the fourth hour, which accordingly happened the night before the famous battle of Pydna, in which Perseus, king of Macedon, was defeated, and this encouraged the Romans, and dispirited the Macedonians. And by astronomical calculation, there was an eclipse of the moon. B. C. 168, June 21, which began, aft. 6h. 14m. and lasted four hours, 15 dig. The total immersion, or eclipse, began 7h. 32m., or in the second hour of the night, and lasted till the fourth hour, exactly agreeing with the prediction of Gallus, which identifies the eclipses, and shows considerable skill, on his part, at that early age. It also proves, that Livy was incorrect, in assigning the night of the eclipse, 'pridie nonas Septembris.' The context in the preceding chapter shows, that the season of the year was rather about the *Summer solstice*.—Livy, lib. xlv. 37. But the sum of these years gives B. C. 754, complete, or B. C. 753, current, for the date of the foundation of Rome, according to the Varonian computation, which is infallibly established by means of these eclipses."—HALES, vol. 1, pp. 249-50.

#### THE ERA OF NABONASSAR.

Says Dr. HALES:—

"The origin of this era is thus represented by Syncellus, from the accounts of Polyhistor and Berosus, the earliest writers extant on Chaldean history and antiquities.

"Nabonassar [king of Babylon] having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself."

"It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747. The form of year employed therein, is the moveable year, of 365 days, consisting of 12 equal months of 30 days, and five super-numerary days; which was the year in common use, as we have seen, among the Chaldeans, Egyptians, Armenians, Persians, and the principal Oriental nations, from the earliest times."—*Id.*, vol. 1, p. 268.

As the year of this era is a fraction of a day less than a solar year, it would fall back of the true year one day in every four years, so that in the course of 100 years its commencement would be 25 days earlier in the solar year than at the commencement of that period; and after 1461 years it would fall back through all the seasons, and anticipate the solar time by an entire year. To reduce these to common years, it is therefore necessary to take into consideration this difference in their commencement. Chronological tables give their adjustment. Says Dr. HALES:—

"The commencement of the Era of Nabonassar, B. C. 747, is critically defined, both from history and astronomy.

"1. Thucydides, b. 8, had preserved a curious original document, in the third treaty of peace concluded between Tissaphernes and the Peloponnesians, beginning with its date:—'In the 13th year of the reign of Darius, [II, Nothus,] &c.' This treaty, it appears from the history, was made in winter, in the 20th year of the Peloponnesian war; which began in the spring, B. C. 431; and consequently the 20th year, in winter, was the beginning of the Julian year, B. C. 410; which, added to the 13th year of Darius, or 337th of the era, gives its commencement, B. C. 747.

"2. Censorinus, in the valuable synchronisms mentioned before, states, that the 986th Nabonassar year began the 7th of the Calends of July, or June 25, in the year A. D. 238, in which he published his work. Therefore that Nabonassar year did not end till June 25 of the next Julian year, A. D. 238; which, subtracted from 986, gives the commencement of the era, B. C. 747.

"3. According to Ptolemy, Hipparchus selected three ancient eclipses of the moon, out of those ob-

served at Babylon, and brought from thence; of which the first happened in the first year; and the two others, in the second year of Mardok Empadus, the fifth king in succession from Nabonassar. This proves decisively, that the Era of Nabonassar was in established use before the time of Hipparchus, though he did not give the collected years from the beginning of the Era. These, probably, were not reckoned up in the original Chaldean Era, which only marked the succession of kings, and the number of years which each reigned. The collected years might have been added afterwards by the Egyptian astronomers.

"4. Ptolemy himself mentions a lunar eclipse of 7 digits, in the 7th year of Ptolemy Philometor, and 574th year from Nabonassar, which happened on the 27th of the Egyptian month Phamenoth, and lasted from the 8th to the 10th hour. In that year, the 27th of Phamenoth, was the first of May. And, by astronomical calculation, there was a lunar eclipse of the 7 dig. 26 min., on May 1, B. C. 174, which lasted 2 h. 50 min.; and this year, B. C. 174, added to 573 years complete, gives B. C. 747 for the commencement of the Era."—HALES, vol. 1, pp. 269-70.

The historical Catalogue of the reigns of the kings of the Nabonassarian Era, commencing with NABONASSAR, is called PTOLEMY'S CANON, from CLAUDIUS PTOLEMY, a celebrated Alexandrian mathematician, who continued the Canon down to his own time, A. D. 137. This ancient Canon,—of which three ancient MS. copies have been found, all of which entirely agree except in the spelling of some names,—gives the names, and the length of the reigns, of all the successive Chaldean, Persian, Grecian, Egyptian, and Roman kings, from B. C. 747 to A. D. 137.

"To the authenticity of these copies of the Canon," says Dr. HALES, "the strongest testimony is given by their exact agreement throughout, with above 20 dates and computations of eclipses in PTOLEMY'S *Almagest*, recited by JACKSON, as he himself acknowledges.—Vol. 1, p. 450.

"From its great use as an astronomical era, confirmed by unerring characters of eclipses, this Canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, 'omni auro pretiosior,' as Calvisius says, and of the greatest use in Chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history; and by means of it, some important dates are supplied in sacred Chronology, that could not otherwise be ascertained. It fills up especially an important chasm, from the reign of Nebuchadnezzar to the reign of Cyrus, without which the term of the 70 years of the Babylonish captivity, ending with the latter, could not be easily adjusted."—*An. Chro.*, vol. 1, p. 280.—(To be continued.)

### Foreign News.



The steamship *Europa* sailed from Liverpool Jan. 26th, and arrived at New York Feb. 9th. Nothing of importance from England.

IRELAND.—A serious fire and accident occurred in Killarny, by which one of the branch workhouses was destroyed. The building contained one hundred and sixty-two patients, twenty-eight of whom, females, were instantly killed by the falling of a loft, and as many more were frightfully mutilated.

Several murders are reported in the Irish papers, growing out of suffering and despair caused by land ejectments.

The skies of Continental Europe are not yet clear. Public tranquillity has been seriously disturbed at Geneva, by a great mob singing the Marseillaise, and attacking the Town Hall, &c. At Berlin, affairs were at the last dates assuming quite a threatening aspect.

The Papal loan, it seems, was to be concluded in a few days, with the ROTHSCHILDS. This, it was expected, would enable his Holiness to go back to his old throne; whether to his ancient power, is another question. He seems anxious to get the French troops out of Rome as speedily as possible. The Cardinals, probably, are a little cramped in their despotic movements by the presence of the French army. The Czar of Russia seems likely to triumph, in part at least, in his negotiations with Turkey.

Of the return of the Pope, the *British Banner* says:—"The Pope seems no nearer a return to the Vatican. His Papal Highness has addressed an Encyclical Letter to the Archbishops and Bishops of Italy, the tone of which furnishes a sufficient answer to those who would have us regard Pope Pius as a Liberal and a Reformer. Nothing can be more despotic, false, and thoroughly Papal than the spirit of this Letter. The 'diabolical design' of the 'lost men' who promoted the Romish Revolution, is bit-

terly commented on; the 'new trade of bookselling' is vehemently denounced, as serving to propagate, at the same time, Protestantism and Socialism; and the whole tenor of the document is of a character that would have been consistent enough in the palmy days of the Popedom, but that can hardly expect toleration in the present century. In fact, the extensive circulation of the Bible in Italy, has severely damaged the Pope, and all the agents of the Papacy wince accordingly. From Naples we learn, that the Priests there are making every exertion to prevent the thirst of the people for Biblical truth being efficiently gratified."

We quote the following from the *Banner*, relative to France, Hungary, &c.:

"We regret to say, that the Organic Bill on Education, after a week's discussion, has passed its first reading in the French Legislative Assembly, by a very considerable majority. The Ministers are evidently seeking to gain the support of the priests, at the expense of the people; but it is very unlikely that such a course will conciliate the middle classes generally, or confer much stability on the Cabinet. LOUIS NAPOLEON seems still more inclined to monopolize the duties of Government. The *Napoleon*, which is now authenticated as the channel of the President's views, likens his mission to that of the Emperor in 1802, when he put to flight 'makers of chimerical schemes, advocates of the old and effete customs, traffickers in the public money, slanderous scribblers, and conspirators of the higher and lower orders.' It declares, moreover, that 'now, as in 1802, it is the task of the Government to repress and create.' Having been elected by universal suffrage, the Prince, in his journal, presumes that he, in his own person, represents the people more effectually and directly than the Assembly itself,—that as 'all parties' opposed his election, so he may justly rule in opposition to 'all parties,'—that he is a kind of popular tribune, 'the incessant cause of whose strength lies in his origin,'—and further, that he will save society, 'because he will always have on his side the mass of the people, and because he feels himself endowed with the faith which inspires, and the will which executes.' These are lofty imaginings, and evince a strong desire for the Imperial purple. But, if LOUIS NAPOLEON had been qualified to exhibit himself advantageously in the old Bonapartist character, he would neither have truckled to popes abroad, nor priests at home;—he would neither have stooped to confederate with Austria against Italy, nor have timidly suffered Hungary to fall a sacrifice to Russia,—he would have been far more likely to head popular nationalities, break the bonds of despotism, and make tyrant princes tremble once more at the Chief of the French Republic.

"The state of the country, generally, presents little that is novel or interesting. Manufactures in Paris have received a slight stimulus from foreign orders, chiefly from Spain, Germany, and the United States. The worst item of intelligence is, that Socialism is still spreading among the lower orders,—even the village school-masters are said to be largely infected with these pernicious doctrines.

"Hungary, Transylvania, and, indeed, all countries under the leaden rule of Austria, remain in a wretched condition. The intentions of the Vienna Cabinet, with regard to Hungary, are yet unpublished; but Constitutions for Upper and Lower Austria, Styria, Carinthia, and Carniola, have been prepared and promulgated. Complaints are loud and general in Hungary of the great increase in the number of wild beasts, which the poor Magyars are unable to shoot, in consequence of their being deprived of fire-arms. Great excitement has been caused in Pesth by the arrest of the Bishop of Grosswardein; but we are happy to state, that Madame Kossuth has escaped the treachery and vengeance of the Austrian tyrant; this distinguished lady, having been enabled to quit Hungary, has reached Belgrade, and is on her way to Shumla to join her heroic husband."

The officers and subalterns detected in a conspiracy against the Russian government, and ordered for execution in St. Petersburg, were finally sent, some to Siberian mines, and some incorporated into the army, after being deprived of all civil rights.

Fifty-two more pirate vessels, with 2600 men, have been destroyed by the British, in the Tonquin river; but the chief pirate escaped, with six vessels and 400 men.

A NEW AND IMPORTANT WORK PROPOSED.—Among our published works on the Advent, no one is exclusively devoted to the *personal reign of Christ on earth*. Such a work is yet to be written. It was never more needed than now, to meet the erroneous view of the *spiritual reign*.

To bring out an able work on this subject, we propose to procure some able writer, who will bring out the whole strength of the argument, which will probably occupy from two to three hundred pages of the size of the *Advent Library*. Time will be required to accomplish it.

\* In all his published works he always stated the time as 'about 1861.'



## CORRESPONDENCE.



## EARTH WAS BEAUTIFUL.

If now we call earth beautiful,  
And often with delight  
Become enraptured as we gaze  
On scenes still fair and bright;  
How far surpassing all our thoughts  
The beauties of her face,  
Ere sin had blighted, or the curse  
Had fall'n on every place.

Then all was bright and beautiful,  
Proportionate and fair;  
Disease had not infected aught,  
Nor death had laid a snare.  
The hills and vales were blooming all,  
And fragrance filled the air;  
And naught on earth had felt decay,  
For life flowed freely there.

The trees that stood on mountain side,  
Or grew in vales below,  
Flung out their branches to the skies,  
Unbowed by wind or snow;  
Then tower'd they high with forms upright,  
And leaves forever green,  
And naught upon earth's smiling face  
More beautiful was seen.

E'en now we gaze with warm delight  
On her most stately trees,  
And rapturously admire their forms,  
Though marred by long disease;  
But if they still are beautiful,  
How glorious were they,  
When first in Eden's soil they grew,  
In earth's primeval day.

And oft from mountain's height we love  
To gaze on hill and vale,  
And plain extending out to where  
Our orbs of vision fail,  
Till all-enraptured with the view,  
And splendours of the sight,  
We cry, "How beautiful is earth!  
How full of objects bright!"

But if her landscapes now are fair,  
When all is cursed around,  
And nothing as it first was made,  
In the wide earth is found;  
What splendor met the wandering eye,  
At fair creation's birth,  
When all the sons of God came forth  
To look upon the earth.

If Rome was beauteous in her day,  
And Babylon was fair;  
And Corinth and Jerusalem  
Had treasures rich and rare;  
How far surpassing all will be  
That city from the skies,  
Adorned with gold, and pearls, and gems,  
Most dazzling to the eyes.

There all her citizens alike,  
Will be both great and free,  
And each shall share in all her wealth,  
Through all eternity:  
For death shall enter not her gates,  
Nor sin, nor pain, nor care,  
Her golden walls shall ever stand,  
And saints dwell always there.

## THE KING IN HIS BEAUTY.

DEAR BRO. HIMES:—There are some portions of God's blessed word above others, which are peculiarly interesting. Of this character is Isa. 33:17—"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." This language is addressed to those who walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."—v. 15. Or in other words, to those who shall be accounted worthy of that world, and the resurrection from the dead. This promise is not an isolated one on the subject embodied, but, pervades the whole volume of God's inspiration to man, like a rich vein of precious ore. It is the Alpha and the Omega of the promises of God. It was the first ray of light that illumined man's despairing soul, when sin already committed was about driving him from his Eden home: and it is the last promise in the catalogue constituting our glorious hope: "He who testifieth these things saith, Surely I come quickly." The response of the beloved John is, "Amen. Even so, come, Lord Jesus." This hope of John, was the hope of all God's ancient worthies. Their faith centred on a state free from the ills of this life, beyond the resurrection morn, to the land which to them was "very far off." Hope's brilliant star illuminated their pathway, and to attain unto that state, they were willing to sacrifice their dearest earthly prospects,—they endured as seeing him who is invisible. Paul, in the 11th of Hebrews, speaks of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection." These, with the whole progeny of faith referred to in v. 13, were looking for a city—the new Jerusalem—which hath foundations, whose builder and maker is God.

We are told that Enoch prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints."—Jude 14. Job, that man of God, while passing through his fiery trials, found sweet consolation

in contemplating the coming of his Redeemer: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh shall I see God."—Job 19:25, 26. Balaam, in prophetic vision, saw the rising of the "Sceptre out of Israel," who should destroy the enemies of his church. The Psalmist of Israel sings in his sweetest strains the same blissful story of the coming Conqueror to reign upon his throne. So through the whole of the living Oracles, the same story is made prominent for the consolation of the church. It begins with Genesis, and only ends with Revelation.

Isaiah speaks of his coming as the "King in his beauty." This was not the character given to him at his first coming; for the same prophet speaks of him when he first came, (53:2), "as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Consequently, in the language under consideration, he must refer to his second coming. He comes, therefore, to exercise royal prerogative. His inauguration is one of solemn grandeur.—Daniel describes it: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. With this language accords that of Matthew (16:27): "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Again (25:31): "When the Son of man shall come in the glory of his Father, and all the holy angels with him, then shall he sit upon the throne of his glory."

The beauty of the Saviour will consist of two prominent features: 1st, of his person; 2d, of his character. The beauty and glory of his person will consist of its immortality. Isaiah asks (63:1)—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" The answer is: "I that speak in righteousness, mighty to save." Solomon declares him to be (Songs 5:9-16) "the chiefest among ten thousand, and the one altogether lovely." This is appropriate either to his person or character. On the mount of transfiguration, we have an ocular display of the glory of his person in his coming kingdom: "His face did shine as the sun, and his raiment was white as the light."—Matt. 17:2. When John in Patmos beheld him, "his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."—Rev. 1:14, 15. Again, when he beholds the heavens opened, and the celestial army marshalled for the final conflict, "His eyes were as a flame of fire, and on his head were many crowns."—19:12. Well might John be enraptured on beholding the beauty and glory of Him on whose bosom he had reclined when upon earth. And with what unspeakable joy shall we, if counted worthy, gaze on the "King in his beauty," in that bright and glorious morning when we shall be fashioned like unto his glorious body. But though in person he is beautiful and glorious, yet in his character we discover a transcendent beauty. The beauty of his character consists in the great love he bears to our guilty race, illustrated by his sufferings and death. To this Paul refers (Rom. 5:6-8): "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." He was exalted amid the glory of the heavens, the object of divine homage to all the celestial hosts. The Creator of the worlds, omnipotent, omniscient, omnipresent, yet deeply pitying our lost estate, undertook our cause, took upon himself our nature, suffered and died for our sins even while we were enemies to him. Follow him in his earthly pilgrimage, and naught but blessings attend his pathway. When cruelly treated, no imprecation falls from his lips; and even when suffering the agonies of the cross, his prayer was, "Father, forgive them, for they know not what they do." Well might the poet sing in contemplating the scene there presented:

"Behold the Saviour of mankind,  
Nail'd to the shameful tree!  
How vast the love that him inclined,  
To bleed and die for me.  
Hark! how he groans, while Nature shakes,  
And earth's strong pillars bend,  
The temple's vail in sunder breaks,  
The solid marbles rend.

"Tis done, the precious ransom's paid,  
Receive my soul! he cries;  
See how he bows his sacred head,—  
He bows his head and dies!  
But soon he'll break death's envious chain,  
And in full glory shine;  
O, Lamb of God! was ever pain—  
Was ever love like thine?"

The prophet declares, that the King shall not only be seen in his beauty, but also the "land," which in his day was "very far off." This was the land promised to Abraham for an everlasting possession,—the land of Canaan being only its type. This he never inherited, and cannot until he is clothed upon with immortality. The Redeemer, when he suffered on Calvary, not only purchased our redemption, but also the inheritance—the world promised to Abraham, which was not then redeemed from the curse, but will be in the renovation, or, "restitution of all things," which God hath spoken by the mouth of all his holy prophets since the world began." Isaiah fully and glowingly describes this state; so glorious is it, that the prophet calls it a "new creation."—"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye be glad and rejoice forever in that which I create;

for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 65:17-19. The Revelator, in vision, sees the introduction of this state: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea," &c.—Rev. 21:1-4. Its most glorious characteristic will be, "And there shall be no more curse." Peter informs us as to the means by which this change will be effected. It will be by fire.—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This was the expectation of the primitive church, and for which we should "earnestly contend."

If the evangelical prophet had lived in our day, with what glowing anticipation would he mark the tokens that bespeak Messiah near. Every sign in the moral, physical, and political heavens would be hailed with unspeakable joy. With John, the response to the divine declaration of his coming would be, "Even so, come, Lord Jesus."

Let us, my brethren, cultivate this heavenly frame of mind, that our souls may be deeply imbued with the spirit of that kingdom for which we are looking.

JOHN Y. BUTT.

## THE RESURRECTION.

BY M. D. WELLCOME.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and thus shall we ever be with the Lord."—1 Thess. 4:15-17.

Christ was the "first born," or "first fruit," from the dead; therefore the harvest will be like him. See 1 Cor. 15:20; Col. 1:18. When the Israelite, under the law, brought his sheaf of the first fruits of the harvest, and offered it before the Lord, it was considered a sample of the whole. Says Paul to the Romans, "If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—8:11. As Christ was quickened and raised from the dead, so also the saints will be. Paul, in 1 Cor. 15th, uses a figure to show that the body will not be raised in the same condition in which it was sown, but that it undergoes a transformation like the grain, but preserving its identity. Abraham, will be Abraham in the resurrection. Yet there will be this difference between the body sown and the body raised: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Many stumble at the term "spiritual body," and suppose it must mean an immaterial one. This does not follow: but it is spoken in contradistinction to the corrupt state of the body when sown.

Not until the saints are ransomed from the power of the grave, do they sing the song of triumph, "O death, where is thy sting! O grave, where is thy victory!" Yet many apply this to the saint when he falls asleep in Jesus. Sin caused death to pass upon all men, and nothing but the resurrection to life eternal can ever destroy its sting. The saint has no victory over the grave while it holds him its prisoner. At the resurrection, when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory!" &c. Where is it written? Isa. 25:8; Hos. 13:14: "I will ransom them from the power of the grave," &c. It is "this corruptible" which "shall put on incorruption," and "this mortal" which "shall put on immortality;" so that the body which goes into the grave must be raised. "What!" says Paul, "should it be thought a thing incredible with you, that God should raise the dead?" Why should we limit the power of the mighty God? Cannot he who first called man from the dust, and bade him live, do it again? He can, and will; for he has said, "Thy dead men shall live!" Job inquires, "If a man die, shall he live again?" Notwithstanding that man of God lived in an age of comparative darkness, yet his faith could grasp the grand and glorious truth, that man would live again, and he gives us some clear and forcible language in relation to it. He says, "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, until my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:10-15. He says in another place, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where now is my hope?" He has now turned to corruption—gone "to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—10:21, 22. In view of such a state, well might he ask, "Where now is my hope?" Well, Job, is your case hopeless quite! O, no; he says, "I know that my Redeemer liveth. And he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." The resurrection was deeply planted in Job's heart, and his hope was a well grounded one.

The Psalmist, in view of the resurrection, exclaims, "I shall be satisfied, when I awake, with thy likeness." Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake

and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." These texts teach the resurrection of the body from the grave.

The prophet Ezekiel, in the vision of the valley of dry bones, saw shadowed forth the resurrection of all the true Israel.—37:1-14. He beholds bone coming to its bone, the sinews and the flesh coming upon them, and the skin covering them above, but there was no breath in them. He is then told to prophesy to the four winds, that they may come, and breathe upon the slain, that they may live. He does so, and they live and stand upon their feet, an exceeding great army. "These bones" are explained to be "the whole house of Israel;" all who are heirs according to promise. Paul is clear on this point, that "they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called."—That is, "They which are the children of the flesh, these are not the children of God: but the children of the promise, these are counted for the seed."—Rom. 9:6-8. Again, in Gal. 3:7, "Know ye therefore, that they which are of faith, the same are the children of Abraham." Again, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—vs. 16, 29. Thus we clearly perceive by the apostle's reasoning, who are the true Israel of God,—the true seed of Abraham. Christ told the Jews, that if they were the children of Abraham, they would do his works. The distinction between the natural seed and the spiritual,—the children of the flesh and those of the spirit,—is an interesting one. Many, by confounding the promises made to the Jew who is one inwardly, with those given to the Jew outwardly, are led to believe in their restoration as a nation to Judea; whereas, God has pronounced a curse on them which will not be removed, and has given their land to the Gentiles, to be by them trodden under foot, till their times expire.

Ezekiel is not only told that the dry bones are the whole house of Israel, but they are thus addressed: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—This is further developed in the remaining part of the chapter. It shows that the land referred to is that promised to Jacob, wherein the fathers dwelt, and that they shall inherit it forever, and David shall be their prince forever. God will make an everlasting covenant of peace with them, and set his tabernacle with them, and place his sanctuary in the midst of them forever more. Then will all Israel be saved in the Lord with an everlasting salvation. These are some of the precious promises referring to the resurrection of God's people, recorded in the Old Testament.—We now turn to the New.

Christ told the Sadducees, that in the resurrection they would neither marry nor be given in marriage, but that they would be as the angels of God in heaven; neither would they die any more, but would become the children of God, being the children of the resurrection.—Luke 20:35, 36. He also told the Pharisees, that when they made a feast, they must call the poor, the maimed, the lame, and blind, because they could not recompense them, but they should be recompensed at the resurrection of the just.—Luke 14:13.

When Jesus told Martha that her brother Lazarus should rise again, she replies, "I know that he shall rise again in the resurrection at the last day." Jesus replies, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die." The Saviour here teaches Martha, that through him alone come the resurrection and life eternal. Says Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." O happy moment! when the believer will feel the reviving, life-instilling Spirit changing and assimilating his mortal body to the likeness of Christ's glorified body! Hasten, blissful morn, so long by prophets foretold! We would haste thy dawn, when the fetters shall be broken, and the captive set free from the bondage of corruption. The whole creation groaneth, being made subject to vanity, but not willingly. It is subjected in hope. Soon will the children of God be made manifest by the redemption of the body. Paradise will be restored, Eden will bloom again, and joy and gladness smile o'er all the earth.

## LETTER FROM COLUMBUS GREENE.

BRO. HIMES:—It is true, that when a man, who becomes distinguished in any enterprise, is removed from his sphere of action to rest upon his dusty pillow, his friends deem it a proper time for an expression of sorrow. When the leader of victorious armies is stricken down, what a sensation is produced among his veteran soldiers. All his past life while a chieftain passes quickly before their minds. They remember his nodding plume, his glittering sabre, as he led on amid the clamorous roar and clash of embattled hosts. All his sufferings in the camp, and the victories he achieved in the service of his country, come to mind, as, amid the sound of muffled drums, they bear away his remains to the grave—the spot where all his glory fades. Such is the manifestation of a soldier's sympathy. Amid such scenes he sheds the falling tear, as he thinks of the noble, the heroic deeds of the departed; and these are tributes of respect to him who led his country's armies in the day of deadly conflict.

A similar feeling of sorrow pervades the minds of the lovers of truth, when any of their valiant ones are taken away from them. A remembrance of their devotion to the cause of truth, of the seasons when through their instrumentality truth flashed upon their minds like lightning at midnight, comes as quick as thought.

An event of this kind has transpired of late. Our



beloved brother WILLIAM MILLER has departed this life. He rests from his arduous labors. It is a proper time for an expression of our affection for him, and our love for sentiments he taught. And while the piercing blast of winter bears the news of his decease to a careless world, I wish to be numbered among those who are not ashamed to have the world know that they shed a sympathetic tear in view of his departure, and that they still regard the sentiments that were precious to him in the hour when his spirit plumed its wings for its upward flight, as Bible truths.

From my first acquaintance with Bro. Miller to the present time, I have esteemed him as one of the best of men—as one raised up by God to be a pioneer in the great work of warning the world of its approaching doom. Through his prayerful, patient investigation and public labors prophecy was unfolded, the exceeding great and precious promises of God shed their golden light over the future, the curtain that obscured the bright abodes of the blest was drawn aside, and the “new heavens and new earth, wherein dwelleth righteousness,” cheered the pilgrim and stranger that sought the better country. Bro. M. was a man of no ordinary mind, and his perseverance in prosecuting the great work in which he was engaged, is unsurpassed. As a pioneer in behalf of truth, in clearing away forests of erroneous sentiments, that had been growing for ages. I consider him second to no man of his time. I am aware that many will think me deluded, and lacking in judgment, for entertaining such ideas, but they are my honest convictions; and the day of judgment will determine who is deluded, and who lacks judgment, far more correctly than frail mortals. I had much rather be identified with the truths that he taught, however great the odium that is cast upon them, than to enjoy the concentrated glory of a fallen world.

My heart was deeply affected when I read your account of your last visit to Low Hampton. I was glad that you were there. I knew that from the first he loved you, and that in view of your straight-forward course in proclaiming truth, his affections twined around you, as the ivy twines the giant oak. God, in his all-wise and merciful providence, saw fit that our departed brother should be cheered and comforted by your presence in the last moments of expiring nature, and I feel grateful to him for it. The cause of truth required it.

And now our brother has gone. His eye that spoke intelligence is closed. His pulse has ceased to beat. His voice is hushed in death. And while the hearts of many are filled with sorrow, the world will rejoice, and hope that the sentiments he taught will die with him. But they will hope in vain. They may sing a lowly requiem over his lowly bed, they may rejoice over his dusty pillow, but the cause is of God, and it will continue till the end of time. You feel deeply your loss, and are in a measure cast down; but He who has called you to the important work in which you are engaged, will sustain you; and though your heart may be torn with grief, he will bind it up, and prove to you that he is a friend that sticketh closer than even our departed brother. For one, while I mourn the loss of Bro. Miller, I am thankful that God spared him as long as he did.

In the midst of afflictive providences, we should not forget to consider the mercies which are ever scattered around us with an unsparing hand; but should remember that however incrustable the ways of God are, he doeth all things well. Be not dismayed, my brother. Go on, and soon you will reach the promised land.

Montgomery (Vt.), Jan. 26th, 1850.

#### LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—This is the first time I ever addressed you from this State; indeed, I was never in Pennsylvania till I entered it with the commencement of the present year. I should delay writing a little longer, but we are enjoying an interesting season with the people here, of which I wish to speak. And besides, there are several of the friends who are prompting me to write without delay, and forward their names as subscribers for the “Herald.” This will be a sufficient apology for writing now.

Directly after the date of my last, (Pitcher Springs, N. Y., Dec. 1st,) I visited the brethren in Lincklaen, Solon, Truxton, and Homer, and found them not only steadfast in the faith, but abounding in the work of the Lord, expecting deliverance soon. Returned to the Springs to visit my family, and rest a few days, during which I received a letter from Bro. V. Lee, of this place, urging Mrs. C. and myself to visit and (in our appropriate spheres) labor in this section, and to enter upon the work as soon as possible. Having noticed a brief communication from the same brother in the “Herald” of Nov. 24th, (a stranger then,) making a similar request, I concluded (after committing the case to God,) that it might be expedient for us to comply therewith.

Accordingly, we left home on Christmas day. Met Bro. Keeler, my late yoke-fellow in Norwich, N. Y. The idea of separating from each other, hereafter to labor in different fields, was indeed painful to us both; but while together for a few days, we visited the brethren in Holmesville and South New Berlin, (our late field of labor,) and found them in a prosperous state, enjoying much in the perusal of the “Herald” and the “Harbinger,” as a substitute for the living preacher. Left Bro. K. in charge of that field, and came to Binghamton, hoping, through the influence of Bro. Rennie, to find an open door in that flourishing village to give a few lectures. But the love of the world, and the “peace and safety cry of the shepherds,” prevented. We had a pleasant interview with Bro. and Sister R., spent one night in B., and then left for this place. Arrived at Bro. Lee’s Jan. 3d, and met a kind reception. The next evening we met a good congregation at the district school-house. For a week or more our meetings continued to increase both in numbers and interest, till the house was filled to overflowing. No violent opposition being manifested, the word proved effectual in many hearts. Quite a number of the brethren and sisters of different sects seemed ready to receive the doctrine of the Lord’s speedy coming, as soon as it was explained in their hearing. This, in a good degree, may be accounted for by the faithful exhorta-

tions of Bro. and Sister L., to which they had often listened, and the occasional reading of their Advent publications. This dear brother and sister were the only decided Adventists in town when we came here, though their influence had, no doubt, been felt in every direction. Soon after our meetings commenced, we had the satisfaction of rejoicing with them over the conversion of a young lady residing in their family. The next day after we arrived, Elder Abbott, a Protestant Methodist minister, of more than ordinary talent, called on us at Bro. L.’s, and spent several hours; the interview was mutually refreshing. As he was about to leave, he kindly invited me to preach in his church on the Sabbath, (three miles south.) He occupied the desk in the morning, and then introduced me to the congregation, informing them of my faith, and that I should address the congregation on that subject in the afternoon and evening. We had good congregations, and respectful attention was paid to the word. By request of the minister, and several of the brethren, we continued our meetings three evenings and on the Sabbath for about two weeks, (reserving an evening occasionally to meet with the friends in Bro. Lee’s neighborhood.) By this time an interest was awakened through that community. The brethren say that full two thirds of the members of that church (besides many others,) have heartily embraced the blessed hope. Many poor sinners and backsliders—the worst of all sinners—were made to tremble. Two precious souls were converted to God, and made exceedingly happy in the prospect of soon seeing him for themselves. Bro. Abbott himself (who for some time had been friendly to our views,) has now come out boldly in defence of the doctrine, by means of which some are offended, and absent themselves from his meetings. All such will, of course, withdraw their support from him. But the Lord has put it into the heart of one of the brethren (Adventist, of course,) to say, “I hope and expect Bro. Abbott will preach the doctrine as he believes it, and I will see that he and his family are well supported.” Having fully committed himself, he will, I have no doubt, continue to preach the truth, both to the acceptance of his brethren and his God; and when He comes, will hear him say, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” Bro. A. gave in my hearing one discourse, showing what had been present truth in past ages, and then what is now present truth, or “meat in due season.” It was timely and very appropriate. I wish it had a place in the columns of the “Herald.” Should time continue a few months, I think we shall hear from him through that medium.

While our meetings were in progress in that place, a Bro. Myers, from Jefferson, (the only decided Adventist in that town,) was present one evening, took an active part in the services, and became exceedingly revived in his faith. After meeting, he urged us to visit his family, and hold a series of meetings in that neighborhood, eight miles still further south. We readily consented, and entered upon the work Tuesday evening, 22d inst. Our place of worship was a large and commodious school-house, which was nearly filled the first evening; many, however, attended out of mere curiosity, to see and hear something new, they having heard that we exhibited “pictures.” I spread before them the “picture,” or chart, as described in Dan. 2d, and if ever the Lord helped me to preach the gospel of the kingdom, it was that night. Mrs. C., Bro. M., and the dear friends who accompanied us from Canaan, had great freedom in speaking, so that much good was accomplished. The first evening prejudice was effectually removed from many minds; three of their ministers were present, but they said nothing. We continued our meetings there till yesterday (Sabbath p. m.), when we were obliged to leave, to meet our appointment here (Bro. Abbott’s church) last evening. I can truly say, that since the year ‘44, I have labored in no place where the word was more readily received. Our sanctuary has been filled to overflowing, and the best of attention has been paid to the word. Elder F., from whom we expected the greatest opposition, (on account of his millennium views,) became very friendly, and before we left, he took a decided stand with us, saying to the people, “Take heed lest you reject the word of God to your own destruction.” And then added: “I believe these friends are sent to us of God,” &c. Elder C., who at first was so prejudiced against “Millerism,” as he called it, that he refused to come out and hear, considering us of the class that should say, “Lo, here is Christ, or there.” After listening to an exposition of Matt. 24th, and witnessing the effect it produced on others, he arose and spoke at considerable length, heartily approving of what had been said, and exhorted the congregation to prepare to meet the Lord at his coming. And then, to evince his sincerity and his friendship to us, he urged us to visit him, and gave us money. Two other ministers have met with us there, but as yet have manifested no opposition. The saints of every name were greatly revived, many of whom have openly confessed their faith in the speedy coming of the Lord. The sceptic, and many others, were seen to tremble in view of the approaching judgment. Some have cried out in anguish of soul, “Do pray for us,” and have found the Saviour precious in very deed. As they go from house to house, they preach, saying, “Repent, for the kingdom of heaven is at hand.”

Our meeting at the church last evening was full and very solemn. Bro. A., I understand, had a free time in speaking from Rev. 20th, in the afternoon. The Lord is with that dear brother of a truth. On Tuesday evening, I am to preach for the first time in the west part of the town, and on Wednesday evening will commence holding a series of meetings in Salem, eight miles south-east of here; but shall meet the friends there and in Jefferson alternately for a while. Continue to pray for us, my dear brethren of the household of faith. Mrs. C. unites with me in love to you all.

Canaan (Pa.), Jan. 28th, 1850.

#### Extracts from Letters.

BRO. H. H. HALL writes from Peru (Ind.), Jan. 23d, 1850:—

BRO. HIMES:—We have been having an interesting

revival of religion here this winter. It commenced in the Methodist church at their quarterly meeting, which was protracted about three weeks. The minister reported some thirty or forty conversions. Immediately after this meeting, the new school Presbyterian church commenced a series of meetings, and continued them about three weeks, with good success. A number of influential citizens were hope-fully converted to God, and they are exerting a salutary influence in the community. The meetings have just been discontinued, but I trust the glorious work of grace will still continue. There has been a degree of solemnity resting on the minds of the people generally, that I have seldom seen in any place. O how refreshing such a work of grace after years of barrenness and gloom. It seemed to me that God was doing up his last work of grace among his people; and so strong were my convictions of this fact, that I was borne down with sorrow and anguish, that I had not the privilege of lifting up my voice like a trumpet and warning sinners to flee from the wrath so soon to come upon the ungodly world. I had the privilege of praying for them, and of inviting them to come to Christ, and of presenting death as a motive; but this did not satisfy me. I wanted to present the Scriptural motive—the most powerful one—the judgment,—the second coming of Christ at hand. If it had been presented, sinners would have rushed to the altar of prayer by scores. But I know the ministers had no sympathy for the glorious doctrine which they call “Millerism,” and had I even referred to it, I should have been considered an intruder. My soul is pained when I hear even ministers of Jesus speak disrespectfully of this doctrine. Is it not surpassingly strange that they should do so?

I have been interested in this soul-inspiring theme some twelve years, and a firm believer since 1840. My attention was first directed to it by reading Father Miller’s lectures. O how much good that faithful servant of the Lord has done; but he is gone, and I hope to meet him in the kingdom of God.

There is but little interest felt on this subject in the West, and the reason is very evident: this field has been neglected, and Christians generally are prejudiced against it, and it is necessary that this prejudice should be removed; but it cannot be, unless well qualified lecturers come out here from the East and remove it. May the Lord send them, is my prayer. Yours, in patient waiting.

BRO. D. E. ARWOOD writes from Bolton (C. E.), Jan. 28th, 1850:—

DEAR BRO. HIMES:—The cause in this vicinity, for a few months past, has been reviving, in spite of the adversary. Bro. E. Burnham and I. H. Shipman, on their way from Derby Line to Waterloo, stopped with us over night. Bro. Shipman gave us a discourse in the evening from Ps. 35: 14. It was quite interesting. His closing remarks, especially, were very applicable to the wants of the people.—He gave them to understand that the extravagances of some who professed Adventism were no part of the Advent faith, and we had no sympathy for such things whatever. After the conclusion of the discourse, Bro. Burnham arose and made some remarks, which were decisive. We had a refreshing from the presence of the Lord. Sinners were convicted of sin, saints were comforted, and a good deal done, for one evening, to rend the veil of prejudice which had been thrown over some by the fanatical. They showed themselves to be workmen that need not be ashamed, rightly dividing the word of truth. Could they have stopped and held a conference here, I think much good might have been done.

It is said that fools learn by experience: but there are those in the world that will not learn some things even by experience; and they are the class that Solomon spoke of when he said, “Seest thou a man wise in his own conceit? there is more hope of a fool than of him.” For instance: an individual has an impression that such and such things will take place at such a time.—The time arrives and proves him mistaken. He has another impression, and comes out in the same manner. Still he holds on, and adheres to his impressions, and affirms that they are of God. How many times may a person be mistaken in this way, and not retract or confess, and still be an honest man! Is it not virtually charging God with falsehood, in maintaining that these impressions are from God? So it looks to me. May the Lord show such the evil influence they exert, and lead them in the way of truth. The main thing that should engage our attention, is a preparation for the day to which all are tending. And the preparation consists in obeying the enunciation of the angel, or messenger, namely, “Fear God, and give glory to him; for the hour of his judgment has come.”

BRO. H. BUCKLEY writes from Addison (Vt.), Jan. 7th, 1850:

DEAR BRO. HIMES:—When passing through Chataugay, last fall, I spent a night with Bro. Day.—He handed me a book of the genealogy of his family, in which was a will of one of his ancestors. I extracted the first item, which I send you for publication, should you think it productive of good.

“Copy of the Will of Thomas Day, of Springfield, proved March 25, 1712. Probate Records of the County of Hampshire, Vol. III., pp. 269-70.”

“1. Thomas Day, of Springfield, in the county of Hampshire, within her Majesty’s province of the Massachusetts Bay, in New England, having, by God’s good hand of providence unto me, attained to old age, and being in daily expectation of my dissolution; yet, through God’s mercy towards me, in ye enjoyment of a competent measure of health, and in perfect memory, have thought good to make, appoint, and constitute, this my last will and testament; hereby abrogating and nulling all other wills and testaments. And first, I do give and bequeath my soul to God, my most merciful Father in Jesus Christ, hoping by ye merit of his Son, my Saviour, that I shall obtain eternal redemption and the forgiveness of my sins for his sake; and that my departing soul should be received into the arms of his everlasting mercy, being pardoned by the blood of my most dear Redeemer and Saviour, and sanctified by his Holy Spirit, to enjoy everlasting happiness in the kingdom of glory forevermore. And my body I do commit to the earth, there to rest till the resurrection, at which

time I firmly believe I shall obtain the resurrection of my dead body and re-union of my immortal soul, and so to live with Christ to all eternity.”

I was struck with the resemblance of his hope to Job’s.—(See Job 19: 23-27.) O! that all would be equally wise in making their wills,—remembering first their obligation to God, and their dependence upon his mercy, and the merits of his Son, for salvation.

I am at present enjoying a visit with the friends in Addison. Met with them in their new chapel yesterday. It is a very neat, comfortable, and convenient place of worship. I enjoyed the meeting much.

With you I deeply mourn the death of our beloved Father Miller. As many of the friends know, I have been with him much. I was always happy to be his servant, and minister to his wants. When reading your letter to Bro. Bliss, it occurred to me that some might wonder why you should call him your “father in the gospel,” as you were a preacher before seeing him, or reading his works; but I wonder not, as I feel the same. The true “gospel of the kingdom” I never understood till after hearing our venerable brother. His memory is blessed.

My throat is no better. My general health is about as usual. Faith and hope, the same.

BRO. MOSES TEWKESBURY writes from Hartland, Vt., Jan. 15th, 1850:—

BRO. HIMES:—I think that I have fully known your teaching, manner of life, faith, purpose, long-endurance, love, patience, persecutions, and sufferings, which have come upon you in consequence of your preaching and publishing to the church and world the blessed news that the second advent of Christ is near at hand. But the Lord has hitherto sustained you, and I believe will, so long as you shall continue to blow the trumpet in Zion and sound the alarm to an ungodly world. It was this gospel of the kingdom of God near at hand, first proclaimed by our beloved Bro. Miller, that called your attention and mine to the subject, and led us to embrace it with all our hearts; and I bless God that he gave him this message, and that he has so faithfully proclaimed it. May the Lord soon reward him for his labors of love with a crown of glory. It was this message that brought thousands together in the bond of union and love, and united us as true yoke-fellows in the vineyard of God; and although we had come from all the sectarian churches, and had been taught differently, and honestly thought differently on many subjects, yet here we all met in harmony on the Advent of Christ and his glorious kingdom near at hand. I remember with joy some of those happy meetings at the time of the Claremont, N. H., Tent-meeting, the Tent-meeting at North Springfield, Vt., and many others, where all was harmony and love among the saints—not a jarring note—no contention about the conscious state of the dead, or the sleep of the saints, or the destruction of the wicked, or endless punishment, although we then, as now, thought differently on these subjects. I recollect that at the above-mentioned meeting at Claremont, a brother while lecturing remarked, that as he was a stranger, some would like to know what church he had formerly belonged to; but he said he should not tell them, for it was of no consequence what church he had belonged to, or what church they had belonged to. I now belong, said he, with the Advent brethren, who are looking for the appearing of the great God and our Saviour Jesus Christ, soon to set up his glorious, immortal, everlasting kingdom, and reign forever and ever; to which statement there was a hearty response of Amen. I have been grieved that some have been disposed to leave their first labor of love in preaching the glad tidings of the kingdom of God at hand, and judge of their brethren who do not read and understand all Scripture as they do. But let us all study those things that make peace, and whereby we may edify one another, and build each other up on the most holy faith—that faith which works by love, purifies the heart, and overcomes the world, remembering always that we now behold as through a glass darkly. We know but in part, and we see but in part; but I rejoice that the time is soon coming when we shall see as we are seen, and know as we are known; when we shall see Christ as he is, be like him, and be satisfied. Amen.

The news of the death of our beloved Bro. Miller filled me with both sorrow and rejoicing: with sorrow because I should see his face here with us no more, and should no more hear his voice proclaiming the good news of the kingdom of God at hand, which has ever been the main subject on which he delighted to dwell; but I rejoiced, that God, who called him to blow the trumpet in Zion, and to sound the alarm to an ungodly world, has been with and sustained him till he had fought a good fight, finished his course, and kept the faith, and that henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day; and not to him only, but unto all them that love His appearing. Praise God, this is matter of rejoicing now; but when he returns, he has promised that our joy shall be full. Come, Lord Jesus, and come quickly, is the prayer of your unworthy brother.

This is the true spirit. Would to God we had all kept it. Some, we trust, will still keep it to the end.—Ed.

BRO. JOHN LEAVITT writes from West Lebanon, Jan. 26th, 1850:—

BRO. HIMES:—I do not want to be the cause of embarrassing any one. If I had the means, I would help you with all my heart; for I prize the “Herald” next to the word of God: I believe it is in accordance with the Bible. That is not all: there is another channel through which I receive strength, which is this: when I read the epistles of the brethren and sisters scattered abroad, it moves the spirit within me. I cry out in the fullness of my soul.—O what a blessed hope the child of God enjoys, of overcoming, and sitting down with Jesus on his throne, even as he overcame and sat down with his Father on his throne.

There is no one near us of like precious faith, with whom we can take sweet counsel. There are none here who expect the Lord to come for nearly a thousand years yet, and therefore cannot be looking for



him; and I fear will not be ready to receive him with songs of joy, when he comes to take his weary children home. I am frequently called in question concerning my faith, of which I strive to give to every one that asks a reason, with meekness and fear. May the Lord be with you, and strengthen you in soul and body, until he come, is the prayer of your humble servant.

## THE ADVENT HERALD.

BOSTON, FEBRUARY 15, 1850.

To AGENTS AND CORRESPONDENTS.—1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed *Order*, and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, *For the Herald*. The writing should not be crowded, nor the lines be too near together.—When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected or illogical sentences omitted.

4. Everything of a private nature should be headed private.

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR FINAL DECISION.—We wish to say to our friends and subscribers in regard to the controversy on the intermediate state of the dead and final destiny of the wicked, that we shall not make these questions prominent in the *Herald*. We desire every one who writes on them, to speak what he believes in respectful language. No one will be cramped in this respect. But we cannot permit either party to be assailed, or their motives questioned, for their honest faith.

We make the above statement, because we have been repeatedly called upon to give our views on these questions in full in the *Herald*. This at one time we thought to do, but have re-considered that purpose.—But as we are misunderstood, and as there is a determination on the part of some to make these questions equal, if not paramount, to any other, we think it duty to our brethren and patrons to give the "reasons" for our faith on them. This we shall do in a distinct work by itself, without reference to the faith of others. All who may wish to see them, will then have the privilege to do so. We shall not engage in unprofitable controversy with any one on the subject.

The *Herald*, then, will keep to its work. "And its readers are most earnestly besought to give it room in their prayers; that by means of it God may be honored, and his truth advanced; also that it may be conducted in faith, and with sobriety of judgment, and discernment of the truth, in nothing carried away by error, or hasty speech, or sharp, unbrotherly dispute."

Bro. C. A. THORP writes from Leeds, Jan. 24th, 1850:—

"Bro. BONHAM continues to labor very successfully. Not only are the members of the churches, where he preaches, instructed and edified, but sinners are converted under his ministry. I think it would be well if he would send you an account of his labors, and their fruits, for publication in the *Herald*."

"I have received the *Heralds* containing the account of Father MILLER's death. I can sympathize with you in this bereavement. We feel it as such here. The world, and the church generally, have not rightly appreciated his labors. But he is now beyond the reach of their malice. O what consolation there is in that blessed assurance, that 'he sleeps in Jesus!' We sorrow not for him, as those without hope."

"The following unmerited comment appears to be going the round of the papers here. It appeared last week among the *Miscellaneous* of the *Leeds Mercury* and *Leeds Times*:—

"The notorious American fanatic, generally known as 'Father Miller,' who predicted the destruction of the world and the second coming of Christ in the year 1843, and formed a sect of some 40,000 disciples, died on the 20th December, at the age of 68."

THE LATE EXPLOSION AT NEW YORK.—The jury

of inquest in the case of the explosion noticed last week, has returned a verdict that TAYLOR & Co., proprietors of the manufactory, were the direct cause of the same. [So reads a telegraphic despatch.]—The following resolutions were also adopted:—

"1. That WALKER & MULLIGAN, the makers of the boiler, were the indirect cause.

"2. That PEASE MURPHY was deeply reprehensible for selling the boiler, knowing its imperfections.

"3. That the National and State Legislatures should take immediate steps to prevent the recurrence of a similar calamity.

"4. That proprietors of factories, &c., should construct separate buildings for boilers, or place them in their yards."

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth, the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14.—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

## LIFE AND WRITINGS OF WILLIAM MILLER.

The extraordinary interest which has been created on the subject of the Second Coming of CHRIST, by the preaching and writings of Mr. MILLER, demands that a more full and correct view of his character and labors should be given to the world. This we purpose to do by giving—

I. An Account of his Life and Mission.

II. His Lectures on the Prophecies relating to the Second Coming of CHRIST and the Millennium.

III. His Addresses, Reviews, and select articles on various theological subjects.

IV. His Letters, Poetry, &c.

Since his death, we have examined his unpublished papers, and find some valuable articles. These, with a large number of letters, reviews, and addresses, which have been published in the *Advent Herald* during the last ten years, cannot fail to interest his numerous friends and the public. We intend to make a collection of all that is valuable from the productions of his able pen. Such a work will be a treasure to Adventists, and a bulwark of defence to the cause.

We shall proceed to make immediate arrangements for the publication of this work. It will require some little time to prepare the first part, containing his life. When this is done, it will be issued in numbers of fifty pages, or more, as often as we can get them out, say once or twice a month. The first number will contain a splendid mezzotint likeness, by J. SARTAIN, of Philadelphia. These numbers can be sent by mail to any part of the country; and when finished, can be bound in volumes. The number of pages each number will contain, and the price, we cannot now state. Perhaps the price will be 20 or 25 cts. each number. Due notice will be given.

In regard to the specific time of the Advent, this work will not, of course, produce the same effect as that produced by the previously published writings of Mr. MILLER. But we have before our eyes, in the church and world, the most stirring movements, which can be indicative of nothing but the speedy coming kingdom. The great crisis is evidently at hand, when all the glorious things for which we have been looking will be realized.

We wish agents to obtain subscriptions for the work. They will be allowed 25 per cent. discount. No money will be required to be paid, to us or our agents, until the delivery of each No. We hope those who feel interested in this work, will inform us how many copies they will take, and they will be furnished accordingly. Nothing here need be said of the great importance of Mr. MILLER's writings to the Advent cause—all Adventists are well aware of it. What the friends have done in time past, we confidently hope will be now followed by similar effort. Let us all, therefore, unite in the re-publication and diffusion of the writings of one whom God was pleased to raise up to perform a most important work, to sound the alarm, that men might be prepared for the coming Bridegroom.

Boston, Jan. 1850.

## SUMMARY.

About 6 o'clock on Tuesday morning, Mr. John French, of Milton, was found dead in his room at the hospital of the House of Correction, to which institution he was committed for non-payment of a fine and costs for drunkenness. The verdict of the coroner's jury was, that he died in a fit of delirium tremens.

A young man at Lawrence, employed in one of the mills, has been arrested for the murder of a girl named Adams, to whom he formerly paid attention. The Lowell "Advertiser" learns that the girl died, in all probability, from an attempt to effect an abortion. A doctor in Lawrence is implicated in the matter, and will probably be arrested.

Two young men, of highly respectable connections, named Kings-

ley and Claghorn, have been arrested in Northampton, charged with firing the stable and shop of Mr. E. T. Wood, burnt on Sunday evening. They were bound over in \$300 each.

Accounts from Turkey report the sudden death of Gen. Bern, the Hungarian patriot. He had for many years assigned the year 1850 as the term of his existence.

At Broughton, near Manchester, Eng., Alexander Novelli strangled his sister-in-law, and hanged himself. He was one of the executors of his brother's estate. She has left two young children. He was insane.

The President of Mexico announces, in his message, that Pius IX., in order to manifest his gratitude for the lively interest taken in his welfare by high functionaries of the republic and its ecclesiastics, has signified his desire to confer upon some Mexican bishop the dignity of a cardinal. A pontifical agent is expected at Mexico, and, if this cardinal is made, he will be the first dignity of that sort on this continent.

## BOOKS FOR CHILDREN.

*Jewels in Heaven*—This book contains one hundred illustrations of children, in prose and poetry. It is hoped, by parents placing this book in the hands of their children, that good seed will be sown in the heart, and yield abundantly the fruits of righteousness. It is in miniature form, gilt bound, and contains 125 pages. Price, 25 cts.

*One Hundred and Fifty Instructive Stories for Young People*.—It is hoped, that the representation of those virtues which exhibit the beauty of character by a familiar story, will be the means of doing good to young readers. It contains 175 pages, with five steel engravings. Price, 37 cts.

Both of the above beautiful works were compiled by Bro. N. HERVEY, and may be had at this office.

**MATERIALS FOR FATHER MILLER'S LIFE.**—We are very thankful to those friends, who have furnished us with facts relating to Father MILLER's life and labors, and with his letters on various subjects. We shall wait six weeks longer, so that we may hear from all who have any information to impart. Those of our friends who are acquainted with any facts relating to our departed brother, will receive our thanks by communicating the same without delay. By looking in the *Herald* of Jan. 19th, the names of the places in which Father MILLER lectured will be found; those acquainted with his labors in those places may be able to inform us of matters of interest connected with them. Bro. HALE is now in Low Hampton; let those in that vicinity, who are aware of any facts in relation to the subject above stated, hand them to him.

**The Pulpit Reporter.**—This is a semi-monthly sheet, consisting of sixteen royal octavo pages, and is published by HOLBROOK, BUCKINGHAM & Co., at 128 Fulton-street, New York, at \$2 per year. Its design is to report the American Pulpit on a large scale. Able and accurate stenographers are employed, in different sections of the country, to give verbatim reports of sermons delivered by the most distinguished clergymen of all the various denominations. To those who may feel an interest in the theme, and to clergymen and their congregations in particular, this publication will afford a condensed view of the general tone of the Christian Pulpit in its weekly utterances. It promises to be a useful work.

"THE CHILDREN'S ADVENT HERALD" is published monthly, at No. 3 Chardon-street, Boston, for 25 cts. a year, in advance.

## CONTENTS OF THE FEB. NO.

"The Blind Boy at Play" (poetry). "The History of Joseph." "The Little Robinson." "Evening Conversations." "Letters to Children." "An Example for Boys." Solution of a Puzzle. "Sarah Frances Whittier." "The Gospel Steamship" (a dream). New Question Book, &c. &c.

**BRO. S. G. CLARK.**—We regret to learn that this brother is affected with bronchitis, so as to prevent his preaching at present. He is under the care of a physician in Lansing, Mich. By abstaining from preaching altogether, he hopes to recover his health in a few months. He is needy, and worthy. We have sent him aid from this office, and trust he will want for nothing, when his friends shall learn the above facts. Direct to S. G. CLARK, care of A. ENGLISH, Lansing, Ingham County, Mich.

**BRO. WESTHEE'S LECTURES.**—We ask pardon of our readers for the omission of Bro. W.'s lectures the past and present weeks. He has been very much engaged in a blessed revival in New York. He baptized twenty-one persons at one time last week. Next week he will resume his lectures, without fail.

**THE 500 NEW SUBSCRIBERS.**—One fifth of them have come in the last two weeks. It only requires that our friends should make a slight effort to procure the whole number in a short time. Shall they be forthcoming?

Our correspondents must not forget us. While we are compelled to remain at home for the present, it would afford us great satisfaction to hear from the friends of the cause, either for the *Herald*, or our private eye. Do not forget us.

**BACK NOS. OF VOL. IV.**—We have had calls for back numbers which we were unable to supply. Having now Nos. from 14 to 25, we shall be happy to send to those who may desire them.

**Path-finder and Railway Guide, and Snow's Boston Monthly Express List**—two pocket monthlies from the *Path-finder* office—are received for February, 1850. Each succeeding number is corrected, and thus far has valuable additional information.

**The Christian Parlor Magazine** for February, published by Geo. PRATT, 115 Nassau-street, N. Y., is received, and is, as usual, neatly printed, with its usual variety of choice and appropriate articles.

**Seventeenth Annual Report of the Seaman's Aid Society** of the City of Boston. We have received a copy of this Report, and rejoice to learn that this useful Society is in a flourishing state.

**BRO. HUTCHINSON'S STATEMENT.**—This pamphlet can be sent by mail. Price, 12 cts.

**Advent Library, 5 vols.**—We now have a supply. Price, \$5 per set.

## BUSINESS NOTES.

We have received a letter from Mr. E. Wolverton, dated Montrose, enclosing \$1 for the *Herald*, to be sent to Grand Spring. There are towns of this name in several States—will he inform us which is the one?

E. D. Rentfield—We are now out of those works. Some of the questions you have asked we could not answer, without devoting more time to it than we have at command. Others you will find in Gibbon's *Rome*, and in Litch and Miller's writings.

J. Kendall—Have corrected the two mistakes. L. Slayton is now marked to 456.

J. Lyon—We regret the mistake—all right now.

J. Litch—Bro. Hill's paper is sent.

R. R. York—If there is a more direct route, your Postmaster may inform you.

J. Fairbanks, \$1—Sent the 8th.

M. A. Treadwell, \$3—We balanced your account—all right.

J. L. Clapp—The money was received for Deacon T. Chollar—it paid to 508.

Jacob Wood—It will be sent.

E. B. Patterson's account (which appeared in the delinquent list) is cancelled—all right now.

M. D. Wellcome—We send the present volume to E. M. W. free.

Bro. W. has paid on his to 456.

E. H. Sherman—"Six papers to one address," does not mean six papers to one Post-office, but six to one man. One of the six to your P. O. is marked poor. However, we send the other, as you request.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. Van Blomcom, of Patterson, N. J., owes..... 5 00  
B. Golden, of Jeffersonville, Ind., owes..... 5 50  
U. S. Benedict, of Palmyra, Wis., owes..... 2 50  
James Timothy, of Hydeville, Vt., stops his paper, owing..... 2 50  
J. L. Dwight, of Ludlow, Mass., stops his paper, owing..... 3 00

Total delinquencies since Jan. 1st, 1850..... 18 00

## TO SEND HERALD TO POOR.

J. Ball..... 1 00  
C. Dutton..... 3 00

## TRACT AND MISSION FUND.

N. Prentice..... 2 00  
R. Harley..... 10 00

## BROKEN BANKS.

We very frequently receive bills of broken, or fraudulent banks. A few days since, we received a \$2 bill of the Havre de Grace Bank, Md., which is broken. Many of our subscribers see no other paper than the *Herald*, therefore we give below a list of the worthless banks in New England, intending to give those of the rest of the States in our next.

## NEW ENGLAND.

MAINE.	VERMONT.	MASSACHUSETTS.	RHODE ISLAND.
Agricultural (Brewer). Bangor.	Grafton (late Coos). Hillsboro.	American, Boston.	Burrillville.
Old Town (Orono). Portland.	Manufacturers', N. Y. New Hampshire.	Bank of Gen. Interest.	Bridgeport Man. Co.
Bath bank.	New Hamp. Union.	Berkshire, Pittsfield.	Bridgeport Exch. Ass.
Castine bank.	Winnipisaukee, Merced.	Charlestown.	Com. Bank of Tolland.
Citizens' bank, Augusta.	Wolboro.	Chelsea.	Com. Min. & Man. Co.
City bank, Portland.		Citizens', Nantucket.	Derby.
Damariscotta, Noble's Exchange, Portland.		City, Lowell.	Earle, New Haven.
Frankfort.		Commonwealth, Bos.	Housatonic R. R. Co.
Franklin.		Duxbury.	
Georgia Lumber Co.		East Bridgewater.	
Globe, Bangor.		Essex, N. Andover.	
Hallowell & Augusta.		Farmers', Boston.	
Kennebec.		Far. and Mec., Adams.	
Kennebunk.		Far. and Mec., Belch.	
Maine (late Cumber.)		Franklin, Boston.	
Oxford, Fryeburg.		Fulton.	
Negunkeag.		Gile Lock.	
Penobscot, Bangor.			
Peoples'.			
Penquisqually.			
Saco.			
St. Croix, Calais.			
Still Water Canal.			
Union, Brunswick.			
Waldo, Belfast.			
Washington Co., Cal.			
Waterbury.			
Whitrop.			
Wiscasset.			

MASSACHUSETTS.	RHODE ISLAND.
American, Boston.	Burrillville.
Bank of Gen. Interest.	Bridgeport Man. Co.
Berkshire, Pittsfield.	Bridgeport Exch. Ass.
Charlestown.	Com. Bank of Tolland.
Chelsea.	Com. Min. & Man. Co.
Citizens', Nantucket.	Derby.
City, Lowell.	Earle, New Haven.
Commonwealth, Bos.	Housatonic R. R. Co.
Duxbury.	
East Bridgewater.	
Essex, N. Andover.	
Farmers', Boston.	
Far. and Mec., Adams.	
Far. and Mec., Belch.	
Franklin, Boston.	
Fulton.	
Gile Lock.	

## APPOINTMENTS, &c.

A SERIES OF MEETINGS.—We give below a series of meetings, which Bro. L. P. Judson will attend, in connection with Bro. Fassett, and others.

Salem, Monday, 15th.  
Bristol, R. L., Tuesday, 25th.  
Providence, Tuesday, March 3th.  
Wrentham, Tuesday, 12th.

All to continue over the Sabbath succeeding the commencement of each meeting.

Bro. N. Pense will preach at North Adams, Mass., Feb. 17th; at Pownall, Vt., 18th; at Haverhill, N. Y., 20th; at Timonium, Vt., 23d; at Shrewsbury, 25th; at Mount Holly, N. J., 28th; at Jamaica, (at Bro. P.'s Mill), 28th; at Windham, March 2d, and over the Sabbath; at Grafton (at P. Miller's), the 4th; at West Brattleboro', 6th; at Vernon, 7th; at Northfield Farms, Mass., 8th; at Erving, 9th, and over the Sabbath; at Abol, 12th; at New Salem, 13th; at Whately (at Bro. Morton's), 14th; at Cabotville, 15th, and over the Sabbath; at Springfield, 15th; at Jaybuck, Ct., 19th; at Thomaston, 21st; at Southfield, 24th, and over the Sabbath; at Cummingtown, 25th; at Plainfield, 28th; at Hawley, 30th; at Savoy (at Bro. N. Myrick's)—each at 9 1/2 P. M., except Sundays.

Bro. Wm. Sutherland and A. Brown will be at Whately, Mass., 19th; at Cabotville, 21st; at Thomaston, 23d; at Southfield, Sabbath, 24th, where Bro. Kent may appear—each at 6 1/2-7, except Sabbaths. We will inquire for letters at the Sabbath appointments. Bro. Sutherland's Post-office address is Bonville, (in Palmer), Mass.

Bro. J. Cummings will preach in Charenton evening of the 16th, and Sunday, 17th; at Woodstock, Vt., evening of the 18th; at Belch, 19th; at Waterbury, 20th; at Johnson, 21st; at Troy, 23d; at Barnston, C. E., Sunday, 24th, where the brethren may think best.

Bro. Chase Taylor will preach at New Durham Ridge, N. H., March 3d; at Barnston (in the Read school-house), 10th—will preach evenings as the brethren may appoint; at West Parsonfield, Me., 17th.

Bro. J. Couch, Jr., will preach in Lake Village, N. H., Sunday, Feb. 17; at Meredith Neck, 20th, evening; at Moultonboro', 23d, where Bro. Libby may appoint; at Tuftonboro', 24th.

Bro. F. H. Berick will preach in Poland, Me., Sabbath, 17; at Paris, 23d, where Bro. Whitman may appoint; at Richmond, (in the Read meeting-house), first Sabbath in March.

Bro. M. L. Bentley will preach in Barnston, C. E., Feb. 23d; at Compton, March 3d; at Hatley, 8th; at Melbourn, 15th; at Charlston, Vt., 23d; at Troy, Vt., 30th, and remain over the Sabbath.

Bro. W. Burnham will preach in North Scituate, R. L., Sabbath, Feb. 17th and the 24th; at Newton Upper Falls, first Sunday in March.

Bro. N. Billings will preach at Abington, Sabbath, Feb. 24; at Exeter, N. H., even. of March 1st; at Kensington, first Sabbath in March.

Bro. J. Daniels will preach in South Reading Sunday, Feb. 17th; at Westboro', Sunday, 24th.

Bro. Edwin Burnham will preach in Providence Sunday, Feb. 24, and each evening in the following week.

Bro. L. D. Thompson will preach in Waterbury, Vt., Sunday, Feb. 24th.

A conference will be held in the Christian meeting-house in Piermont, N. H., commencing Friday, March 1st, at 2 o'clock P. M., and continue over the Sabbath, Bro. D. Churchill will attend. Bro. Thurler and Reynolds are invited.

A conference will be held at Rouse's Point, commencing Friday evening, Feb. 23d, and continue over the Sabbath. Also one at Champlain, Friday evening, March 1st, and continue over the Sabbath. Brethren, attend. D. T. TAYLOR, JR.





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, FEBRUARY 23, 1850.

No. 4. WHOLE No. 460.

## THE ADVENT HERALD

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given when money is forwarded.



### THE HARVEST.

The angel comes, he comes to reap  
The harvest of the Lord!  
O'er all the earth, with fatal sweep,  
Wide waves his flaming sword.  
And who are they in sheaves, to bide  
The fire of vengeance, bound?  
The tares, whose rank luxuriant pride  
Choked the fair crop around.  
And who are they reserved in store,  
God's treasure-house to fill?  
The wheat, a hundred-fold that bore  
Amid surrounding ill.  
O, King of mercy! grant us power,  
Thy fiery wrath to flee!  
In thy destroying angel's hour,  
O, gather us to thee!

Milman.

### John Bunyan.

Some fifty years since a meeting was held in Charleston, to make arrangements for a library for some public association—and each member was allowed to name a book to be purchased. When the celebrated Mr. Pinckney was called on to make his proposal, he named Bunyan's *Pilgrim's Progress*. This was received with a loud laugh from all parts of the room.—"Laugh as you may," said the great orator, "that is one of the most remarkable works the world ever possessed." Well and truly said! and had the empty headed sneerers lived to behold the magnificent edition, in velvet and gold, of that immortal work, which now lies before me, they would have perceived that others besides the Southern orator cherished the tinker of Elstow's book.

With all the "faith of authorship," which most writers are said to feel, and with all the abiding faith in the everlasting nature of truth, which all the utterers of great truths must feel, we cannot but suppose that Bunyan felt many misgivings as to the fate of the little book over which he had wept and prayed for so many years. In less than ten years after its publication it had gone through many editions. Before a century had gone by, it had become a household book with all the English peasantry—it had been read and admired by wits, and lords and scholars; and even the most fastidious critic of the age, Dr. Johnson, had pronounced it "one of the few books which he wished were longer." Two centuries are not yet passed away, and in a country which Bunyan knew only as a trifling colony, his book lies on the table of ten thousand drawing rooms; and is adorned with velvet and gold, and illustrated with beautiful pictures.

I wish there had been some Boswell to note down his prison conversations, and to tell us of his going out and coming in before the congregation of Rothwell; and above all, that there had been some one with the pen of a ready writer among the crowd that used to throng his conventicle, even sometimes "as early as seven o'clock on a winter's morning." We have to imagine him to ourselves as he stood up to preach, with his brawny form, and ruddy face, with his sharp twinkling eyes, broad forehead and large mouth, with the tuft about it his biographer says, "he wore after the old British fashion." His dress, as became John Bunyan, was plain. His manner must have been vehement and earnest; and from short snatches of preaching which are found in "Grace Abounding" and the "Pilgrim's Progress," we can form some idea of what his sermons were. He went to the pulpit, as he tells us, "in chains, to preach to the people in chains;" and he carried that fire in his own conscience that he persuaded them to beware of. In the midst of his great popularity, he maintained a remarkable humility. One day, when he had been preaching with considerable warmth and enlargement, he was

met by one of his congregation who complimented him upon the excellence of his discourse. "O!" replied the preacher, "you need not have told me so; the devil reminded me of that before I came out of the pulpit."

Bunyan was buried in Bunhill-fields, where his tomb is often visited to this day. Not long ago a funeral took place there, which was attended among others by the Rev. Dr. Maginn, for a long time one of the most brilliant writers for Blackwood's Magazine, (and editor of *Frazer's*, afterward.) As soon as the ceremony was over, the doctor said to the sexton, "Grave dig-

ger, show me the grave of John Bunyan!" The grave-digger led the way, and was followed by Maginn, who seemed deeply thoughtful. As they approached the place the doctor stopped, and touching him on the shoulder, said, "Tread lightly." Maginn bent over the grave for some time in melancholy mood, deeply affected, and at length exclaimed in solemn tones as he turned away, "Sleep on, thou prince of dreamers!" The "dreamer" had lain there one hundred and fifty years, but no lapse of time has destroyed the spell which he still holds over the strongest minds.

Presbyterian Advocate.

### Lectures on the Apocalypse. No. 1.

BY J. P. WEETHEE.



"AND I TURNED TO SEE THE VOICE THAT SPAKE WITH ME."—REV. 1:12.

CHAP. I.—1. ITS TITLE.—"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."—Rev. 1:1-3.

2. ADDRESS OF JOHN.—"John to the seven churches which are in Asia: Grace be to you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Vs. 4-8.

3. DESCRIBES HIS VISION.—"I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day,

and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."—Vs. 9-20.

SYMBOLS EXPLAINED.—Our rules of interpre-

tation require us to regard all objects seen in vision as symbols.

In the isle of Patmos, while filled with the divine Spirit, John is wrapped in prophetic vision. He sees *seven golden lamp-stands*. In the midst of the lamp-stands one like the *Son of man*, holding in his hand *seven stars*. A temple scenery is brought to our view. The lamp-stand—a symbol of a church; the stars—representative of messengers; the Son of man—a symbol of his own person, as between him and no created being is there any analogy sufficient to justify such a use. These are the symbols which attract the special notice of John. As the Son was there officiating as a High Priest in the midst of the seven churches, holding in his hand his messengers, while discharging the duties of their missions, so will he sustain his messengers in all ages, while engaged on errands of mercy.

This book, whose exposition we have undertaken, is called, by way of distinction,

1. A REVELATION.—Its Greek name is ΑΠΟΚΑΛΥΨΙΣ, which signifies, unveiling, uncovering, disclosure, a revelation, a *revelation of things*—not the concealing of them. John is commanded to write the things which he saw for the benefit of the seven churches, and through them afford to his people a chart of the wilderness through which they were to wander until he should appear the second time, to establish his kingdom. He provides them with a chart which can be understood as fast as its use is required. No part of the chart is sealed—it is designed for use before the events transpire. A chart is of no consequence after the voyage is completed. John is expressly commanded "not to seal the sayings of the prophecy of this book: for the time is at hand."—Rev. 22:10. As the book is designed to be used as a prophetic church history—as the guide of the Christian—it should be valued, studied, and constantly used. No book, at this time, is so important. That no Christian may neglect its investigation, a special blessing is promised to readers and hearers. We would ask, What is now the general and most popular opinion among the professors of this day as to its utility? Christians are now taught that the book is sealed. If so, John disobeyed his orders, for he was commanded to write the things, and leave them open for the benefit of the churches.—Can it be possible that the Apocalypse has been sealed since the age of John? Have the progressive fulfillments of its predictions for one hundred and seventy-five years tended to obscure its contents so as to warrant any teacher now to cry, *A sealed book*? How should such teaching be esteemed? Let a great man answer the question. Mr. Wesley, in his notes on the Apocalypse, has some remarks which should be well weighed by his followers, as well as by the great mass of modern teachers. Wherever we go we are met by modern teachers of divinity, who say, The Revelations cannot be understood: they are sealed. They thus discourage their members from investigating their contents, and from hearing those who have made this work their study; and rejoicing that they do not understand them. Let such listen to the remarks of Mr. Wesley. After stating that he did not understand all the book, he says: "Let us, however, bless God for the measure of light that we may enjoy, and improve it to his glory. I only offer what help I can to the serious inquirer, and shall rejoice if any be moved thereby more carefully to read, and more deeply to consider the words of this prophecy. Blessed is he that does this with a single eye. His labor shall not be in vain."

"Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after anything rather than this; as if it were written, happy is he that doth not read this prophecy. Nay, but *happy is he that readeth, and they that hear and keep the words thereof*: especially at this time, when so con-



siderable a part of them is on the point of being fulfilled.

"Nor are helps wanting whereby any sincere and diligent inquirer may understand what he reads therein. The book itself is written in the most accurate manner possible: it distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, seven vials,—each of which sevens is divided into four and three.

"Christ, when on earth, foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretells the intermediate things; so that both put together, constitute one complete chain of prophecy. This book is, therefore, not only the sum and key of all the prophecies which precede, but likewise a supplement to all. Of consequence it contains many particulars not revealed in any other part of Scripture. They have therefore little gratitude to God for such a revelation, reserved for the exaltation of Christ, who boldly reject whatever they find here, which was not revealed, or not so clearly, in other parts of Scripture.

"He that readeth, and they that hear.—St. John probably sent this book by a single person into Asia, who read it in the churches, while many heard. But this, likewise, in a secondary sense, refers to all that shall duly read or hear it in all ages.

"The words of this prophecy.—It is a revelation with regard to Christ, who gives it; a prophecy with regard to John, who delivers it to the churches.

"And keep the things which are written therein.—In such a manner as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, constancy. It behooves every Christian, at all opportunities, to read what is written in the oracles of God; and to read this precious book in particular,—frequently, reverently, and attentively.

"For the time—of its beginning to be accomplished—is near—even when St. John wrote. How much nearer to us is even the accomplishment of this weighty prophecy!

"And I wept much.—A weeping which sprung from greatness of mind. The tenderness of heart which he always had, appeared more clearly, now he was out of his own power. The Revelation was not written without tears; neither without tears will it be understood. How far are they from the temper of St. John, who inquire after anything rather than the contents of this book? yea, who applaud their own clemency, if they excuse those that do inquire into them?

"I testify to every one, &c.—From the fullness of his heart the apostle utters this testimony,—this weighty admonition,—not only to the churches of Asia, but to all who should ever hear this book. He that adds, all the plagues shall be added to him: he that takes from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's 'I come!' and answering, 'Come, Lord Jesus!'"

—Wesley's Notes on Rev., pp. 650—2, 669, 731. With these declarations Mr. Benson, in his commentaries, agrees. Let those who delight to honor the names of these distinguished men, read, with attention, their notes on the Apocalypse. The Revelations are properly named, and may be understood, if closely investigated. He that neglects this will at least fall short of the blessing contained in this interesting portion of the Word of God.

4. WHOSE REVELATION?—It is called the Revelation of Jesus Christ. The dignity of this personage will be understood by examining his names and titles, as presented to us in the Apocalypse.—He is called Jesus Christ, the Anointed, the Faithful and True Witness, First-begotten of the dead, Prince of the kings of the earth, First and Last, Alpha and Omega, Lord, Son of man, Lord Jesus, Son of God, Amen, Beginning of the Creation of God, Lion of Judah, Root of David, Lord Jesus Christ, the Lamb, Michael, King of saints, King of kings and Lord of lords, Jesus, Faithful and True, Word of God, and the Bright and Morning Star. Such are some of his titles, as named in the Apocalypse. By such titles and by numerous visions, John had a clear understanding of the personage who was revealing to him the destinies of the Christian church.

The vision of the Son of man walking in the midst of the golden lamp-stands is so similar to the personage seen by Daniel (10:5-7), that we conclude them to be the same. He there commences a literal narration of the destinies of the people of God, to the standing up of Michael, and the resurrection. In the Revelation he gives the remaining part of the same history in symbols. It was necessary that John should understand the character of him who is speaking, that he may know the truth of what is thus revealed. In a desolate island, whither he had been banished for the word of God and for the witness of Jesus: wrapped in contemplation of the scenes which had transpired since his beloved Lord had expired upon

the cross—dwelling upon the thrilling incidents connected with the first promulgation of the gospel, and upon that noted overthrow of the Jewish nation, according to the prediction of his Master, and musing on the words of the beloved Jesus, "If I go away, I will come again," and anticipating that happy day, and meditating upon the sufferings of the saints till that appearing in triumph—a trumpet voice is heard behind him—"I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it to the seven churches which are in Asia." He turns to see the voice—seven lamp-stands appear—in the midst one like the Son of man, "clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.—And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." He is then commanded to write the things which he had seen, the things which are, and the things to come. The meaning of the symbolic agent and objects are explained.

5. DESIGN OF THE APOCALYPSE.—Why is John thus wrapped in vision? Why these sublime manifestations of the Deity? Why are the precious moments of the apostle on the Lord's day consumed in such visions and revelations? They were not designed for vain curiosity, but for practical utility. He designs to make known to his servants things which must shortly come to pass. Without these revelations the volume of inspiration is incomplete. This book is intended to be a chart for the church, that in her fiery trials she might, by the certainty of future triumph, be kept from desponding. No part of the Bible is more important.

"In this book our Lord has comprised what was wanting in those prophecies touching the time which followed his ascension, and the end of the Jewish polity. Accordingly, it reaches from the Old Testament to the New, reducing all things into one sum in the exactest order, and with a near resemblance to the ancient prophets. The introduction and conclusion agree with Daniel; the description of the man-child, and the promises to Sion, with Isaiah; the judgment of Babylon, with Jeremiah; again, the determination of times, with Daniel; the architecture of the holy city, with Ezekiel; the emblems of the horses, candlesticks, &c., with Zechariah. Many things largely described by the prophets are here summarily repeated: and frequently in the same words. To them we may, then, usefully have recourse. Yet the Revelation suffices for the explaining itself, even if we do not yet understand those prophecies; yea, it casts much light upon them. Frequently, likewise, where there is a resemblance between them, there is a difference also; the Revelation, as it were, taking a stock from one of the old prophets, and inserting a new graft into it. Thus Zechariah speaks of two olive-trees. And so does John: but with a different meaning. Daniel has a beast with ten horns. So has St. John: but not quite with the same signification. And here the difference of words, emblems, things, times, ought to be studiously observed.

"Our Lord foretold many things before his passion: but not all things: for it was not yet seasonable. Many things, likewise, his Spirit foretold in the writings of the apostles, so far as the necessities of those times required; now he comprises them all in one short book:—therein pre-supposing all the other prophecies, and, at the same time, explaining, continuing, and perfecting them in one thread. It is right, therefore, to compare them—but not to measure the fulness of these by the scantiness of those preceding.

"In many places the parts of this book refer to each other. Indeed, the whole structure of it breathes the art of God, comprising in the most finished compendium things to come, many, various; near, intermediate, remote; the greatest, the least, terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite: relative to each other at a small, at a great distance; and therefore sometimes, as it were, disappearing, broken off, suspended, and afterward unexpectedly and most seasonably appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it. In this manner does it display the wisdom of God shining in the economy of the church, through so many ages.

"Even all that is contained in this book, saith, for the encouragement of the church in all her afflictions, Yea—answering the call of

the Spirit and the bride, 'I come quickly!' destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of this, by answering, 'Amen; come, Lord Jesus!'"

"The free love of the Lord Jesus, and all its fruits, be with all who thus long for his appearing."—Wesley's Notes on Apoc., pp. 651—2, 731.—(To be continued.)

### The Personal Advent.

Lectures on the Second Personal Advent and Pre-millennial Reign of Christ; by HENRY D. MOORE, Pastor of the Second Independent Church, Philadelphia.

The Bible is, for the most part, a collection of Prophecies. A large portion of these prophecies have received their fulfilment in the events which have transpired in the different ages of the world subsequent, for a longer or shorter period, to their announcement. Common consent in the Christian world, has appropriated certain prophecies to certain events, and certain events, by a unanimous voice, have been, and still are regarded as fulfilling and closing up certain announcements, made prior to the occurrence of the events; and so History, has transferred to its pages and records, those events which were first mentioned as in the future, and in consequence, matters of Faith; but which by their actual occurrence, have become matters of observation and experience. Those prophecies, the foretold events of which, have become matters of history, occupy a position of first importance in the ordinary and extraordinary arrangements of Providence, developed in behalf of the world, and deeply interest and concern human affairs, in all ages, and under all circumstances. There are still, however, many prophecies unfulfilled; and these are of no less interest to us as Christians. They must be regarded by every sincere and candid mind, as closely connected with the issues of our holy Religion. And as there is to be an end of the present dispensation, those prophecies—the appropriate events of which are to border on the close of this dispensation, and announce and usher in, its glorious and triumphant finale, must strike the hopeful and the faithful of the present generation with unusual force; and challenge the closest and most anxious study of the prophecies themselves,—so that their fulfilment may be anticipated, and a foretaste of the Christian joy, and triumph, and glory, which will issue on the occurrence of the events, be possessed.

While the source from whence the Bible emanates claims our utmost confidence and faith in its records, yet it invites, in the name of its Author, the reasonable investigation of all who repose their faith in its announcements. We are required to believe the Word of God, while at the same time, we are commanded to "search the" Holy "Scriptures," which are able to make us wise unto salvation. We must receive it, and believe it to be God's Word, and then study it as God's Word. All its records are made for our instruction, and therefore Infinite Wisdom has made them in such terms as to be perfectly intelligible to those who are to be instructed by them. If all Scripture, given by inspiration of God, is profitable, it must necessarily be intelligible. And it would seem, on reflection, to be an offence to the wisdom of the Almighty, to lay aside any portion of the Sacred Record as unintelligible, as beyond the comprehension of the finite, as above the capacity of human understanding, while at the same time we recognize the Scriptures as our only rule of faith and practice. Yet this course is, to an alarming extent, pursued. The truth is never offended by candid investigation. Inquiry elicits, establishes, and promulgates the truth. Calm, dispassionate, prayerful inquiry into the Scriptures of Divine truth, is commendable, under apostolic authority, and of peculiar advantage to Christians and to the church.

We would therefore suggest, with humility and sincerity, that the pages of the Bible, in all their essential revelations, are illuminated, and made plain and clear, to calm inquiry and patient investigation. When the Jews would have discarded Christ, and repudiated his claims to the Messiahship—though at the same time they cherished and venerated the prophets as inspired men of God—the Saviour told them to "search the Scriptures, for in them ye think (or believe) ye have eternal life, and they are they which testify of me."—A very appropriate and unanswerable reply to their prejudices. He referred them to the plain prophecies of Scripture, in their possession, and enjoined upon them to search out their meaning, and compare them with the events which were at that time transpiring around them. The prophecies concerning the first advent of the Messiah, were so plain, that it seems to us impossible for the Jews to have misunderstood their reference, and we would suppose that they would instantly have recognized the events which fulfilled them, as they dawned around them. And the only reason why they did not understand them, and recognize their fulfilling events, was, that they did not inquire into them, which the Saviour,

in order to their enlightenment and conviction, enjoins upon them to do in the passage above quoted. Another case, strongly in point, suggests itself here:—The two disciples, who, after the crucifixion of the Saviour, were returning to Emmaus, regarded Christ as the Messiah, but confounding prophecies and times, they looked for him at that time to restore the kingdom to Israel, which was an impression cherished by others of the disciples. It is evident from their conversation that they were partially instructed in the prophecies concerning the Messiah, but had neglected to search them out; and therefore, when they were overtaken in their journey by the risen Saviour, who inquired into the subject matter of their conversation, he sharply upbraided them for their want of understanding of all those things which had been prophesied of him. Is this severe language: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" The epithet and rebuke which the Saviour here applies to the two disciples, would have been uncalled for and unjust, had the prophecies in question been unintelligible to their understanding. The fact that the prophecies in their reference were perfectly intelligible to their understanding, invests the rebuke of the Saviour with appropriateness and justice. Without adducing any other facts in proof of the intelligibility of the Sacred Scriptures, when properly inquired into, I would remark, in closing this portion of the lecture, that to the enlightened Christian understanding of the nineteenth century, the prophecies announced of old concerning the Messiah, and which have been fulfilled, are plain, clear, and easy to be understood—free from all those mysticisms, which some claim for the records of inspiration—not because of the knowledge we have of the events which they foretold, but because of a certain simplicity in the prophecies themselves.

The Christian church is now evidently in the midst of prophetic times. We are now led, by the circumstances with which the world is rife, to anticipate the occurrence of prophetic events, on a scale of grandeur which is not surpassed, if equalled, in the previous history of the world. The apostle speaks to the church, definitively, of the "latter days," and the "last times," and the marks by which he would have Christians to distinguish these times and days, seem to be impressed legibly on the age in which we are now existent. It is generally acceded by the best and wisest of the age—students of prophecy and observers of events daily transpiring, that we are now verging towards the close of the present dispensation; and we cannot, without injustice to the truthful indications around us, and violence to ourselves, escape the most solemn and impressive convictions, respecting the speedy occurrence of the most startling events, issuing in the triumph and ineffable glory of our holy Religion, and heralding the peaceful kingdom of the Messiah, and proclaiming the subjection of thrones, dominions, principalities, and powers, and the universal reign of the King of kings and Lord of lords.

The prophecies, foretelling these events are in the possession of the church. They form a rich bequest—a legacy incomparable in value to the friends of the Redeemer. They are not only the strength and repose of our faith, but they inspire our longing, ardent hope, and by their thrilling representation of the triumph and joy of the church, allure us onward and upward to the possession of the promised inheritance, the enjoyments of our final and full reward—the unalloyed and unceasing felicities of Heaven.

The question which now arises, and which it is important that we settle, is—Are these prophecies, the events of which are still in the future—capable of interpretation and unmistakable reference, as they now stand, or must the church of necessity remain ignorant of their glorious meanings, and possess its soul in patience until the events which shall fulfil them be revealed? This is a test question! The answer which we may give to it, will either invite us to inquiry and investigation concerning the unfulfilled prophecies of Scripture, or debar us, insuperably from it. If we are under a Divine necessity, to await the occurrence of the events foretold, before we can understand the prophecies foretelling, then all our efforts to comprehend their mysteries now, are but futile attempts to force the Infinite counsels of Jehovah, and enter into the sacred privacies of the holiest Sanctuary of God. But if on the other hand, they are now to be interpreted and referred by the inquiring, prayerful, depending spirit—if their times may be antedated by the quickened, regenerated, and immortal nature—if their events may be anticipated by the piercing vision of Faith and the raptures of well-grounded hope, then are we in the path of duty, of safety, and of joy, when we bring our reason and our faith together, under the blessing of the spirit of truth and light—to their investigation.

The unfulfilled prophecies of Scripture, are essentially connected with the life, the progress, and the consummation of the plans and purposes of the Almighty, embraced in our holy re-



ligion, and involving the welfare of the world. They are also, not only intimately associated with, but, they suggest, inspire and confirm, Christian Faith, Practice, and Hope. They are the property of the church, the inheritance of the faithful. Their love to God, their hopes of happiness, their desires for fulness of redemption in Christ Jesus, their eager and anxious longings to be blest with the issues of their present faith and love, would naturally incite within them an ardent spirit of inquiry into the meaning of these prophecies, and a burning thirst to understand and feel their thrilling and glorious meanings. If they are not to be comprehended, until their events shall reveal them, then the inquiry is not only sacrilegious, but dangerous—it not only invokes the displeasure of God, but launches our bark, with all its treasure of hopes and expectations, in the midst of whirlpools and quicksands of error! If they are sealed, Divinely, authoritatively, unalterably sealed up, close and sure, until the burning finger of God shall melt the seal, and bring the events themselves instant from the womb of time, as the only legitimate interpreters of them; then all our hopes, inspired by the results of present inquiry, are rocks on which we must split,—our expectations will only be remembered to mock us, amid the wailings of disappointment. And after all our burning thoughts—all our elevating desires, all our raptures of hope, all our exultations of triumph, we will see the ruin of all the cherished objects of our Christian pursuit. They will dissolve—

"And like an unsubstantial pageant faded,  
Leave not a wreck behind."

But my Christian brethren,—these prophecies being in the possession of the church, and pointing out as they do the triumphs of our blessed religion,—challenging, as they do, our faith, and inspiring our hope, seems to be convincing evidence, that they are for our instruction, and that with patience, and prayer, and perseverance, our investigations will be successful in removing the veil, that seemed to hide the glorious future from us, and bring up in all their gorgeous array, and with all their stupendous consummation, before the eye of the Christian's faith, the events which are to usher in, and crown the triumph of the Redeemer's kingdom,—everlasting felicity of His chosen.

Of all the unfulfilled prophecies of the blessed Scriptures,—that which announces the Second Personal Advent, and Pre-millennial Reign of the Lord Jesus Christ on the earth, is the most glorious. We hold it to be an event that will transpire in the fulfilment of prophetic announcements. But if on examination it should be found to want the authority and Seal of Revelation, and those evidences which are necessary to inspire, confirm, and bless the Christian's faith,—and be proved to be a fancy of the heated brain—a creature of man's vain imaginings,—let it be exploded, and its fragments defaced, so as to be recognized only to be shunned—scattered to the four winds of heaven.

If, however, it be true, it is one of the sublimest truths in the whole range of revelation. One of the most heart-confirming, love-inspiring, spirit-elevating truths. Infinitely rich in consolations to the church,—incomparably attractive in its hopes, to the weary Christian pilgrim,—and all-absorbing and all-enrapturing in the splendor of its nature and its consequences, to the exalted faith of the man of God. It elevates his desires with an enduring wing, and bears them away to the embrace of measureless bliss. — (To be continued.)

## New Heavens and the New Earth.

BY THOMAS CHALMERS, D. D. LL. D.

(Continued from our last.)

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3:13.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection—not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body—not that the materialism by which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away. Could this be effected without dying, then death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down, and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity, as if by a refining process in the sepulchre. It is thus, that what is "sown in weakness, is raised in power"—and for this purpose, it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible—and those, we are told

who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our Christianity on earth—and it is the detaching of this poisonous ingredient which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which will then be transformed into the likeness of Christ's glorified body. And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight—because with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed—after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted—and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity of his heart, and the purity of the element he breathes in. Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the highest homage that we know of to materialism, is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt His unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers—that He should have entered within the veil, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection—that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch, the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father—that HUMANITY, that substantial and embodied HUMANITY, should thus be exalted, and a voice of adoration from every creature, be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed; or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honors, and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance, that a new earth is to be created, as well as a new heaven, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written—but it were, at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave; and to deaden all those sympathies that we else might have with the joys and the exercises of the blest in paradise. To rectify this, it is not necessary to enter on the particularities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there, will be a beauty to delight the eye; and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice.

There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism—and we do hail the information of our text, that after the dissolution of its present frame-work, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."

But though a paradise of sense, it will not be a paradise of sensuality. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mohammedan paradise—not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it,—but that all which is vile in principle, or voluptuous in impurity, will be utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this specialty to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness." — (To be continued.)

From Mrs. Whittlesey's Magazine for Mothers.

## Mothers,

ASSISTANT TEACHERS IN THE GREAT SEMINARY OF PROVIDENCE.

The Mosaic economy was a kind of social microcosm, for the study of all nations and ages. Its institutions, rites, and usages were types of universal truth. The book of Deuteronomy is an epitome of the moral economy of the world. For example—that book pictures the Jewish nation as a great school, and represents all the Hebrew children as at their lessons. We know, also, that the Jewish nation was a great workshop, and all the boys were at their trades. And the lessons of the schools, and the trades of the boys, were all of God's appointment, and all under his supervision. Jewish parents were therefore taught to look upon themselves as assistant teachers in the great seminary of Providence. And that special truth in the Hebrew economy, is really a universal truth in the world's economy. All children, of all nations, are in school learning their lessons. And all children, of all nations, are at their trades, acquiring and perfecting their habits. And over this great school Providence presides as the head teacher—as the supreme superintendent. Mothers are assistants and subordinates under Providence. And mothers should never forget that God takes upon himself the cares, the sympathies, the responsibilities, and the labors of the head teacher in his own seminary. How many things need to be done in this school of childhood which parents cannot do—with which God must charge himself! To continue the lives of the pupils; to form their innate tastes and predilections; to arrange the circumstances that shall develop their predestined peculiarities of character; to prepare for them their places and their work in society; to renew their hearts, and give them the Christian temper; to shape that temper into some one of the special propensities or instincts of the Christian life; all this is God's work—is in his department. And he is continually, and in all our families, secretly superintending this work. Our children, and all that concerns them, are included in his plans of Providence. Children are seeds in God's garden; seeds which he is continually preparing for the harvest of coming history. God is continually providing beforehand their work for the children; and as continually preparing the children for their work. Centuries before Josiah was born, a prophet announced that in the plans of Providence a work was being prepared for that Jewish boy. And was not a work ready and waiting for Paul, when Paul was ready for employment? Was it not so with Timothy? Is it not so with every child? Let mothers remember, then, that God has taken their children into his school; and that they are assistants only in the great seminary of Providence. Let them always think of their children as pupils under the divine superintendence, and always bear in mind that an unseen Father is secretly preparing

work for the children, and the children for their work.

Look at the case of that Hebrew mother, Jedidah, the wife of Amon.—How many sorrows and discouragements must have embittered her heart while she remembered the wickedness of her house, and pondered the prospect of her boy! At length the little one is himself in peril, probably from alarming sickness. The mother's anguish finds vent in prayer—the boy recovers—and Jedidah, "the beloved of the Lord," names him Josiah, "the healed of the Lord." Ignorant alike of the ancient prophecy at Beth-el (1 Kings, 13:2), and of the real though secret intentions of Providence; unconscious, perhaps, of the great fact, that an unseen Providence is the daily companion of the world's mothers, and daily at work to prepare their sons for their places, Jedidah devotes herself to such efforts and instructions as she can give to the little "Healed-of-God." At length, when the boy is ready for his appointed, though unsuspected work, the throne of his father is suddenly vacated—a pious youth reigns in Judah—idolatry is overturned with its thousand altars—God's purpose is accomplished, and God's work for a boy is done by a boy. What a joy for Jedidah in her later years, to remember how in that school in which her son was educated the God of Israel was secretly but truly the head teacher! And what a joy if she could have known this, and felt it, from the day that the little one received his name!

Look, too, at the instance of Timothy. His mother and grandmother are pious Jews having heathen husbands. They live in a heathen city—associate in heathen society. But their little boy must be trained in the nurture of the Lord. Trained for what? Does Eunice know for what? Does Lois know for what? But God knows.

It is far enough from the thoughts of these mothers to educate and prepare, in this obscure and distant heathen village, and in this humble heathen dwelling, a servant and minister of the great Messiah. Possibly they have never imagined that God takes notice of little boys, and continually shapes his plans and matures his preparations for the children. These good women desire to train the little boy to habits of humble piety, expecting probably that if he lives, he will one day be their joy, as a devout mechanic in his native village. That is their plan, and they give lessons accordingly. But God has his plans, and into these plans he secretly weaves the affections, and efforts, and instructions of pious mothers. These little threads, wrought into the great superintending scheme, shall be examined hereafter, when the woof is done, and heaven shall study the finished history of earth. God's secret preparations in regard to Timothy keep pace with the efforts of Eunice and the instructions of Lois, till at length, when the pupil is ready for a lesson which neither mother nor grand-mother can give, a sudden tempest of persecution drives a refugee into Derbe, and Paul sits at the hearth of Eunice, and pours the gospel of Christ into the heart of Timothy. The apostle departs, God's secret plans moved forward, till at length the Christian Timothy is prepared to go forth an apostle of Jesus. And just at this moment Paul, deserted of all his helpers, needs an assistant, and is again at the hearth of Eunice, asking, in the name of Messiah, the service of the consecrated son. What a joy to mother and grand-mother, could they have realized, from the first, that God was with them, training and preparing that little son of a heathen city, for work which he in his Providence was also preparing. Let mothers think of these things. Let them remember, as a solace, an encouragement, and an admonition, that they are teachers in God's seminary, and that their children are pupils in God's school.

Rev. W. Clarke, Hartford.

THE BLACK RAINBOW.—The Providence Transcript says:—"The celestial phenomenon which was seen a few evenings since, and termed by beholders a 'black rainbow,' was seen by several persons in this city, as we are informed by Mr. Ross, of the Express, who was one, as was his assistant, and some ladies, at the same time; all of whom were astonished at the beauty and novelty of this celestial vision. It formed a superb arch of black in the heavens, and to the upturned eye, was a sight of wonder and majestic grandeur. Until this assurance from so reliable a source, we had our doubts as to its appearance, and are still not satisfied with the propriety of the name by which it is christened. A rainbow is that beautiful arch in the heaven when the sun is above the horizon, which by reflection and refraction shows the seven primary rays of light. There is another appearance called the 'lunar rainbow,' when the lesser light rules the night, which is paler than that formed by the sun; and still a third one at sea, called 'marine rainbow,' or 'sea bows,' but these want the distinctive features of a rainbow, by not bringing out the seven primary colors."

THE BELIEVER'S RESORT IN TROUBLE.—In the world's eye that man is the wisest who has the most



expedients. But the believer is taught far differently: he runs to the throne of grace, and gets, like Habakkuk, upon his watch-tower. He goes to God with the promise in his hand, as one goes to the bank for payment, saying, "This has been by me some time; but now it is due. Thou saidst, 'Call upon me in the time of trouble; and I will deliver thee.'" —Rev. R. Cecil.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 23, 1850.

### The Riches and Poverty of Christ, WITH THE Poverty and Riches of the Saints.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes became he poor, that ye through His poverty might be rich." —2 Cor. 8:9.

This is a precious Scripture, and one that every child of God ponders with delight. The fact that our LORD JESUS CHRIST was *rich* and became *poor* for *our sakes*, so that *we* might thereby become *rich* through his *poverty*, is the corner-stone of the Christian doctrine. It is that which distinguishes those denominations called Evangelical, from others which deny our indebtedness to, and dependence on CHRIST for salvation. This Scripture presents in a striking light,

1. The Riches of CHRIST.
2. The Poverty of CHRIST.
3. The Cause and End of His Poverty.

I. HIS RICHES. Our LORD and SAVIOUR was not rich at any time during his sojourn on earth: he was poor, all the days of his earthly pilgrimage. Born of humble parentage, so far as his human nature was concerned, He inherited no wealth, and He accumulated none. He was a homeless stranger all his days, without where to lay his head. From his cradle to his grave, he dwelt in the depth of poverty's vale, being laid at his birth in the oxen's manger, and at his death, in a borrowed sepulchre. Possessing no wealth at any time during his residence on earth to lay aside, the riches that he relinquished for our sakes must have been held by him anterior to his birth of the virgin MARY. He makes allusion to this state when he prayed the Father, saying, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." —John 17:5. He then "being in the form of God thought it not robbery to be equal with God;" but coming into this world, he laid aside this glory, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." —Phil. 2:6, 7.

He manifested his divine origin while on earth by the miracles he wrought, and the forgiveness of sins. The scribes of the law of Moses understood that to forgive sins, was to exercise a divine power, —that for man to do it, would be to usurp the prerogative of Jehovah. When therefore the SAVIOUR said to the sick of the palsy, "Son, thy sins be forgiven thee;" the scribes sitting by reasoned in their hearts, (not giving any audible utterance to their thoughts,) "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus by his omniscient spirit seeing their thoughts, said unto them, "Why reason ye these things in your hearts? whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?" To heal the sick would require no less than divine power; and the performance of this visible act, in his own name, would demonstrate to them his ability to pardon sin. Therefore, knowing that the scribes judged that God only could forgive sins, and that in exercising this prerogative of God they understood him to claim equality with God, he makes no effort to remove this impression from their minds, but saith to them, "That ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." The sick man immediately arose, glorifying God; and thus the SAVIOUR demonstrated his power to forgive sins. So convincing was this result, "that they were all amazed," "were filled with fear," and glorified God, saying, "We never saw it on this fashion" —"we have seen strange things to day." —See Mark 2:5-12, and Luke 5:12-26.

He called God his Father. The Jews understood by this that he claimed to be God; and took up stones to stone him, as they said, "for blasphemy, and because that thou, being a man, makest thyself

God." —John 10:33. Knowing that they gave this construction to his claim to the Sonship, instead of correcting it in any wise, he strengthens it, as in a former case, by pointing them to his works, saying: "That ye may know and believe that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand." On another occasion he demanded that "all men should honor the Son, even as they honor the Father;" affirming that, "he that honoreth not the Son, honoreth not the Father which hath sent him." At this time also the Jews sought the more to kill him, not so much because he had in their estimation broken the Sabbath, but because he "said also, that God was his Father, making himself equal with God." —John 5:17-23. When the Saviour said to the Jews, "Your father ABRAHAM rejoiced to see my day: and he saw it, and was glad." The Jews understood, that he claimed to have lived in the time of, and to have seen ABRAHAM. Therefore they replied, "Thou art not fifty years old, and hast thou seen ABRAHAM?" Jesus affirms that he had, and strengthens their impression that he claimed existence anterior to his birth of MARY by the declaration, "Verily, verily, I say unto you, before ABRAHAM was, I am." This re-affirmation so exasperated the Jews, that again "they took up stones to cast at him: but Jesus hid himself," by making himself invisible, or irreco gnizable by them — another manifestation of his right to the title of "Son of God," — and went out of the temple, going through the midst of them, and so passed by." —John 8:56-59. The questions which the Jews could not answer, how CHRIST, being the son of DAVID, could be called by DAVID, LORD? and if he call him LORD, how is he His son? —(Matt. 22:43, 45.) —He himself answers to JOHN in Patmos, by showing that he was both the root and the off-spring of DAVID, and the bright and morning star. —Rev. 22:16.

He not only called himself the "Son of God," knowing the high meaning which the Jews attached to that phraseology, but he permitted others, unrebuked, to hail him with that salutation. The devils, which sought for leave to enter the herd of swine, thus abjured him: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" —Matt. 8:29. When walking on the sea, saving PETER, and causing the wind to cease, on coming to the ship they that were in it "came and worshipped him, saying, Of a truth thou art the Son of God." —Matt. 14:33. At his baptism, lo! a voice from heaven announces, "This is my beloved Son, in whom I am well pleased." —Matt. 3:17. When PETER said to him, —"Thou art the CHRIST, the Son of the living God," (Matt. 16:16) the SAVIOUR replies, "Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." When JOHN saw "the Spirit descending and remaining on him," he "bare record that this is the Son of God." —John 1:33. The most heinous offence with which the Jews charged him, was that "he made himself the Son of God." —John 19:7. This was charging him with blasphemy, and made PILATE the more afraid to release him, when the Jews reminded him of their law (in Lev. 24:16) that such should be put to death. When the High Priest adjured him by the living God to "tell us whether thou be the CHRIST the Son of God," He affirms by saying: "Thou hast said; nevertheless, I say unto you, hereafter shall ye see the Son of man [i. e. himself] sitting on the right hand of power, and coming in the clouds of heaven." —Matt. 26:63, 64. This sealed his fate. By claiming to be the Son of God, he had, in their estimation, spoken blasphemy. By their law such should die, and they (feeling no need of more witnesses), judged him guilty of death, and condemned him for claiming to be what, at his second coming, he will abundantly demonstrate his title to. The circumstances attending his death, called from the Centurion the admission: "Truly this was the Son of God," —Matt. 27:54. THOMAS recognized him, after his resurrection, as "My LORD and my God;" and we are told that the things which are written of CHRIST, "are written, that ye might believe that Jesus is the CHRIST, the Son of God; and that believing ye might have life through His name. Thus we learn that his riches were possessed by him before his advent to earth, and consisted in the glory which he had with the Father before the world was.

#### II. HIS POVERTY.

He became poor, — was not originally thus, but became so. He laid aside the glory he had with the Father, to accomplish a mission on earth. He laid aside "the form of God," and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." —Phil. 2:6-8. He parted from the society of cherubim and seraphim, and the worship of the heavenly hosts, to dwell with men, — fallen and aliens from the King of heaven. The Word which was in the beginning with God, which was God, which

made all things, and without whom nothing was made that was made, "was made flesh and dwelt among us." —John 1:1-14. His place of birth was not Jerusalem, but Bethlehem, — not in the temple, but in a stable in the manger, — not in the palace of the Cæsars, but of poor parents. The manner of his birth was such as to subject his mother to the reproach of her espoused husband, who being a just man, would for that cause have put her away, had not the angel of the Lord shown him that she had miraculously conceived of the Holy Ghost. —Matt. 1:18-25. He worked at a menial occupation till the age of thirty; and he who was the King of kings, passed for "the Carpenter's son." He resided in a mean city, from which the Jews had a proverb that no good thing could come. —John 1:46. He was houseless and homeless, — more destitute of a place to lay his weary head than the birds and foxes, which have nests and holes. Poets and painters describe and delineate his beauty; but inspiration declares that "his visage was so marred more than any man, and his form more than the sons of men." —Isa. 52:14. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. . . . He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth." —Isa. 53:2-7. He gave his back to the smiters, and his cheeks to them that plucked off the hair; and hid not his face from shame and spitting. —Isa. 50:6. He was scourged, mocked, spit upon, died the death of a malefactor, in the company of thieves, and was laid in a borrowed sepulchre. Such was the poverty of CHRIST.

It was a poverty, not unavoidable, but assumed; "he became poor." —2 Cor. 8:9. He made himself of no reputation, and took upon him the form of a servant. . . . "He humbled himself," &c. —Phil. 2:6-8. He laid down his life himself, and took it again himself. —John 10:17. He gave his back to the smiters, &c.

III. Having considered the riches that he laid aside, and the poverty he assumed, we come to the most interesting point of the inquiry, Why did he thus become poor? Why did he forsake the glory which he had with the Father before the world was? The apostle replies, "For your sakes became he poor, that ye through his poverty might be rich." —2 Cor. 8:9. Wonderful condescension! He was rich, and became poor, that, finding us poor, he might make us rich. We have, then, under this head,

1. The Poverty of the Saints.
2. Their Riches.

#### 1. THEIR POVERTY.

Man had violated the command of JEHOVAH, and been driven from Eden — every way to the tree of life being guarded by a flaming sword. The curse of God rested on him. For his sake even the earth was cursed, that it should bring forth thorns, thistles, and briars, and he doomed to a life of toil till his dust should return to the dust from whence it was taken, and his spirit to God who gave it. —Gen. 3d, and Eccl. 12:7. Man had become an enemy of God. —We "were without CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." —Eph. 2:12. The whole head had become sick, and the whole heart faint. From the sole of the foot even unto the head there was no soundness in it; but wounds, and bruises, and putrifying sores: they had not been closed, neither bound up, neither mollified with ointment. —Isa. 1:5, 6. Darkness covered the earth, and gross darkness the people. —Job. 3:2. Man was born unto trouble as the sparks fly upward. —Job. 5:7. Judgment had turned away backward, justice stood afar off, and truth had fallen in the streets. —Isa. 58:14. We were "wretched, and miserable, and poor, and blind, and naked." —Rev. 3:17. "When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." —Rom. 7:5. And even the apostle was forced to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" —v. 24. —"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God: they are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." —Ps. 14:2, 3. "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief and bring forth iniquity." "Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." —Isa. 59:4, 7. Such was the poverty of man.

#### 2. THE RICHES OF THE SAINTS.

CHRIST "became poor, that ye through his poverty might be rich." For our riches, then, we are indebted to the poverty of CHRIST.

"Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." —Isa. 53:4-6. "For when we were yet without strength, in due time CHRIST died for the ungodly. . . . God commendeth his love toward us, in that while we were yet sinners, CHRIST died for us. . . . Being now justified by his blood, we shall be saved from wrath through him. . . . When we were enemies, we were reconciled to God by the death of his Son." —Rom. 5:6-10. "CHRIST died for our sins, according to the Scriptures." —15:3. He "was delivered for our offences, and was raised again for our justification." —4:25. "He is the propitiation for our sins: and not for ours only, but for the sins of the whole world." —1 John 2:2. "He bore the sins of many, and made intercession for the transgressors." —Isa. 53:12. —"His own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed." —1 Pet. 2:24. "Himself took our infirmities, and bare our sicknesses." —Matt. 8:17. Those whom the Holy Spirit hath made overseers, are therefore exhorted "to feed the church of God, which he hath purchased with his own blood." —Acts 20:28. We "were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of CHRIST, as of a lamb without blemish, and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." —1 Pet. 1:18-20. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —John 3:16.

To enable us to become rich, it was necessary that CHRIST should die for the sins of men. It was in his power to have prayed the FATHER, who would have given him more than twelve legions of angels. "But," said he, "how then shall the Scriptures be fulfilled, that thus it must be?" —Matt. 26:53, 54. —To the disciples journeying to Emmaus, he said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not CHRIST to have suffered these things?" —Luke 24:25, 26. The manner of PAUL was to reason out of the Scriptures, "Opening and alledging, that CHRIST must needs have suffered, and risen from the dead." —Acts 17:3.

Yes, our only hope of eternal life is through the merits of the atonement made by CHRIST. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." —Acts 4:12. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with CHRIST; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in CHRIST JESUS: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through CHRIST JESUS. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." —Eph. 2:4-9. "O the depth of the riches both of the wisdom and knowledge of God." —Rom. 11:33. —"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" —8:32. He raiseth up the righteous from the depth of their poverty and degradation, as "he raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory." —1 Sam. 2:8. He renders to every man, "who by patient continuance in well doing seeks for glory, honor, and immortality; eternal life." —Rom. 2:7. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." —Ps. 40:2, 3. "He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the LORD hath spoken it." —Isa. 25:8. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." —33:20, 24. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: and the habitation of dragons, where each lay, shall be grass with reeds and rushes. . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon



their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—35:5-7, 10.—"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted."—49:13. "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—54:11-14. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—55:12, 13. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—60:18-22.

May each and all so realize the greatness of the atonement effected by CHRIST, that by godly sorrow for sin, true faith in his name, obedience to his will, and full and entire dependence on his merits, we may sing praises "unto him that loved us, and washed us from our sins in his own blood;" (Rev. 1:15); that "denying ungodliness, and worldly appetites, we should live with a sober mind, justly and godly in this present world; looking for that happy hope, and the glorious appearing of the great God, even our Saviour JESUS CHRIST; who gave himself for us, that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous for good works."—Titus 2:13, 14.

## Lecture on Chronology.

BY S. BLISS.

### THE VULGAR CHRISTIAN ERA.

Although this is the era in most common use, it is the most modern of the four Cardinal Eras. It was invented A. D. 532, by DIONYSIUS EXIGUUS, a Scythian by birth, and a Roman abbot, who flourished in the reign of JUSTINIAN. "The motive which led him to introduce it, and the time of its introduction, are thus explained by himself, in a letter to PETRONIUS, a bishop: 'Because St. CYRIL began the first year of his cycle [of 95 years] from the 153d of DIOCLETIAN, and ended the last in the 247th; we, beginning from the next year, the 248th, of that same tyrant, rather than prince, were unwilling to connect with our Cycles the memory of an impious [prince] and persecutor; but chose rather to antedate the times of the years, from the incarnation of our Lord JESUS CHRIST: to the end that the commencement of our hope might be better known to us; and that the cause of man's restoration, namely, our Redeemer's passion, might appear with clearer evidence.'

"The era of DIOCLETIAN, which was chiefly used at that time, began with his reign, A. D. 284; and therefore the new era of the incarnation, A. D. 284+248=A. D. 532.

"How justly DIONYSIUS abhorred DIOCLETIAN'S memory, may appear from EUSEBIUS, who relates, that in the first year of his reign, when DIOCORUS the Bishop was celebrating the Holy Communion, with many other Christians in a cave, they were all immured in the earth, and buried alive! Hence, his era was otherwise called, the Era of the Martyrs." Hales' An. Chro., vol. i., pp. 188-9.

From the best evidence DIONYSIUS could obtain, he placed our Lord's nativity in the year 753 of the Roman Era. This era not going then into use, BEDE, who lived a century later, by a mistake of the meaning of DIONYSIUS, in reviving it made it commence Jan. 1, u. c. 754. The era, however, did not begin to be used much till A. D. 730; and did not come into general use till A. D. 1431, when Pope EUGENIUS ordered it to be used in the public registers.

"Dionysius was led to date the year of the Nativity, u. c. 753, from the Evangelist Luke's account, that John the Baptist began his ministry 'in the fifteenth year of the reign of Tiberius Caesar;' and that Jesus, at his baptism, 'was beginning to be about 30 years of age.'—Luke 3:1-23. For Tiberius succeeded Augustus at his death, Aug. 19, u. c. 767; and therefore his fifteenth year was u. c. 782;

from which, subtracting the assumed year of the nativity, u. c. 753, the remainder was 29 years complete, or 30 years current.

"But this date of the nativity is at variance with Matthew's account, that Christ was born 'two years and under' before Herod's death; which followed shortly after his massacre of the infants at Bethlehem, of that description.—Matt. 2:1-27. And Herod's death was also shortly after the lunar eclipse of March 13, u. c. 750; between that and the pass-over, which fell that year on the 12th of April; as may be collected from Josephus, Ant. 17, cap. 6-8; Bell. Jud. 1, cap. 13, 4-8.

"And that Herod's death is rightly assigned to the year u. c. 750, is confirmed from the duration of his reign: for Josephus states, that by the interest of Anthony, Herod was appointed king by the Roman Senate, 'in the 184th Olympiad, when Caius Domitius Calvinus, the second time, and Caius Asinius Pollio, were consuls,' u. c. 714—Antiq., 14, 14, 5. And that he was established in the kingdom by the death of his rival, Antigonus, who had been set up by the Parthians; 'when Marus Agrippa and Caninius Gallus were consuls,' u. c. 717.—Antiq., 14, 16, 4. And he adds, that Herod reigned 37 years from his first appointment, by the Senate, and 34 years from the death of Antigonus.—Antiq., 17, 8, 1; and Bell. Jud. 1, 33, 8. Now, if we take these as current years, according to the usage of Josephus,\* the death of Herod was u. c. 714+36=u. c. 717+33=u. c. 750, as before. Such a critical conformity of astronomical and historical evidence, both furnished by an author the most competent to procure genuine information, establishes both; and decides the question, that Herod could not have died later than the year u. c. 750; though Lardner professed himself 'unable to determine' between that year, or u. c. 751.—See his 'Credibility,' vol. 1, Append., p. 428, edit. 1788.

"Christ's birth, therefore, could not have been earlier than u. c. 748, nor later than u. c. 749. And if we assume the latter year, as most conformable to the whole tenor of sacred history, with Chrysostom, Petavius, Prideaux, Playfair, &c., this would give Christ's age at his baptism, about 34 years; contrary to Luke's account.

"In order, therefore, to reconcile the two Evangelists together, in this most important point, which forms the basis of the whole scheme of Gospel-chronology, either the 15th of Tiberius must be antedated, or the age of Christ, at his baptism, enlarged; or perhaps both: for the 15th of Tiberius, reckoned from the death of Augustus, Aug. 19, u. c. 767, is indisputably fixed, by means of the great Lunar Eclipse, soon after, Sept. 27, u. c. 767, which contributed to quell the dangerous mutiny of the Pannonian Legions, on the death of Augustus, and to induce them to swear fidelity to Tiberius, recorded by Tacitus (Annal. 1, 28; and Dio, Lib. 57, p. 604).

"But there were different computations of the reigns both of Augustus and Tiberius, in circulation. Some writers computed the reign of Augustus from the year of Julius Caesar's death, u. c. 710; as Josephus, who reckons it 57 years, 6 months, and 2 days; Ant. 17, 2, 2; and Bell. Jud. 2, 9, 1. Some, from the year after, u. c. 711, the date of his first consulate, when he wanted but one day to complete his 20th year; and therefore reckoning his reign 56 years.—Vell. Patere. 2, 65. Others, 46 years, 4 months, and 1 day.—Clem. Alex. Strom. 1, p. 339. Others, from the year of the battle of Actium, u. c. 723, reckoning it 44 years. Others, from the Actian Era, u. c. 724, commencing from the death of Anthony and Cleopatra, as Ptolemy, in his Canon, who dates it 43 years, and is followed by Clem. Alex. Strom., p. 339.

"Some also reckoned the reign of Tiberius 26 years, 6 months, 19 days.—Clem. Alex. Strom. 1, p. 339. Others, 22 years, 5 months, 3 days.—Jos., Ant. 18, 7, 10. And Ptolemy, in his Canon, 22 years; which is adopted by Clemens Alexandrinus. And the cause of this difference we learn from the testimony of the Roman and Grecian historians, Velleius Paterculus, (the contemporary of Tiberius,) Tacitus, Suetonius, and Dio Cassius; who all agree that Tiberius was admitted by Augustus 'colleague of the empire,' or partner in the government, and in 'the administration of [the imperial] provinces,' [among which was Judea,] and 'in the command of the armies,' two or three years before his death; either in u. c. 764, or more probably u. c. 765; and that this partnership was confirmed by a decree of the Senate. But the 15th of Tiberius, reckoned from u. c. 765, would be u. c. 780; from which, subtracting the year of Christ's nativity, u. c. 749; the remainder, 31 years, more or less, sufficiently agrees with the latitude of the expression, 'about 30 years of age.'

"This solution agrees with the other historical characters of Luke 3:1, 2."—Hales, vol. 1, pp. 189-192.

Although it is now settled by all astronomers, and as clearly demonstrated as any mathematical certainty, that the nativity of our SAVIOUR occurred about four years before the date from which the Christian Era is reckoned, the Vulgar Era must continue to date from the incorrectly-assumed Epoch of the Nativity; for a departure from this, so as to reckon from the actual birth of CHRIST would disarrange all our chronological tables. Chronologers have, therefore, adopted the easier method of continuing the era as it was commenced, and assigning the birth of CHRIST to its true date, between four or five years antecedent to the point from which the Vulgar Era is reckoned.

The commencement of the four Cardinal Eras being fixed, and adjusted to each other, they need to be harmonized with the Julian Period, before referred to, which in Chronology serves the purpose that a common division does in Mathematics.

As the Julian Period does not commence at any known epoch, it must be adjusted to the Vulgar Era, by the corresponding years of the Cycles of which it

is formed. Being constituted for the purpose of harmonizing the Cycles of the Sun, Moon, and Indiction, it follows that its first year must commence at a point when each of those Cycles would be in their first year. As they correspond thus only once in a period of 7980 years, we must determine from the years of those Cycles in any given year, the year of the Julian Period which synchronizes with them.

SIMPSON, in his Algebra, (edit. 4, p. 191,) gives the following ingenious solution of the problem, which he thus states:—

"Supposing e, f, and g, to denote given integers, [standing for the years of those cycles in any given year]; to find such a value of x as that the quantities (x-e)÷28, (x-f)÷19, and (x-g)÷15, may be all integers."

By making (x-e)÷28=y, we have x=28y+e. Substituting this value for x in the second expression, it becomes (28y+e-f)÷19, which, as well as y, is to be a whole number: but (28y+e-f)÷19, by making b=e-f, will be =y+(9y+b)÷19; and therefore 19y, and 18y+2b, being both divisible by 19, their difference, y-2b, must also be divisible by 19. Hence it follows that one value of y, is 2b; and that 2b+19z (supposing z a whole number), will be a general value of y; and consequently, x=(28y+e)=532z+56b+e, is a general value of x, answering the two first conditions.

Substituting this for the value of x, in the remaining expression, (x-g)÷15, it becomes (532z+56b+e-g)÷15=35z+3b+(7z+β)÷15; (supposing β=11b+e-g=12e-11f-g). Here 15z, and 14z+2β, being both divisible by 15, their difference, z-β must also be divisible by 15; and therefore one value of z will be 2β; and the general value of z=2β+15w: from whence the general value of x (=532z+56b+e) is given=7980w+1064β+562+e; which, by restoring the values of b and β, becomes 7980w+12825e-11760f-1064g.

To have all the terms affirmative, and their co-efficients the least possible, let w be taken=-e+2f+g; whence these results, 4845e+4200f+6916g, for a new value of x. Substitute for the letters e, f, and g, their true values, (which are the years of the cycles of the Sun, Moon, and Indiction, for any given year,) multiply them by their respective co-efficients, and divide the sum of their products by 7980; and the remainder will be the least value of x, and the year of the Julian Period which corresponds to the given years of those cycles.

From the foregoing we have the following Arithmetical Rule:—

"To find the year of the Julian Period corresponding to certain given years of the cycles of the Sun, Moon, and Indiction. Multiply the given year of the cycle of the Sun by 4845; of the Moon, by 4200; and of Indiction, by 6916; and divide the sum of the products by 7980: the remainder will be the year of the Julian Period required."

In the year 1 of the Vulgar Era, the current cycle of the Sun was 10; of the Moon, 2; and of Indiction, 4. Then  $10 \times 4845 = 48450$   
 $2 \times 4200 = 8400$   
 $\text{and } 4 \times 6916 = 27664$

which amounts to 84514

Divide this by 7980, and it is contained 8 times with a remainder of 4714, for the year of the Julian Period, corresponding with A. D. 1.

To prove this, divide 4714 by 28, 19, and 15 successively, and the quotients are 168, 248, and 314—the number of revolutions of each cycle from the beginning of the Julian Period to that time, with remainders 10, 2, and 4, the current years of those cycles. The years of those cycles for any given year may also be found by dividing the year of the Julian Period, by 28, 19, 15—the respective remainders being the corresponding years of those cycles.

With the foregoing demonstration, the Julian Period and Vulgar Era thus harmonize:—

A. J. P. 4712	A. J. P. 4713	A. J. P. 4714	A. J. P. 4715
B. C. 2	B. C. 1	A. D. 1	A. D. 2
2 years	1 year	0	1 year
B. C.	B. C.	A. D.	from A. D.

Thus the ordinal spans an arch of an entire year, while the numeral marks only the termination of each year, from A. D., or the commencement of each year, B. C.

As 4713 years of the Julian Period preceded A. D. 1, the current year of the Julian Period may be found by adding that number to the current year of the Vulgar Era. Thus the present year of the Julian Period is 1850+4713=6563. Divide this by 28, 19, 15, and we have remainders 11, 8, and 8, the present current years of the cycles of Sun, Moon, and Indiction.

[As 1 year is not reckoned till the termination of A. D. one, it follows that 1850 years from A. D. do not terminate till the close of the present year.—Counting A. D. as 1 year at its commencement, some of our cotemporaries have mistakenly considered that 1850 years terminated with the commencement of the present year. A moment's thought should show them their mistake.]

This adjusts the Julian Period to the Vulgar Era, and enables us to assign any event dated in any year

of either of the eras, to its corresponding year in this period.

These periods and eras adjusted, to locate events with well established dates in their relative position to each other,

WE MUST CHOOSE FIRST THE BEST SOURCES OF INFORMATION.

The earliest records are unquestionably the Mosaic. Dr. HALES calls them "the only sure and certain pole-star, to guide our wandering steps through the mazes, the deserts, and the quicksands of ancient and primæval Chronology, in which so many adventures have been lost or swallowed up, by following the ignis fatuus of their own imaginations, or the treacherous glare of hypotheses." Says ELLIS:—

"If we take the Bible along with us, it is a teacher that will direct us through the obscurity and maze of things, solve every difficulty, and lead up truth to the fountain-head." And BIEFIELD remarks: "The purest and most fruitful source of ancient history is doubtless to be found in the Holy Bible." Other sources of information are found in the works of ancient classic writers and historians; and in ancient chronological tables. Among these last are PROLEMY'S Canon and the Parian Chronicle. The former has been already noticed as being of "the highest authority among historians."—Hales. The latter was found on one of the Arundel marbles—some celebrated relics of antiquity, purchased in Greece for the Earl of Arundel, in 1624—consisting of Greek inscriptions, engraved on marble. The Parian Chronicle is pronounced by Dr. HALES to be "high authority." He says: "We are now warranted, upon the high authority of the Parian Chronicle, to consider the thirty reigns of the Athenian kings and archons, from CECROPS to CREON, the first annual archon, as one of the most authentic and correct documents to be found in the whole range of Profane Chronology; while the Chronicle also verifies the broken list of annual archons, as far as it reaches downwards, by confirming, in near twenty instances, the dates assigned by other historians, both earlier and later."—Hales' An. Chro., vol. 1, p. 241.—(To be continued.)

MR. MILLER'S DREAM.—A writer in the Harbinger endeavors to find unconsciousness in the intermediate state, in Bro. MILLER'S dream.

When his dream carried him to the pathway of death, he says: "I remembered no more till I arrived to the top of the stairs, where I found myself, as I then thought, in an upper room," &c.

The writer calls the unconsciousness, death, and the consciousness the resurrection, state. Mr. MILLER, however, did not so interpret it. He always expected that, according to his dream, while dying he should be insensible, but that when fairly "absent from the body he should be present with the Lord." Of his condition subsequent to the resurrection he had no fears, and did not doubt his acceptance and attainment to the first resurrection, so that he was in need of no comfort on that score. But whether when absent from the body he should be present with the Lord, or be unconscious, as so many were endeavoring to convince him, was a point on which he wanted assurance. He felt that his dream had been given him to encourage him in the dark valley; and while the testimony of the Bible was amply sufficient respecting the intermediate state between death and the resurrection, he felt that his dream gave him additional consolation, and that while he waited for the glorious resurrection, he should be comforted in the bosom of ABRAHAM and of all the pious dead. Accordingly, when dying, for about half an hour he seemed entirely forgetful of all surrounding things, and lost in unconsciousness. At the end of this time he suddenly came to, gave one intelligent look, and gently closed his eyes in death. "Just like his dream!" exclaimed his wife, at the striking similarity between it and his closing moments. However much others may wish to take from his friends the pleasing and consoling thought that he is with his blessed SAVIOUR; we have no doubt that though absent from the body he is present with the LORD.

A manifesto has just been issued by the Austrian government, commanding all officers of the Hungarian army to present themselves, and be enrolled in the Austrian army as common soldiers, or they will be considered as deserters and treated as such. Those persons charged with political offences—among them KOSSUTH is named—are required to appear before the proper tribunals and defend themselves, within three months' time. We think there can be little apprehension, that any of those unfortunate patriots will trust themselves to the tender mercies of the Austrians.

HONORABLE.—"As regards the substituting the word *Christian* for *Infidel*, in our paper, we do not believe it to be right, and are willing to say, that in justice to the great majority of mankind who are Christians, that it would be doing them a *wrong* to publish our scepticism, infidelity, or atheism, under their beloved title."—Investigator.

\* Thus Josephus, in one passage, states that Herod died on the fifth day after the execution of his son Antipater (Ant. 17, 8, 1); in another, 'five days after.'—Bell. Jud. 1, 33, 8.



## CORRESPONDENCE.



## TO AN AMATEUR OF THE BALL ROOM.

MADAM—

You thought upon me as you read,  
In some late novel, of a maid,  
Who through the mazy dance had sped,  
And did her "reverend" friend upbraid,  
Because he told her it was wrong  
To revel in a world of sin,  
Amid its giddy, thoughtless throng,  
Who down remorse with Babel's din.  
The pleasures of the dance sound sweet  
To ears estranged from heartfelt prayer;  
The well-timed tune, the nimble feet,  
Are this world's plans to banish care.  
Let us in candor ask the Past—  
The Past, responsive, heaves a sigh;  
Time whispers, Such vain joys won't last,  
"The soul that sinneth it shall die."

But come with me to yonder cot,  
Where sits the widowed mother, lone;  
Her tear-drenched eye bespeaks her lot,  
Mild, yet emphatic, is its tone.

Not to the dance, it summons thee;  
Not to the proud, licentious throng;  
Not to the ranks of chivalry,  
To hear the bacchanalian song.  
She whispers—Read with anxious care  
Yon volume, by the prophets penned;  
Its precepts to obey prepare,  
And God, its author, grace will send.

"Add not," nor yet, "diminish from"  
This holy Book, consigned to thee;  
Never forget from whence it came—  
The autograph of Deity!  
This is the Christian's cloudless lamp,  
Required to point life's devious way—  
Amidst time's storms it is his camp;  
Cowards alone its truths betray.

Can flattery soothe the ear of thought,  
Or veil the sight of faith's bright eye?  
Can truth for any price be bought,  
Or courage from the virtuous fly?  
No, never; you as well might try  
The "horse-shoe" rapid to propel  
Back to its source, and drain it dry,  
As nip from Truth its heaven-bound spell.

Drag any Atheist to the light  
Emitted from the Lamp above;  
Ghastly indeed would be that sight,  
His costume everything but Love.

No motive prompts me now to write  
This friendly episode to thee;  
But as a beacon to that light,  
Co-eval with eternity.

Now, Madam, "there's a time to dance,"  
When pardon, from repentance brought,  
Is ours, and we the prize enhance—  
The prize for which the martyrs fought.

Now let me warn you of earth's guile,  
Which never can but treacherous be;  
Woe lurks behind their demon smile,  
With mysteries of iniquity.

God heeds not us, (the wicked say,)  
How blasphemous this carnal cry;  
The game of chance is what they play,  
Their meat and drink is perfidy.

Don't Sodom and Gomorrah stand  
Unequalled indexes of crimes?  
This age but works what they had planned,  
A proof that now are the last times.

J. O. ORR.

## THOUGHTS

On Reading the New Volume of the "Herald."

BY N. HERVEY.

BRO. HIMES:—The first number of the "Herald"—Vol. V. of the new series—reached me to-day. I view it as a light in my dwelling, because it gives us the Scriptural history of the past—the events of the present—and the prophecies of the future. The dress of the paper is improved; and as good sense is good taste, no one will object to having as much taste as possible, when it will present to the eye, without the sacrifice of truth, such an exterior as may invite, rather than repulse. The lover of truth will retain his affection for it, even if it come to him in a homely garb; but those who are yet to be won, will require some attention on our part as to the manner in which we may command their attention, and reach their hearts.

It is said that children love to see pictures. So do I; and here is one before me—on the first page—"John, the beloved disciple." It may, or it may not, be an exact representation. It matters not. I love to gaze on the picture. I see him as the young disciple, leaning on the Saviour's bosom,—as a preacher of the gospel, as a devoted Christian, and ultimately as the aged pastor of the little flock, carried to the desk by two of his brethren, and on which occasion he addressed them thus: "Little children, love one another."—A short sermon, but a good one, based on the "new commandment," which he received from his divine Lord.

The value of the "Herald" should be estimated by its object. Many papers have a tendency to lead the mind from the Bible, and from any definite hope as to the future. The "Herald" aims to lead the mind to the Bible,—to the study of it, and to the love of it, and also to present before us the blissful future,—the crown!—the reward!—the Christian's home! I do not consider the "Herald" as laboring in a part of the Christian world, but in the whole of it—

"set for the defence of the gospel,"—giving the trump a certain sound, and calling upon all to embrace the truths as revealed in the Scriptures; and while it is free from that tameness and smoothness by which important truths are often aided to slide down from the memory into oblivion, it does not fail to send forth the healing balm for the afflicted, encouragement to the weary, hope to the desponding, and light to the inquirer. And as the Christian needs something besides comfort in the Divine life, so the "Herald" stirs up the mind by way of remembrance, gives us occasionally reproof, a word of exhortation to walk humbly with God, and wisely in the world. As pilgrims here, often hungry and thirsty, it affords us bread to eat, and water to drink; and if we find a thought expressed, or an opinion uttered in its pages that does not exactly correspond with our own, we may be the wiser for it, or at least, we may take the wise part of the ox in the meadow, which, when he comes to an unpalatable herb, placidly leaves it, and continues feeding on in the large and rich pasturage. The "Herald" is an ample field, comprising the whole range of revealed truth, and presenting it in a combined form, without that paucity of thought, poverty of expression, and want of interest, which marks much of the reading matter of the present age.—Here we have the hope set before us, with the precepts of Christ, and the privileges and duties of the Christian all blending, like the colors that form the brightness of the sun. We see also, by the light of history, how the fashion of the world passeth away: kingdoms overturning, nations shaking, and the nearness of the kingdom of God, whose approaching realities render our hope more lively, valuable, and glorious. Light is constantly needed in our dwellings, and in our hearts; and when awakened to duty, we need to be kept awake, that we may be diligent in our Master's service. To this end, we need to read, investigate, and believe. This we may do, and in so doing walk steadfastly in the truth, and our path be, not the glare of the meteor, nor the lawless sweep of the comet, but the shining light of the sun, which "shineth more and more unto the perfect day." The "Herald" gives us truth, and if all expositors do not in their articles express one mind, they seem to be like the first converts at Jerusalem,—of one heart and one soul.

The "Herald" contains excellent poetry. The design at the head of the poet's corner is beautiful. Let the harp send out its sweetest notes, and the birds sing of the coming Saviour. David says:—"Thy statutes have been my songs in the house of my pilgrimage." True religion awakens and interests the feelings, and by the medium of devotional poetry and singing, may rejoice the heart. "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Travellers are accustomed to relieve the tediousness of their journey with a song. The Israelites went up to Jerusalem three times a year to worship; they had songs appointed for the purpose, which they sang on their journey. The pilgrims are travelling to a "better country, even an heavenly;"—they may "sing in the ways of the Lord."—"The redeemed shall return, and come to Zion with songs, and everlasting joy shall be upon their heads." While the Lord requires us to live in expectation of "that blessed hope," he has provided us with means for religious enjoyment. Even now we may recommend religion by our cheerfulness,—make it inviting, not repulsive. Surely if the emancipated prisoner goes forth from his dungeon with gratitude and joy, may not those who have been redeemed from the bondage of sin, and brought into the liberty of the gospel, go on their way rejoicing in the Lord. "Let everything that hath breath praise the Lord."

"The hill of Zion yields  
A thousand sacred sweets,  
Before we reach those heavenly fields,  
Or walk the golden streets."

Under the head of "Correspondence," we are favored with the thoughts of others, with whom we cannot always talk face to face. Who does not love to read letters, and see familiar names? They bring to us cheering intelligence; and if those who write indulge in a little amplification and particularity in relating their own story, they are the more valuable to the reader, who will naturally feel interested in the details of the whole epistle. The "Herald" affords us correspondence which is in no small degree diversified and eventful, and in a high degree elevating, useful, and cheering. There is no room for partiality or exaggeration; for fables being mixed with facts, or realities embellished with fiction.

The design at the head of "Obituary" speaks a volume of truth. What is it! Ah! I see the urn of death, with the anchor of hope. Dying, "the righteous hath hope in his death." How blissful the thought! "Mark the perfect man, and behold the upright; for the end of that man is peace."

"A lecture silent, but of sovereign use  
If I die—O for such an end."

How different such a scene from those who have tried to preserve a kind of composure to the last by infidel reasonings and vain philosophy, or who would amuse themselves in the dying hour, as Hume was jokingly about Charron and his boat—"whistling aloud to keep his courage up."

Not thus with those who die in the Lord. Who has not read with the deepest emotions the accounts of our dear Christian friends, whose last hours were characterized with calm resignation and joyful hope. It is often said that God has "living grace for the dying Christian." It seems true when we see amid the falling tenement of clay the soul lighted up with joy and hope, as if they were already within the veil. Many are favored more with religious consolations when dying than while in health. This is verified in many instances,—they have found the hour of death the reverse of all their apprehensions. The timorous have become heroic under the "full assurance of hope," having a desire to depart to be with Christ, and in faith of a place in the kingdom of their Lord and Saviour at his coming.

The second emblem is the torch of the gospel.—Life and immortality are brought to light. How true!

"Whoever believeth in me," says Christ, "will never die." Whatever may be the manner of his death, the believer's death is "life." It is said of Hobbs, the philosopher, that when he was breathing his last, he said to his friends around him, "I give my body to the dust, and my soul to the Great Perhaps."—"I am going to take a leap in the dark!" What a thought! A dying man all in doubt, ignorance, and uncertainty as to the future. And are there not others yet doubtful about the future state, who have listened to preaching from Sabbath to Sabbath for years? Yes, there are such. What is the difference between the expression of the philosopher Hobbs and that which was expressed to me not a week since, by an intelligent, and I hope, a Christian woman?—After preaching to a congregation of the nature of the millennium, and the kingdom of God, she said to me on returning to the house, "This is a new subject to me." I asked, "Is it not a good subject?" To which she replied, "The future state is always a mystery; and if I knew for a certainty what it was, I should feel happier in the loss of friends." I replied, "If you will take the Scriptural view of the future, you will find no difficulty—your mystery will vanish." She appeared interested in the subject, and willing to read.

The "Herald" is doing a good work in this respect. It is clearing away the mysteries in which the future has been shrouded. It is showing us that the last step of life to the Christian is not a step in the dark, but into endless life,—in the kingdom, where thy "sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

In the third emblem, we have life and immortality in the risen and glorified body. The emblem presents the idea of Paul, "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 36-38. If the body raised were no better than that which is laid in the grave, the resurrection would excite but little interest; but "flesh and blood cannot inherit the kingdom of God." Man in his primeval state was incarnate, and if perfection could be obtained in the kingdom without the body, Christ would not have taught its reproduction from the dust. According to the spiritualist views, the grandest exertion of the Divine power seems to be entirely forgotten. "It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual (holy) body." There are five things to relieve the darkness and silence of the tomb.—Christ has lain there, and risen again. It is the repose of the dead,—it cannot retain the form always,—it must restore its treasure improved,—the body will be changed. The emblem is true, beautiful, and comforting. Those who live and die in the Lord, sleep in Jesus for a season,—they are not lost to us,—we hope to meet them soon, when they are restored from the grave, made equal to angels, being "the children of the resurrection."

Mourning friends, dry up your tears. Has the little babe been torn from your bosom? Perhaps it was the parents' only child, or a favorite tree in the family garden. How beautiful it now sleeps. Have you lost a mother, who taught you to pronounce the name of Jesus? or a friend, or a brother, or sister, who have died in hope? Cease your anxieties. Does not Paul tell the Thessalonians to sorrow not, saying, they are his hope, and joy, and crown, at the coming of the Lord Jesus Christ?

The "Herald" gives us foreign news. Here comes the steamer, bounding across the mighty deep. I would be thankful for the invention of steam, which enables us to have news oftener than it could be otherwise obtained, such news as sheds light on the Scriptures, and strengthens our faith in the near approach of the coming One, and shows to us, in the strife of nations, crumbling kingdoms, and falling diadems, that we are living in "the last days of Rome." The "Herald" gives us all the necessary intelligence; may it continue to proclaim the blest tidings till the Master appears, and become a light in the dwellings of the people.

Thus I have written on opening the first number of the present volume. May it not have a wider circulation? What can I do?

## LETTER FROM G. NEEDHAM.

"FATHER MILLER, of whose prophecies concerning the second coming of Christ and the dissolution of the world in 1843 everybody has heard, is dead. His doctrines have produced much mischief in the world. It is said he was uneducated, and not largely read in even the common English commentaries; his views were absurd, and supported but feebly; yet he succeeded in building up a sect of some 30 or 40,000 disciples, which disappeared rapidly after the close of the 'day of probation' in 1843, after which time Mr. Miller did not often advocate or defend his views in public."

The following letter was written by Bro. G. NEEDHAM in reply to the above:—

TO THE EDITOR OF THE "CHRISTIAN CITIZEN"—SIR:—I observe in your paper of the 29th inst, a notice of the death of "FATHER MILLER," which does that man of God great injustice. Reformers should be exceedingly careful, lest themselves need reforming. You often suffer injustice, through the misrepresentations, by others, of your sentiments. You feel the wrong as sensibly as others, and are as ready to complain. Will you not, then, allow me to correct the mis-statements, and thus evince the spirit of "brotherhood?"

I. You speak of his "prophecies concerning the second coming of Christ, etc." Suppose Elihu Burritt should die, and somebody should publish to the world, that you, "whose prophecies, concerning a 'universal brotherhood,' all had heard," were dead, do you think that would be candid and truthful? But William Miller never "prophecied," or pretended to, any more than you do, from week to week. He studied the "prophecies," as is the duty of every

man, and he gave his understanding of what they taught: this, the "common English" commentators have done, but we never hear their "commentaries" spoken of as "prophecies." Why not?

2. "His doctrines have produced much mischief in the world." So says the slave-holder of Abolitionists. So says the rum-seller of Temperance.—So says the filthy, brandy-nosed, mustached libertine of Moral Reform. So says the bloody-handed warrior, as he rides over the dying, of your, and my, "doctrines" of peace. And so says, *id omne genus*.

But we plead guilty, just as you would, to the charge of the war abetter. "His doctrines have made a stir in the world, and have 'done' the 'god of this world' some mischief," and by the grace of God, we mean they shall do more of the same.

But what do you mean by "his doctrines?" Can you tell your readers to-day, what he believed? If you can, then you know, with no essential discrepancy, they are the doctrines of the primitive church for three hundred years. Then you know the testimony of Justin Martyr, that "orthodox Christians universally believed it." You know, too, that Polycarp, Papias, Irenaeus, of the second century, Tertullian and Clement of Alexandria, of the third century, Lactantius, Methodius, and the Council of Nice, consisting of three hundred and twelve of the choicest spirits of that day, in the beginning of the fourth century, and Epiphanius and others, later in the same, all looked for the same restitution which Bro. Miller preached. If "his doctrines have produced mischief" in our day, the same, or nearly the same, preached by those I have named, in the first four centuries, "produced" the same "mischief," as Gibbon himself testifies. See his XV. and XVI. chapters.

Since the Reformation, we number between one hundred and one hundred and fifty names (which I can give you), of the most eminent men, for piety and learning, who, in the great essential features of their faith, agreed with the obnoxious "doctrines" of Bro. Miller. We name Bishop Latimer, Dr. Samuel Clarke, Dr. Goodwin, Dr. Gouge, Dr. Twisse, prolocutor of the Westminster Assembly, Drs. Marshall and Palmer, of the Assembly, Archbishop Usher, Thos. Barnet, D. D., Bishops Newton, Horsley, Clayton, with Bengelius, Daubuz, Sir I. Newton, Toplady, Dodwell, Wesley, and Chalmers, down to the present century, and in our own day, in Europe, Bickersteth, Hales, Hooper, Croley, Noel, Pym, Birks, Begg, and Cox, eminent ministers in the English Established and Baptist churches, and Granville Penn, and Wm. Cunningham, of the laity. In our own country, are Dr. Duffield, Lord, and Charles Beecher, of the Presbyterian and Congregational churches, Dr. Tyng and others of the Episcopal. We have also Prof. Whiting and Pres. Wee-thee, who have acted in connection with Bro. Miller, and still act with the remnant of the "30,000."

Perhaps you refer to "his doctrine" of '43. If so, I have only to say, that he was so well versed in the "common" and uncommon "English commentaries," that he drew his conclusion from the chronologies of Usher, Prideaux, Ferguson, and others, standard Protestant writers, the former of which is the one found in our Bibles. If there is blame in this, let it fall where it justly belongs.

3. "It is said he was uneducated," etc. He never made any pretensions to scholarship. But there are few better read historians, than was Wm. Miller.—Though he made no pretensions to scholarship, if you will publish a production from his pen, of some two columns, I will furnish it, and you and your readers will be better able to judge, after having scanned it, than now.

4. As to the "absurdity" of "his views," or the strength with which they "were sustained," I reply, they never have been overthrown; and the only point of failure was that of time. If you think this all, you only show that you have condemned without knowledge. This was only one point, and on this he was wont to remark, "If I am correct in my calculation, it will be about 1843." See also title page to the second volume of his works. As also every edition of his published works.

5. A correspondent of the New York "Tribune," in reply to an article of which your article seems to be a synopsis, says that his followers were once 100,000, but they fell off to 50,000. I think this may not be far from the truth. We have not the means of ascertaining correctly, but we must be supposed to understand, much better than Mr. Greeley, or yourselves. But as numbers are of no account, in any inquiry after truth, we let that pass.

We bless God, they have not diminished so much in Worcester, that they do not, now, form a respectable congregation, firm in faith of God's sure promises, who meet within twenty feet of your office, from Sabbath to Sabbath, to worship God, and hear his word expounded. We invite you, and all others who think these "views absurd" and "feebly supported," to come and hear for themselves, and if they can show them "absurd," we will give them the use of our Hall an evening once in two weeks, for this purpose. Yours, waiting for the Lord himself from heaven,

GEORGE NEEDHAM,

Pastor of the Second Advent Cong., Warren Hall.

The above letter was not inserted, but elicited the following remarks:—

"FATHER MILLER.—In our notice of the decease of Father Miller, in the 'Citizen' of the 29th ult., it was the farthest from our intentions to say anything reflecting in the slightest degree upon his character, or to injure the feelings of any of his friends. Our allusion to the mischief which his doctrines have produced, had relation only to facts which had come under our own personal observation, where reason had been completely dethroned in consequence of the fear or excitement which a belief in the immediate personal re-appearance of the Saviour had created. In characterizing his views as absurd and supported but feebly, we intended to express only our individual opinion, formed by a very patient attention to some of his discourses, and by an observation that the end of all things did not happen in 1843, according to his interpretation of the ancient prophecies. We have no doubt that he was a sincere, well-meaning man, and had full faith in the doctrines which he promulgated."

Burritt's Citizen, Jan. 23.



## "THAT HATED MONSTER."

DEAR BRO. HIMES:—The above phrase was used a short time since by a popular minister of the M. E. Church, to describe the doctrine of Christ's soon coming, in a discourse which he was preaching evidently to counteract the influence of a meeting which we had just closed in the same house. Who could have believed, a few years ago, that a minister of the gospel could have used such a name to express the doctrine of the soon coming of our blessed Saviour? Yet such is now the case. Yes, "that hated monster," to which the minister alluded in a religious sermon, is the doctrine of a soon coming King to "reign over the house of Jacob forever." What a name to call that clearly revealed doctrine of the Bible, one so dear to the servants of God in olden times, one which afforded so much comfort and support to the saints while under the Papal yoke of tyranny, who "endured as seeing him who is invisible." But so it is. Truly, we have fallen in with strange times. This circumstance took place at Bristol, where Bro. H. Perkins and myself had just closed our second series of meetings, where we had a good hearing, and some of the people had become quite interested in the subjects of Christ's soon coming, the restitution of the earth, and the nearness of the kingdom of God, while a solemn impression of a soon coming judgment rested on the people who attended our meetings. The above minister came into the place, and wished to have the privilege to preach on Sunday evening. So we closed with the afternoon service, and gave him a hearing. His text was 2 Tim. 1:7. Many of his remarks were good, but occasion was taken, under the various heads of the discourse, to ridicule the Advent doctrine. He took the liberty to tell us that God had given his children, and especially him, power to resist errors, "Millerism" with others. This is a great favor, perhaps, as the Jews were permitted to enjoy. They had power to reject Christ at his first Advent. But I prefer that power spoken of in John 1:12. Again, we were told that those looking for the Lord did not have "the spirit of love"—they "loved only those that believed as they did," and would not unite with anybody else, nor fellowship them—that they called the churches and ministry all of the devil, and had no sympathy for any revivals among them, &c. He then told us, he had "been troubled with some of them in his charge the past year," but "God had blessed his labors, and a hundred souls were converted, who were now scattered all the way from Maine to California!" He next spoke of the rapid progress of reform all over the world, and told us "there was never so much love and union in the world before, never so many Christians before, that Christ had the promise of the heathen, and the uttermost parts of the earth for his possession, and that he would convert them, and bring all nations under the power of the gospel, so that we should have righteous governments," &c.

Again, under the head "of a sound mind," we were told that "unconverted men and fanatics were deranged, and generally put light for darkness, and darkness for light." To illustrate this point, he said "some men were teaching, that wickedness was on the increase, and that the world would grow worse and worse. But," said he, "I will venture to say, that a greater falsehood never came from the bottomless pit." Thus Paul, Peter, and this poor man, were at fearful odds, and his charge on the inspired word seemed like blasphemy to some. Not a passage of Scripture was brought to prove his position true, or ours false; but instead thereof, a harangue of abusive language. At length we were appealed to, to decide whether "it was likely that a few hundred men, who believed the world was about to be destroyed, were right, and all the world wrong, and all our ministers, who had dug deep and studied hard for twenty years, were in the dark, except a few in these days?" &c. "No," he said, "it could not be." Thus reasoned the Jews. Surely, thought they, this company of twelve at first, and then but few added to them for some time,—they cannot be right, and all the Jewish church, with their nobility and learning, wrong. No, it could not be, in their minds. Yet it was so, if Christ was the Messiah. Thus also the Roman church reasoned about Luther and his associates. Yet he was right; at least, so Protestants believe. Such has always been the plea against the minority, yet the sequel has generally proved them to be in the right.

After he closed his remarks, I obtained liberty to speak, by which I informed that part of the congregation who were not acquainted with us, that we were not of the spirit nor principles that had been described as of "that hated monster, Millerism," and referred them to our books, publications, and labors, among all classes of men and Christians, as proof of our spirit and doctrines.

As it was, I am not sorry the sermon was preached, yet I regret that there are men of such hatred to good things. But "whatsoever maketh manifest is light," and subsequent developments show that he disgusted many of the most intelligent and pious of his people by his course, while he highly pleased Universalists and the thoughtless portion of the people. He feigned some delicacy about speaking of his "hated monster," but he felt it duty to do so.—This duty might astonish some who do not know from whence it sprang; but those who remember the doings of the "Mune Conference" in 1843, understand it, for its members "resolved, that Millerism, with all its modifications, were strange doctrines, and contrary to the standard of the church," and "pledged themselves to banish it away." We regret to say, that some of those men are using every plan they can to redeem that "pledge." This duty seems to them to be paramount to all others, and they will not, they cannot, countenance our preaching, until they repent and obtain mercy for that rash act, which I pray they may do, and join in the proclamation of "the hour of God's judgment is come," and be found of Christ in peace when he comes to make up his jewels. O, happy day to the weary saints of God! I long for the blessed morn. Lord, "let thy kingdom come," is my earnest prayer. Then "there will be a manifestation of the sons of God." O may we so conduct ourselves, as to be welcomed into the kingdom of God with an abundant entrance.

Hallowell (Me.), Jan. 9, '50. I. C. WELLCOME.

## Extracts from Letters.

BRO. DAVIS GUILD writes from Holden (Mass.), Jan. 20th, 1850:—

BRO. HIMES:—I still desire the weekly visits of the "Herald," and I peruse its columns with increasing interest. I feel to admire the wisdom (under God) with which it has been conducted. May that God who has thus far directed and sustained, still be with you. In the death of Father Miller we may say a mighty one has fallen in Israel. The Lord raised him up, I believe, and qualified him for an important work. He has accomplished his part, and, obedient to the call, "Child, your Father calls, come home," he has resigned his body to the dust. But is all that belongs to the man confined within the narrow limits of the tomb? Gloomy indeed must be the thought! The Scriptures, I think, teach us that there is a part that lives, and thinks, and enjoys, all that can be enjoyed in a separate state from the body, and that part will God bring with him when he comes to raise the dead saints. I would feel to sympathize with the family of Bro. Miller in their affliction, and you yourself, with them, must feel the loss of his company, his counsel, and his instruction. Soon I hope we shall be inheritors in that land where there will be no separation of friends, nor sickness, nor death, and all tears shall be wiped away.

BRO. A. H. SMITH writes from Wolcott (Ct.), Feb. 2d, 1850:—

BRO. HIMES:—I thank the Lord that he put it into your heart to erect suitable monuments over the grave of Bro. Fitch. It will be honoring our divine Lord and Master thus to show our affectionate regard for his distinguished servant. It is with emotion that I see the name of Charles Fitch. He was a brother beloved—a holy man. I have been familiar with his writings for the last fifteen years. His thoughts were rich food for the Christian pilgrim. But he is gone. He rests from his labors. Still the blessed hope remains. We expect soon to see him clad in bright immortality by his Redeemer's side. O! happy day! when all the saints get home. Dear brother, may the Lord encourage your heart, and strengthen your hands to do his will, that you, with the humble writer, may meet all the holy throng in God's everlasting kingdom, to part no more. Yours, in love.

We are glad that our design meets with the approbation of so many of our brethren. We intend, as soon as practicable, to give a memoir, with the best of Bro. Fitch's writings on the Advent.

BRO. ISRAEL DAMMON writes from Corenā (Me.), Feb. 1st, 1850:—

BRO. HIMES:—I take this opportunity to inform you that I am still striving to make my way through to the kingdom. Some trials I have on the way, but I hope they will work out for my good in the end.—My health is not very good, yet I am able to attend my appointments. The calls for Advent preaching, or preaching the present truth to this generation, are many, and there are few to meet them. It is my opinion, that we are almost through; and the great question is, are we ready—are we doing our duty in every sense? O Lord, help! is my prayer; for there are not many who have not dug a hole in the earth and hid their talents, calling the Lord a hard master.

BRO. JOSEPH ADAMS writes from Milesburg (Pa.), Jan. 21st, 1850:—

DEAR BRO. HIMES:—I have only time to state, that Bro. J. D. Boyer and myself held a meeting at Howardsville, which resulted in the conversion of about one dozen souls. We established a little church there, and the prospect is, that there will be many more added to their number before long. After that meeting closed, we commenced one in Milesburg on Thursday evening, two weeks ago, which is still going on and increasing in interest. From the commencement up to last evening, there have been twenty-four or twenty-five happily converted to God; and there are a great number more under serious conviction for sin, which encourages us to look for a much more general work. Yesterday, we baptized eight, and we expect more to go forward soon. Pray for us.

BRO. PROSPER POWELL writes from Three Rivers (Mass.), Jan. 29th, 1850:—

BRO. HIMES:—I wish through the "Herald," to inform the brethren scattered abroad, that I am still alive, and have full confidence in all the leading doctrines advocated in your valuable paper, which I truly prize above all others in the world. The "Advent Herald," I think, is what its name purports. May God bless you in your straight-forward course. I wish I could do more to help forward the blessed work, but since I returned from the North last winter, my circumstances have been so embarrassed as to confine me at home the greatest part of the time; and still they are not much improved. I am trying to preach on Sundays in the neighborhood around, but want to be wholly in the field. I would take this opportunity to thank Bro. Pratt, of Troy, for his kind invitation, in connection with other brethren, for me to visit that section again, but have not been able, as yet, to do so. When I read the appointments of Bro. Burnham and Shipman at Derby Line and Waterloo, my heart almost burned with desire to be with them, and I made an effort to do so; but for reasons I cannot now fully explain, say want of means, gave it up for this winter. Should the way open, I still intend to visit that region in the spring, if time continue.—May the good Lord crown the labors of these dear servants with abundant success, and also all his faithful ones. I, with you, most deeply feel the loss of our beloved father in Israel, Bro. Miller, but hope to meet him soon. Your brother in tribulation, looking for a land where there will be no want.

BRO. PERRIN SCARBOROUGH writes from Clinton Township, Ind., Jan. 21st, 1850:—

DEAR BRO. HIMES:—I feel a great desire that you should continue to send me the "Herald." I should be lost without it, as I am living in the Far West, where I can hear no Advent preaching. I can hear all other kinds of preaching; but it does not satisfy the hungry soul. I have not heard an Advent sermon for two years. I wish some brother could make

it in his way to come out here and spend some time in this county in proclaiming the hour of God's judgment. We have great need of such a brother, as we are flooded with peace and safety doctrines, and the people are thereby in a slumbering state, though awake to the things of this world—the one to his farm, and the other to his merchandize. I am truly your friend and brother.

BRO. J. P. SMITH writes from Grantham, N. H., Jan. 14th, 1850:—

BRO. HIMES:—I still love the Advent doctrine—the coming of the Lord; but I hear but little of it where I am. Therefore I prize the "Herald" highly; for it is the only preacher I have, and it gives me pleasure to peruse its pages. I like those sermons it contains: they seem like meat in due season. I can say Amen, with all my soul, to Bro. Needham's sermon in the last three papers. I believe we have the primitive faith in relation to the kingdom, the inheritance, conversion of the world, &c. The people here are Free Will Baptists and Methodists, and preach the popular theories of the day. But there is but little of it food for me. There are some good souls among them, and I have some good prayer-meetings with them. But our faith differs vastly.

I have read both sides of the question on the state of the dead and end of the wicked, with a heart open to conviction, and the Lord knoweth, honestly and intently seeking for the truth, and I must take the opposite view from yourself and Bro. Jones. Nevertheless, I will merge all such differences in the great truth just before us, and labor heart and hand in the great work. Let us "love as brethren," and keep ourselves unspotted from the world. I sincerely hope I have written nothing to hurt the least of God's children. The Lord knoweth my intent is good. But enough. Yours, in love, and for the truth.

NOTE.—We have never had any difficulty with brethren like yourself. A difference on this question has never divided those who were one in heart and object. We shall soon know all about the things which are now matters of faith. May the Lord bless and sustain you.—Ed.

BRO. J. O. ORR writes from Bond Head, Simcoe, C. W., Jan. 17th, 1850:—

DEAR BRO. HIMES:—I claim a mutual interest in the sufferings you express in the last two "Heralds," referring to the demise of Father Wm. Miller. I cannot forget the happiness I felt when you were both my welcome guests in Toronto some years since. We all expected to be over Jordan ere this time. Our modern patriarch has fallen asleep a few watches before us. "Requiescat in pace." On earth he possessed not the love of the multitude—the wrath of the ignoble was unfelt and harmless. I trust the last knell of Time will soon be heard, and then "we three shall meet again."

I know you pray for me with the brethren. I am in the midst of every besetting sin; but "I have kept the faith," and watch every word uttered by you and the world around me. I cannot see any definite time but TO-DAY. Dear brother, wait me to the throne of grace, as you kneel to feast on the manna of private prayer. God is indeed good—glory to his name! and blesses me in a remarkable manner. But I have not one to converse with. I could volunteer cheerfully to take a trip over to be with you for one week or longer, but duty forbids. If you have any tract of encouragement which I have not seen, you will oblige me by sending it.

It is astonishing how the feelings of the vast mass of mankind are against the Advent faith—anything here will satisfy, that directly or indirectly cuts down our standard pole of freedom from Babel's sway.—They curb themselves when they discover truth making the least impression, and declamation as unreasonable as discord can be is all the answer you can get from them, even by the simplest question proposed, upon this only important subject. I have in consequence of this state of things, retired within myself, communing with Him who will soon come, and will not tarry, only giving to every questioner the reason why I am still an Adventist. Patient faith, and God our Pilot—this is now my mental watchword.—Is it time? Adieu.

BRO. C. ANDREW writes from Boston (N. Y.), Jan. 31st, 1850:—

We are always happy to read the great truths of the Bible spread out before the world, to enlighten, instruct, and encourage men to the practice of holiness and the denying of ungodliness. Those truths that work on the conscience, stir up the feelings, engage the affections, and bring the whole soul into subjection to Jesus, are always opposed by his enemies, but held sacred by its friends. We now humbly submit the question to Advent believers, asking in the honesty of our hearts, if Christ is not as well pleased when we defend the truths he died to establish, as when we proclaim his near approach? We believe it near, and for this reason I wish to be found ready, and standing "complete in all the will of God;"—reading, writing, conversing, and praying upon such subjects as he will approve; that I may not be "ashamed at his coming."

NOTE.—We thank our brother for his kind and plain letter. We give an extract only, but sympathize with your view of the facts to which you refer. We hope we shall be sustained in the dissemination of life-giving truth.

Sister M. REYNOLDS writes from Reynoldsville (N. Y.), Jan. 28th, 1850:—

Having obtained help of God, I continue unto this day. Though I am cast down at times, I am not destroyed. I hope ever to bear in my body the marks of the Lord Jesus, so that Christ may live in me. It seems that the good and useful are called away, and I am left. On hearing of the death of Mr. Miller, it brought to my mind Moses, the leader of Israel.—He started from Egypt with the host of his people for the earthly Canaan, yet he only had a view from Pisgah's top. Of all that left Egypt with him, only Joshua and Caleb entered the promised land. Paul exhorts the saints not to fall after their example of

unbelief. How many of those who have professed to be looking for their Lord will be in actual readiness! O, I feel the importance of being holy—of having "clean hands and a pure heart;" for such only shall "abide in the tabernacle, and dwell in the holy hill of the Most High." Though our beloved brethren are cut off by the hand of death, Jesus lives, and hath the keys of hell and of death; and he says, "Behold, I am alive for evermore." While the earthly streams are dried up, our ever glorious Head still lives, ever to appear in the presence of God for his people; and because he lives, they shall live also. I have not had the privilege of attending the preaching I so highly prize but once since I was at Seneca Falls. Bro. G. W. Burnham came by special request, and held a meeting part of three days. It seemed like manna to the hungry soul, but the mass remained unmoved. I hope the Lord will preserve us faultless unto his coming, and that we may receive the end of our faith, even the salvation of our souls.

We should be glad to visit your region, but cannot at present.—Ed.

BRO. R. CLARK writes from Newington, N. H., Jan. 25th, 1850:—

BRO. HIMES:—I am glad you had the honor of standing by the dying bed of Father Miller, that worthy man of God, and heard him express his confidence in the blessed hope. O, that afflicted body no longer clogs the soul. It is, and will be free, until the glorious resurrection morn, and then he will enjoy the "glorious liberty of the sons of God." The jewels will then be gathered into a more beautiful casket than described in his encouraging dream. The jewels are not all confined to the Advent people.—The true church of Christ is made up of individual members all over the world. Yes, I have seen among the Congregationalists and Methodists, with whom my lot has been cast of late, those who walk and talk as the servants of God; having daily fellowship with the Father, through the Son; who walk by faith, and not by sight. If ever my soul felt a union to every true child of God, it does now.

BRO. E. HORT writes from Enfield, N. H., Jan. 24th, 1850:—

DEAR BRO. HIMES:—I want the "Herald" continued to me, unworthy as I am. I consider it as valuable a religious paper as is published. I love the sentiments it advocates. I believe them to be Scriptural, and that they are being proclaimed at the very time that they should be. May the Good Shepherd of the "little flock" bless you, and all other faithful laborers, rightly dividing the Word of Life, and feeding the sheep and lambs of the blessed Saviour. It is a dreadful dead time here. I should be extremely glad if I could once more hear the blessed truth proclaimed in Enfield, on the coming of our Lord and Saviour Jesus Christ, the blessed hope, to be consummated at the resurrection; the inheritance of the saints, new heavens and new earth, &c. Cannot some good Advent preacher visit this place before long? I think there might be good done in the name of the Lord, and some souls saved—plucked as brands from the burning. There were at one time quite a number in this place who believed, and tried to walk in newness of life, even as they received Christ Jesus the Lord, separate from sinners; but there was so much opposition in the absence of any preaching, that they seemed to scatter. Some moved away, and others gave it up. Where is Bro. Edwin Burnham? If he could come here, I think he would do good.

BRO. GEO. E. HOOPER writes from Johnson, Vt., Jan. 21st, 1850:—

DEAR BRO. HIMES:—Another year is passed and gone, with an increased weight of sin and shame gone into the land of forgetfulness, yet recorded in the book of God, and will be brought forth in the great day of final account, that men may be judged for the use they have made of its precious moments to secure their eternal salvation, or to add to their load of guilt and final woe. Dear brother, how astonishing to see neighbors and friends so careless and stupid about their souls' salvation, and especially with reference to a preparation for the coming of the Son of man; and as I rest from the labors of the world, and think deeply and seriously of the nearness and positiveness of the coming of that tremendous day, I am astonished at my own apathy and unbelief. But blessed be God, I do feel most of the time, through rich grace in Jesus, ready for that glorious day. O what a blessed hope for the children of God, if they only enjoy it in its fullness!

I have often thought of the good discourses I heard at Chardon-street Chapel last winter, from yourself and Bro. Cummings. I intended going up to the line to meeting, but was prevented by the death of a beloved friend, occupying my house. The funeral sermon of Bro. Lyman Fish was preached in the Baptist house, by Elder Watkins; and thank God, a crowded house had the privilege to hear of the soon coming of the Lord, and the evidences thereof.

Bro. Himes, though your duties are arduous, press forward in this glorious cause. The Lord will be with you, even to the end of the world. Amen, and Amen. Affectionately yours.

## Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

[The urn contains the ashes of the dead. The evergreen wreath, encircling the urn, holds in affectionate remembrance the departed. The anchor is emblematic of hope; it extends beyond the veil—an anchor to the soul, sure and steadfast. The torch is the Gospel, which lights up the pathway of the tomb: life and immortality being brought to light through the Gospel. The butterfly, escaped from its shell, is the body raised from the grave.]

DIED, very suddenly, of an affection of the brain, in Northwood, N. H., Jan. 21st, LYDIA FRANCES, daughter of CHARLES S. and HARRIET A. EMERSON, aged 18 months and 17 days. She was our only



child, and much beloved; but we sorrow not even as others which have no hope.

This lovely bud, so young, so fair,  
Called hence by early doom,  
Just came to show how sweet a flower  
In paradise would bloom. C. S. E.

## THE ADVENT HERALD.

BOSTON, FEBRUARY 23, 1850.

A KIND WORD TO THE "HARBINGER."—As harmony of action can only be preserved by courteous treatment of each other, we greatly wish the *Harbinger* would not reflect on the honesty or piety of those holding opposite views. For instance, in the last *Harbinger*, a writer on the Apocalypse says:—"Multitudes mistake in their attempts to understand this book. THEY DO NOT BELIEVE ENOUGH TO MAKE IT CREDIBLE (the capitals are his own). Angels are so far above their faith that they make the angels all to be men. There may be angels of the churches, and the trumpets, as well as of those 'little ones that believe.' So far as expositors ('in unbelief') crowd the angels out of these scenes" . . . "they dilute these heavenly things by an admixture with earthly."

Although the name of Bro. WEETHEE is not mentioned, yet those who have read his expositions of the Revelation—and know that he understands the angels, or messengers of the churches, to be the ministers of the churches—cannot read such allusions without being greatly pained. Men may err in their understanding, but should not therefore be accused of not "believing enough to make it credible," or being called "expositors in unbelief." Bro. WEETHEE has shown his faith by his works since he has been among us, in a manner to secure the confidence of all candid ones who have become acquainted with him. Such allusions will not only pain those who agree with his views of those angels, but will also pain those who entertain different views. Now we may see but in part, and need to be borne with in all unintentional mistakes.

Again, in the week previous, in giving Bro. MORLEY's change of sentiments with his reasons for embracing the Divine Sonship of CHRIST, the conscious state of the dead, and eternal punishment of the wicked, he is told: "We think there are other causes than the discovery of new light that has [have] produced this change." If this were true, Bro. MORLEY would be a dishonest man, and should be brought to trial for giving false reasons for his change of sentiment, and for being actuated by unworthy motives. Brethren in good standing ought to be protected from such things. From our acquaintance with Bro. M., we have had the highest opinion of his sincerity and piety.

Again, some weeks since our worthy Bro. WM. JOHNSON was accused by a correspondent of the *Harbinger* of advocating sprinkling for baptism, denying the necessity of baptism, and teaching the conscious state of the dead, and eternal punishment of the wicked, &c., for which the writer felt compelled to withdraw from him the right hand of fellowship; and the *Harbinger* endorses it, and calls him a "misguided man." Now Bro. JOHNSON expressly denies that he taught that baptism was unnecessary, but only that it of itself would not regenerate a man. And of the first charge, he only believed the form was not material. But have brethren no right to their own belief on matters other than the Advent? If they retain any of their former views, are they to be called misguided, and be disfellowshipped? If brethren are to be squared by any form of views, the creed to which they must conform should be published, that they may see if they can receive it.

The *Harbinger* will pardon our expostulation with it for these things. We are receiving communications respecting these matters, but don't like to insert them in the *Herald*, as we wish for no dispute among brethren. So instead thereof, we hope the *Harbinger* will receive, in the same kind spirit with which we write, our Christian wishes respecting the avoidance of everything which can pain the hearts of co-workers, by calling in question their motives, or applying unkind expressions.

Bro. L. E. BATES writes from Pompey, Onondaga Co., N. York, Feb. 7th:—"We are enjoying an interesting revival in this place. The minds of the mass, for miles around, are stirred, and moved to their very depth; a more solemn and deeply interesting state of things I think I never witnessed. I shall attempt no estimate of the number converted, reclaimed, and benefited by the truth. Seventy have already followed CHRIST in baptism, and others are expected to go forward soon. I was invited to this place by the Church known as Disciples, and a more cordial reception and hearty co-operation I have never witnessed on the part of any people, and though they have been distinguished as a Bible people, yet they were willing frankly to acknowledge their ignorance in relation to the beauty and harmony of the Scriptures touching the second speedy coming of the Son of man, the doctrine of the saints' inheritance, &c., and have applied themselves with increased interest to the investigation of that blessed volume, and the result thus far has been, that many have become fully persuaded of the divinity of these great truths."

### LIFE AND WRITINGS OF WILLIAM MILLER.

The extraordinary interest which has been created on the subject of the *Second Coming of CHRIST*, by the preaching and writings of Mr. MILLER, demands that a more full and correct view of his character and labors should be given to the world. This we purpose to do by giving—

I. An Account of his Life and Mission.  
II. His Lectures on the Prophecies relating to the Second Coming of CHRIST and the Millennium.  
III. His Addresses, Reviews, and select articles on various theological subjects.

IV. His Letters, Poetry, &c.  
Since his death, we have examined his unpublished papers, and find some valuable articles. These, with a large number of letters, reviews, and addresses, which have been published in the *Advent Herald* during the last ten years, cannot fail to interest his numerous friends and the public. We intend to make a collection of all that is valuable from the productions of his able pen. Such a work will be a treasure to Adventists, and a bulwark of defence to the cause.

We shall proceed to make immediate arrangements for the publication of this work. It will require some little time to prepare the first part, containing his life. When this is done, it will be issued in numbers of fifty pages, or more, as often as we can get them out, say once or twice a month. The first number will contain a splendid mezzotint likeness, by J. SARTAIN, of Philadelphia. These numbers can be sent by mail to any part of the country; and when finished, can be bound in volumes. The number of pages each number will contain, and the price, we cannot now state. Perhaps the price will be 20 or 25 cts. each number. Due notice will be given.

In regard to the *specific time* of the Advent, this work will not, of course, produce the same effect as that produced by the previously published writings of Mr. MILLER. But we have before our eyes, in the church and world, the most stirring movements, which can be indicative of nothing but the speedy coming kingdom. The great crisis is evidently at hand, when all the glorious things for which we have been looking will be realized.

We wish agents to obtain subscriptions for the work. They will be allowed 25 per cent. discount. No money will be required to be paid, to us or our agents, until the delivery of each No. We hope those who feel interested in this work, will inform us how many copies they will take, and they will be furnished accordingly.

Nothing here need be said of the great importance of Mr. MILLER's writings to the Advent cause—all Adventists are well aware of it. What the friends have done in time past, we confidently hope will be now followed by similar effort. Let us all, therefore, unite in the re-publication and diffusion of the writings of one whom God was pleased to raise up to perform a most important work, to sound the alarm, that men might be prepared for the coming Bridegroom.

JOSHUA V. HIMES.

Boston, Jan. 1850.

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Bro. WEETHEE writes from New York the 11th inst.:—"Since I wrote last, the work has been progressing. New cases every night, and conversions. Between sixty and seventy have professed religion. The reclaimed and converted number nearly one hundred and twenty. The interest is spreading to the churches. Truly it has been to me a feast. I have not retired to rest before about midnight for three weeks. My days are spent in visiting the seekers, and in conversing on the Advent, and my nights in preaching. I have done all the preaching since I have been here, having delivered thirty-four discourses. I have been wonderfully sustained. Yesterday was a day long to be remembered. About 12 o'clock, after preaching, we proceeded to the East River, to attend to the ordinance of baptism. A dense crowd had collected. I baptized twenty-two; among them were twelve young ladies, five or six young gentlemen, and the rest were married persons. I must ask an interest in the prayers of the church, that I may be returned to them in health, and full of the power of God, and that his work may go on in Boston. I wish to have a protracted effort soon after my return. Let all pray for it. I remember them, and can scarcely refrain from tears when I think of them. When I see what God is here doing for the young, O, it seems to me that our whole Sabbath School can be brought in."

Bro. HUSE wrote us previous to the above, that the labors of Bro. W. were becoming deeply interesting, that a new class of minds was being reached, some were seeking the SAVIOUR, and quite a number of consistent believers were being interested. "We are truly glad that the LORD is enabling us to effect in some measure our first design in hiring our place of meeting in Bleeker-street; and as the people now appear willing and anxious to hear, we wish to maintain the interest, and be instrumental in doing, if possible, some good in the vineyard of the Lord."

On Tuesday and Thursday evenings of this week Bro. WEETHEE spoke in the Presbyterian church corner of 8th Avenue and 18th st. He will preach at Hester-street on Friday evening, and return to Boston on Saturday.

"HERALD" No. I.—We regret that we have not been able to supply all the orders for this number, some having come in too late. There are many who wish extra numbers of the *Herald* to circulate; we shall, therefore, print an extra quantity of No. 7, March 16th, for this object. We have received from England several recent works on the Advent, among them one on "The Age," of much merit, which, with a letter of a Popish priest, and other articles of value, will render the contemplated number of great interest. The article on "The Age" is an unanswerable refutation of the assertion of the *progressionists*, that the world is becoming better. The other purports to be a letter from a Popish priest to his friend, written in Marseilles, France, Jan. 25th, 1786, and is entitled, "Sur Proximité de la Fin du Monde," and appears translated in an English journal, from which we shall copy. The writer expresses his belief that CHRIST will make his second personal advent about the middle of the present century. He bases his arguments on the "signs," and on a consideration of the prophetic numbers. Though we do not agree with the writer in all that he advances, yet the article is one that cannot fail to interest the reader.

We shall endeavor to make a rich number, and print a large quantity over our regular edition, for an extensive circulation. We believe the time has come eminently favorable to a wide diffusion of the Scripture doctrine of the Advent. If the friends will bestir themselves, and give a wide circulation to the forthcoming number, much good may be accomplished. We will furnish copies at \$2 per hundred. We hope that orders will be sent in immediately, so that we may know how many to print.

New Tracts.—Tracts on Prophecy (Nos. 12 and 13) are ready for delivery. The first consists of eight pages, called *The Saviour's Night*. Price, \$1 per hundred. The other contains 12 pages, and is entitled *The True Israel, or Who are the Israel to whom the Promises are made?* Price, \$1 50 per hundred. These tracts are suited to the present time, and will commend themselves to those who love the doctrine of the Advent. It is hoped that tract distributors will unite in giving them a wide circulation.

### BROKEN BANKS.

MAINE.  
Agricultural (Brewer). Bangor.  
Old Town (Orono). Portland.  
Bath bank.  
Castine bank.  
Citizens' bank, Augusta.  
City bank, Portland.  
Damariscotta, Noble's Exchange, Portland.  
Frankfort.  
Franklin.  
Georgia Lumber Co. Globe, Bangor.  
Hallowell & Augusta Kennebec.  
Kennebunk.  
Maine (late Cumber.) Oxford, Fryeburg.  
Negumkeng.  
Penobscot, Bangor.  
Peoples',  
Pemaquoddy.  
Saco.  
St. Croix, Calais.  
Still Water Canal Union, Brunswick.  
Waldo, Belfast.  
Washington Co., Cal. Waterville.  
Winthrop.  
Wiscasset.

VERMONT.  
Agricultural Bank of Bennington.  
Bank of Orange Co. Bank of Windsor.  
Bank of Woodstock.  
Commercial, Poultney.  
Essex, Guildhall.  
Green Mountain.  
Jefferson Banking Co. Phoenix, Philpsboro'.  
Dunbury.  
Essex, N. Andover.  
Essex, Salem.  
Farmers' Bank, Concord.  
Far. and Mec., Adams.  
Far. and Mec., Belch.  
Franklin, Boston.  
Fulton.  
Grey Lock.

MASSACHUSETTS.  
American, Boston.  
Amherst.  
Bank of Gen. Interest.  
Berkshire, Pittsfield.  
Charlestown.  
Chelsea.  
Citizens', Nantucket.  
City, Lowell.  
Commonwealth, Boston.  
Dorchester.  
East Bridgewater.  
Essex, N. Andover.  
Essex, Salem.  
Farmers' Bank, Concord.  
Far. and Mec., Adams.  
Far. and Mec., Belch.  
Franklin, Boston.  
Fulton.  
Grey Lock.

NEW HAMPSHIRE.  
Concord.  
Commercial, Portsmouth.  
Derry.  
Exeter.  
Farmers', Amherst.

NORTHERN, SOUTHERN, AND WESTERN.  
NEW YORK CITY.  
Agency and Exchange.  
Chartered Bank.  
City Trust & Bank Co.  
Citibank.  
Exchange.  
Franklin.  
Franklin Manuf. Co.  
Globe.  
Hudson River.  
Lafayette.  
Lumber Association.  
Manhattan Exchange.  
Marble Manuf. Co.  
Mechanics' Bank Co.  
Mechanics' Exch. Co.  
New York Exchange.  
New York Loan Co.  
North River Bank Co.  
Tenth Ward.  
Washington.  
Wool Growers'.

N. Y. STATE.  
Atlas Bank of N. Y.  
Bank of Buffalo.  
Bank of Columbia.  
" " Lyons.  
" " Niagara, Buffalo.  
" " Olean.  
Canal, Albany.  
Lockport.  
City, Buffalo.  
Citibank Co., Plattsburgh.  
Commercial, Buffalo.  
" Oswego.  
Dutchess Co., P.O. Ke.  
Exchange, Rochester.  
Far. Bk. of Catta. Co.  
" Malone.  
" " Penn Yan.  
Farmers', Geneva.  
" Warwick.  
Far. & Mech., Ogdens.  
Greene County.  
Manufacturers, Ulster.  
Mec. and Trade, Alb.  
Middle Dist. P.O. Ke.  
Onondaga Co., Utica.  
Oswego.  
State Bk. N. Y., Buffalo.  
Staten Island.  
St. Lawrence.  
S. S. Exchange Co.  
Watervliet.  
Wayne County.

NEW JERSEY.  
Bank of New Brunswick.  
Bellevue Bridge Co.  
Far. & Mech., N. B.  
Franklin.  
Hoboken Banking and  
Grazing Co.  
Jersey City.  
" pay, at Ont.  
Manufacturers.  
Mechanics, Patterson.  
Monmouth.  
Morris Canal & Banking Co.  
N. J. M. and Banking Co.  
N. J. Prot' & Lomb.  
Plainfield.  
Salem and Phil. Man. Co.  
State Bank at Morris.  
Morristown.  
Washington Bk'g Co.

PENNSYLVANIA.  
Agricultural.  
Allegheny Bk. of Penn.  
Bank of Beaver.  
" " Lewiston.  
" " Susquehanna.  
" " Swatara, Harrisburg.  
" " Washington.

DELAWARE.  
Laurel.  
Wilmington Loan Co.  
MARYLAND.  
Bank of Maryland.  
Caroline.  
City Bank of Baltimore.  
Citizens'.  
Comm. bank of Balt.  
" " Millington.  
Conococheague.  
Elkton bank of Md.  
Far. and Millers.  
Planters, of Dr. G. Co.  
Somerset and Worces.  
Sussex Bridge Co.  
Susquehanna.  
Union bank of Georgetown, D. C.  
VIRGINIA.  
Monongahela Far. Co.  
N. Virginia Savings.  
Western bank of Va.  
NORTH CAROLINA.  
Bank of Newbern.  
State bank of N. C.  
SOUTH CAROLINA.  
Cheraw.  
GEORGIA.  
Augusta Bridge Co.  
Bank of Milledgeville.  
" " Macon.  
Belfast Mining Co.  
Cathachochie R. R. and  
Banking Co.  
Central.

Bro. HIMES' health is somewhat improved, though he is unable to enter the field at present. He hopes, however, to be able to attend the Conferences in New York, Boston, and Western New York, in the spring and summer. Bro. HUSE, WALKER, and others, will understand that he cannot, at present, comply with their kind invitations.

"THE CHILDREN'S ADVENT HERALD" is published monthly, at No. 8 Chardon-street, Boston, for 25 cts. a year, in advance.

CONTENTS OF THE FEB. NO.  
"The Blind Boy at Play" (poetry). "The History of Joseph." "The Little Robinson." "Evening Conversations." "Letters to Children." "An Example for Boys." Solution of a Puzzle. "Sarah Frances Whittier." "The Gospel Steamship" (a dream). New Questions Book, &c. &c.

POCKET EDITION OF THE "HARP."—This book is nearly ready to be compressed into the smallest possible compass, and will be very convenient.

We have a good supply of gilt *Harys*.

Interesting meetings have been held in Salem during the last and present weeks. Bro. JUDSON informs us, that there was also a good meeting at Worcester.

BACK NOS. OF VOL. IV.—We have had calls for back numbers which we were unable to supply. Having now Nos. from 14 to 25, we shall be happy to send to those who may desire them.

SMALL BIBLES.—We have a few copies of the Oxford edition of the Pocket Bible. Price, \$2 50 and \$4. One, with maps, extra binding (a superb volume), \$5.

Bro. CHARLES KELSEY, of Painesville, O., would like to have any good Advent preacher call there and give some lectures.

Bro. HUTCHINSON'S Statement.—This pamphlet can be sent by mail. Price, 12 1/2 cts.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. Van Blincom, of Patterson, N. J., owes ..... \$ 30  
B. Golden, of Jeffersonville, Ind., owes ..... 5 50  
U. S. Benedict, of Palmyra, Wis., owes ..... 2 00  
James Timothy, of Hydeville, Vt., stops his paper, owing ..... 2 50  
J. L. Dwight, of Ludlow, Mass., stops his paper, owing ..... 3 00

Total delinquents since Jan. 1st, 1850 ..... 19 00

### BUSINESS NOTES.

J. Y. BUTT.—C. Strong now owes 72 cts. You can make a free use of the books to advance the cause, and apprise us of the amount.—Let them be so disposed as to effect the most good.

T. G. OZLEY.—You are credited to 482. No such name or place as you refer to on our books. How is it?  
S. Wells, Mrs. Fish, W. Calvin, P. Bush, M. A. Brockway, S. B. Knowlton, A. C. Knowlton, Thos. Sweet—All right.  
J. W. Bonham—Sent a box of books to you per steamer Europa.  
H. H. Gross—Sent a bundle of books by express to Balston Spa on receipt of your letter.

A. S. HUTCHINSON.—You will perceive by referring to the receipts, that you have paid \$1 50 in advance.  
J. N. BARNUM.—We send you the "Restitution."  
C. Kelsey.—We send the "Harp," and credit you 50 cts. on your paper to 455.

I. Van Blincom.—According to our books, you owe \$5; but we credit you a year in advance, and send again. It was stopped by the Postmaster at 456.  
T. Smith.—We send to Bro. Dennis free for six months. Thank you. Don't let any chance to do good escape.  
E. Billings.—We have credited you to 482.

I. M. Hale.—We shall send you a bundle soon.  
We have received a note from Westville, Ct., without a signature, requesting us to stop the "Herald." If the writer will inform us of his name, we will attend to it.  
H. L. Hastings.—Money received, and the papers sent. The \$2 for F. DeFour was received and duly credited. Don't throw any more aside—send. Take care of your health.

H. L. Smith.—The papers are regularly mailed to T. Roberts and J. Brown—but we send again.  
L. D. CONNOR.—The credit to E. Connor was a mistake—we have corrected.

### TO SEND HERALD TO POOR.

E. Walker ..... 1 00 [L. D. Connor ..... 1 00  
TRACT AND MISSION FUND.  
Solomon Ford ..... 3 00

### APPOINTMENTS, &c.

A SERIES OF MEETINGS.—We give below a series of meetings, which Bro. L. P. JUDSON will attend, in connection with Bro. Fassett, and others.

Bristol, R. I., Tuesday, 26th.  
Providence, Tuesday, March 5th.  
Wrentham, Tuesday, 12th.  
Milford, Tuesday, 19th.

All to continue over the Sabbath succeeding the commencement of each meeting.

Bro. N. Pease will preach at Mount Holly, Vt., Feb. 27th; Jamaica (at Bro. Rawson's), 28th; Windham, March 2d, and over the Sabbath; Grafton (at E. Miller's), the 4th; West Brattleboro', 5th; Vernon, 7th; Northfield Farms, Mass., 8th; Exeter, 9th, and over the Sabbath; Athol, 12th; New Salem, 13th; Whately (at Bro. Morton's), 14th; Cabotville, 15th, and over the Sabbath; Springfield, 16th; Jewsbury, Ct., 19th; Thomaston, 21st; Suffield, 23d, and over the Sabbath; Cummington, 25th; Plainfield, 27th; Hawley, 30th; Savoy (at Bro. N. Myrick's)—each at 9 1/2 a. m., except Sundays.

Bro. N. Billings will preach at Abington, Sabbath, Feb. 24; Exeter, N. H., even. of March 1st; Kensington, first Sabbath in March; Salisbury, the second; Lunenburg, 14th, evening; Fitchburg, 15th; Westminster, Sabbath, 17th; Ashburnham, 19th; Holden, 22d, and remain over the Sabbath; Lynn, Sabbath, 31.

Bro. W. Ingrave will preach in West Troy Sunday, March 3d; Little Falls, evenings of 5th and 8th; Herkimer, 6th and 7th, do; Brockport's Bridge, Sunday, 10th, and evenings till 15th; West Troy, Sunday, 17th.

Bro. W. S. Campbell will preach in Bristol, March 3d, evening; Terryville, Sunday, 3d; New Britain, 4th and 5th, evenings; Litchfield, 6th, do; Roxbury, 7th, do; Kent, 9th, do, and Sunday, 10th.

Bro. Oaler will preach in Lawrence, 27 Common-street, where the brethren at present hold their meetings, Sunday, March 3d.

Bro. L. Adrian will hold a meeting in Nashua, commencing on Wednesday evening, March 6th, and continue over the Sabbath. In Concord, Sunday, 17th, and week following.

(Bro. Adrian is requested by the brethren in Bridgeport to visit them as soon as convenient.)

Bro. Chase Taylor will preach at New Durham Ridge, N. H., March 3d; Barnstead (in the Reed school-house), 10th—will preach evenings as the brethren may appoint; West Parsonfield, Me., 17th.

Bro. Edwin Burnham will preach in Providence Sunday, Feb. 24, and each evening in the following week.

Bro. L. D. Thompson will preach in Waterbury, Vt., Sunday, Feb. 24th.

Bro. F. H. Berick will preach in Paris, Me., Sabbath, 24th, where Bro. Whitman may appoint; Richmond, (in the Reed meeting-house), first Sabbath in March.

Bro. M. L. Bentley will preach in Compton, C. E., March 21; Hatley, 9th; Melbourne, 19th; Charlton, Vt., 23d; Troy, Vt., 30th, and remain over the Sabbath.

Bro. W. Burham will preach in Newton Upper Falls first Sunday in March.

Bro. J. Daniels will preach in Westboro', Sunday, 24th.

Bro. J. Couch, Jr., will preach in Tufordboro' Sunday, 24th.

A conference will be held in the Christian meeting-house in Fiermont, N. H., commencing Friday, March 1st, at 2 o'clock p. m., and continue over the Sabbath. Bro. D. Churchill will attend. Bro. Thurber and Reynolds are invited.

A conference will be held at Champlain, Friday evening, March 1st, and continue over the Sabbath. Brethren, attend.

D. T. TAYLOR, JR.

### A NEW SINGING BOOK.

(REVISED EDITION.)

"THE AMERICAN VOCALIST," by Rev. D. H. MANFIELD, published a few months since, has had a most rapid sale. The revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as of the most distinguished European composers, in all 330 Choral Tunes, adapted to every variety of our own hymns, and the Hymn Books, sent by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

PARTS II and III—Contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 500 tunes, adapted to every occasion of public and social worship, and containing nearly all the *genus* of music that have been composed within the last five hundred years, and a large number of tunes never before published, the whole designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book.

Wm. J. REYNOLDS & Co.,

[L. 2-3m.] Publishers, 24 Cornhill, Boston.

Jamestown, (Chas. Co. N. Y.), Feb. 9th, 1850.

Mr. J. V. HIMES.—Dear Sir:—Having noticed in a recent number of the "Herald," an advertisement of a new publication of Church Music, called "The American Vocalist," by Rev. D. H. Mansfield; and having subsequently seen and examined copies, to my entire satisfaction; and being engaged in teaching Sacred Music, I have a desire to introduce the "American Vocalist." Having heard you lecture in this place, and being confident you will take pleasure in the spread of such music as has soul and pathos, I have taken the liberty to write to you, which, perhaps, may be a sufficient apology. I am teaching at the Protestant Free Church in Bristol, and by a vote of the school I have been requested to get the "Vocalist."

[L. 2-3m.] Yours respectfully, E. MITCHELL.

### Receipts for the Week ending Feb. 20.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

S. Probusco, M. Beard, C. Wiley, R. Jackson, O. Wright, G. Nearing, L. Nearing, P. Brandon, E. Churchill, A. Earl, E. Trowbridge, J. N. Barnum, R. T. Price, C. O. Buttery, Wm. O. Austin, J. B. Smith, L. W. Austin, N. Luther, S. Clark, S. Foster, H. Bunney, J. Dwyer, T. W. Goodrich, S. Nash, S. Oswood, E. Wolcott, B. S. Reynolds, S. Starr, Miss Z. Wilson, Mrs. L. Jones, H. Tyrrell, Mr. Wiley, (from Mrs. C.), P. Cole, Gilman Vose, T. Huntington, S. B. Brown, S. Greene, N. Thompson, J. H. Smith, T. Roberts, J. Brown, J. Adams, Rev. W. Graham, C. Norton, (on acct' to 422), W. Kitson, 434; A. Thompson, 536—we give him vol. 5; A. Winch, 464; F. Kelder, 436; S. P. G. Sprague, 535; D. Baldwin, 435; H. H. H. 438; E. A. Athabun, 435; C. Kelsey, 456; E. Edgerton, 478; T. O. Smith, 456; J. Tuttle, 456; John Lyon, 505; Orrin Foster, 429—each \$1.  
G. Moore, Rev. W. Fuller, Dr. C. H. Fuller, J. Ripley, C. Quinton (each to 483), M. Vasey, 500; S. R. Fox, 503; G. Cooper, 503; L. Crandall, 503; L. R. Fox, 508; L. J. Johnson, 508; S. A. Johnson, 501; L. Stoddard, 456; T. R. Goodrich, 508; D. Wilson, 456; J. M. Hale, 490; S. A. Chaplin, 432; Mrs. A. Lawrence, 508; A. Potter, 546; J. Stickney, 512; J. B. Mitchell, 493; Deacon T. Husted, 505—each \$2.  
L. Smith, 435; C. Merriam, 508; H. L. Smith, on acct'—each \$3.  
Lucy Corrin, 534—\$4.—E. B. Allen, 508; A. S. Hutchinson, 496; I. Van Blincom, 506—each \$5.—J. C. Bywater, on acct'—\$7.  
L. D. Wheeler, 476—75 cts.—Wm. E. Graham, 501—\$1 50—J. Collins, 469—50 cts.



# ADVENT



# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY-DEIGNED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MARCH 2, 1850.

No. 5. WHOLE No. 461.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES.

TERMS.—\$1 per volume of twenty-six numbers. \$3 for six copies. \$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



### TO-DAY AND TO-MORROW.

Don't tell me of to-morrow !  
Give me the man who'll say,  
That, when a good deed's to be done,  
Let's do the deed to-day.  
We may all command the present,  
If we act and never wait;  
But repentance is the phantom  
Of the past, that comes too late.

Don't tell me of to-morrow !  
There's much to do to-day  
That can never be accomplished,  
If we throw the hours away.  
Every moment has its duty—  
Who the future can foretell?  
Then why put off till to-morrow  
What to-day can do as well?

Don't tell me of to-morrow !  
If we look upon the past,  
How much that we have left to do  
We cannot do at last !  
To-day ! it is the only time  
For all on this frail earth;  
It takes an age to form a life,  
A moment gives it birth.

(For the Herald.)

## Lectures on the Apocalypse. No. 1.

BY J. P. WEETHEE.

(Continued from our last.)

The contents of this book were intended to keep the saints always in lively expectation of their accomplishment, and of the return of Jesus. If such be God's plan in giving the church these revelations, can we be sure of the smiles of Jehovah, if we neglect to learn and teach them? What will be the rewards of those who discourage their investigation by such terms as *fanaticism, mystery, sealed?* and by treating those who are instructing the people on these subjects with neglect and contempt? In addition to the remarks quoted from Mr. Wesley, we subjoin the following, from Bishop Lowman's commentary on Rev. 1:1-3; 5:3, 4; and 22:18-20: "This book contains a discovery, or revelation of many secrets, which Christ made known concerning the present and future state of his church in this world; and which the divine wisdom directed should be made known, by a revelation from himself, to his faithful servants; containing an account of many things that should shortly begin to be accomplished, and which he revealed by his angel to his servant John, in the following visions. Which revelations John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified what he had seen of Christ's actions on earth. And what follows is a true and faithful relation of what he saw in his prophetic visions. And they are of such use to the faithful Christian, that he will be truly blessed who shall so read and attend to the words of this prophecy, as to follow the counsels and instructions contained in it, who shall persevere in the faith, worship, and patience of the gospel; for they are of immediate and constant use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their order to the end of time.

"And no being throughout the whole creation, neither of angels, nor saints in heaven, nor of men alive, nor of any departed souls, was able or sufficient to reveal those counsels of God, and to accomplish them; there was not one able to attain a clear understanding and knowledge of them for themselves: so that the contents of this sealed book were known to no person whatsoever. This gave me a great concern, inasmuch that it melted me into tears, being greatly affected with the thought, that no being whatsoever was to be found able to understand, reveal, and accomplish the counsels of

God, fearing they would still remain concealed from the church.

"And now I have faithfully and exactly related what I saw and heard in these visions of God, let me solemnly conjure every person into whose hands these revelations shall come, that they treat them with the reverence due to revelations from God; that they venture not to add anything of their own imagination or invention to them; let them keep close, as far as they can, to the true meaning and intention of the prophetic Spirit; for let them be assured, God will severely punish such impious rashness by inflicting on them the curses denounced in these prophecies against deceivers, and false pretenders to prophecy. On the other hand, let no man dare to strike any prophecy out of this book; let no man set aside or discredit the authority of any of these revelations, as useless, dangerous, or unworthy the Spirit of God; let no man endeavor to pervert their true meaning and intention, to serve any evil views of his own, to the ease, pleasures, or ambition of life. Such unworthy treatment of the word of prophecy will justly forfeit the blessings and happiness with which these prophecies encourage the faithfulness and constancy of sincere Christians. As then Jesus, the author of these prophecies, assures a certain accomplishment of them, in their times and seasons, let the whole church join with me in saying, Amen. Let all faithful Christians, with joyful hope and hearty desire, continually say, 'Even so, come, Lord Jesus, accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants with eternal life.'

By the grace of God, we design to carry out God's plan, in making known these events to the church and to the world.

4. TO WHOM MADE?—"He sent and signified them by his angel unto his servant JOHN." He calls himself *John*. What John is intended? John the Evangelist. This has been questioned by two learned critics. Dionysius, the Alexandrian bishop, at the end of the third century, and Michaelis, the German, both of whom were in their times opposed to the millenary doctrine. Their objections were rather against the internal evidences of its being genuine. Their six objections are fully met by Dr. Lardner. He has also introduced three propositions, which he has sustained with abundant proof. These are as follows: 1st. The Apocalypse corresponds in doctrine and imagery with other books of divine authority. 2. The sublimity of the ideas and imagery is another striking internal evidence of the genuineness and divine origin of the Apocalypse. 3d. The style of the Apocalypse coincides with the style of the undisputed writings of St. John. Having presented twenty-one passages, in which there is a marked coincidence, Mr. Horne remarks: "In these passages the agreement, both in style and expression, is so great, that it is impossible to conceive how such striking coincidence could exist in writings so different in their natures as the Gospel and first Epistle of John and the Apocalypse, if they were not all the productions of one and the same author. But it has been objected, that there are differences in the style of this book, which render it uncertain whether it was really written by the apostle. These objections were first started by Dionysius of Alexandria, who contended that the Apocalypse was not the production of St. John, and conjectured that it was written by John, an elder of the Ephesian church. His objections are six in number, and some of them have been adopted by Michaelis."—*Horne's Int.*, v. 2, p. 380.

For nearly three hundred years, no writer of any note disputed its author—John the evangelist, or apostle. In the line of witnesses in favor of the book we quote *Hermas*, Ignatius, Polycarp, Justin Martyr, Irenæus, Melito, Theophilus, Apollonius, Clement, of Alexandria, and Tertullian, all the general councils, and the entire voice of modern churches. I name modern testimony, as it shows that the exact accomplishment of so many of its predictions has caused this entire harmony among expositors. Irenæus is the most distinct in his testimony. He had also an opportunity of knowing.

"I saw you (Florus), when I was very young, in the lower Asia with Polycarp. For I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up with the soul, and uniting themselves to it. Inasmuch that I can tell the place in which the blessed Polycarp sate and taught; and his going out and coming in; and the manner of his life, and the form of his person; and the discourse he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the Word of Life. All which Polycarp related, agreeably to the Scripture. These things I then, through the mercy of God toward me, diligently heard and attended to; recording them, not on paper, but upon my heart. And through the grace of God I continually renew the remembrance of them." He says that its author was "*John, the disciple of the Lord, — that same John that leaned on his breast at the last supper.*"

5. WHEN GIVEN?—The time and the testimony, we extract from Horne's "Introduction:"

"The most probable and generally received opinion is, that John was banished into Patmos towards the end of Domitian's reign, by virtue of his edicts for persecuting the Christians; and that he had the revelations contained in the Apocalypse during his exile; though the book itself could not have been published until after the apostle's release and return to Ephesus. The unanimous voice of Christian antiquity attests that John was banished by the order of Domitian. Irenæus, Origen, and other early fathers, refer the apostle's exile to the latter part of Domitian's reign, and they concur in saying that he there received the revelations described in the Apocalypse. Internal evidence likewise supports this conclusion. For, in the first three chapters of the Apocalypse, the seven Asiatic churches are described as being in, that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus, the church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead." The church of Laodicea had fallen into lukewarmness and indifference. Now the church of Ephesus, for instance, was not founded by Paul until the latter part of Claudius's reign; and when he wrote to them from Rome, A. D. 61, instead of reproving them for any want of love, he commends their love and faith. (Eph. 1:15.) Further, it appears from the Revelation that the Nicolaitans formed a sect when this book was written, since they are expressly named: whereas they were only foretold in general terms by Saint Peter in his second Epistle, written A. D. 65, and in Saint Jude's Epistle, which was written about A. D. 65 or 66. It is also evident, from various passages of the Revelation, that there had been an open persecution in the provinces. John himself had been banished into Patmos for the testimony of Jesus. The church of Ephesus (or its bishop) is commended for its "labor and patience," which seems to imply persecution. This is still more evident in the following address to the church of Smyrna (Rev. 2:9).—I know thy works and tribulation," *ἡ σκληρὴ*: which last word always denotes persecution in the New Testament, and is so explained in the following verse.

"In Rev. 2:13, mention is made of a martyr named Antipas, who was put to death at Pergamos. Though ancient ecclesiastical history gives us no information concerning this Antipas, yet it is certain, according to all the rules of language, that what is here said is to be understood literally, and not mystically, as some expositors have explained it. Since, therefore, the persecution, mentioned in the first three chapters of the Apocalypse, cannot relate to the time of Claudius, who did not persecute the

Christians, nor to the time of Nero, whose persecution did not reach the provinces, it must necessarily be referred to Domitian, according to ecclesiastical tradition.

"Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be known in Asia immediately, some time must intervene before the apostle could be at liberty to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97."—*Horne's Int. to the Study and Knowledge of Holy Script.*, p. 382.

6. DIVISIONS OF THE BOOK.—Three divisions are named—"The things which thou has seen, and the things which are, and the things which shall be hereafter."

The first chapter is occupied with the first division of the book. On this division we have been sufficiently explicit. With these remarks, we draw our subject to a conclusion, by some general observations. It is very generally agreed that we are living near a grand, final crisis: and that some great change is about to take place; that this change is to be preceded by certain signs, in the physical, moral, and political worlds. Most expositors agree to locate us near, if not in Daniel's "time of the end." To that point, Daniel's prophecies of the last days were to be sealed. "Then many shall run to and fro, and knowledge shall be increased." And by this expression is understood, that many would examine the prophecies of Daniel, and an increase of knowledge would be the result. That time for investigation has come, and multitudes are turning their attention to its predictions. That book is no longer sealed. Had it not been for the Apocalypse, this increase of light could not have been brought to bear upon the visions of Daniel. The Revelations, commencing with the church in the apostolic age, and following it to its final triumph, have served to explain that history, and also those of Daniel. Hence the necessity of keeping the Apocalypse in hand as a chart, that we may locate the church. No book can be more valuable, and yet how little are its contents appreciated. We speak not of the want of interest among those who are of the world. It cannot be expected that such would take an interest in such matters. They are of the world, and love the things of it. They take no special interest in the history of the church. Of this we do not complain. But shall church members imitate such an example? To the older members of churches we now appeal. Do you take that interest in the Apocalypse which its nature demands? Are its contents the theme of your conversation? Examine your libraries, your centre tables. How are your tastes there represented? When you hear of information to be given on the Apocalypse, do you say, I must read it, or, I must hear it? Are such your desires? and do your thoughts run out after your friends and neighbors, that they may be interested and instructed? Are you laboring to spread this light among the destitute? Do you teach its truths to your children? A word to the youthful professor.—You are exposed to no ordinary allurements. The age in which you are living is one of varied temptations. Places of amusement are numerous. Information on all worldly subjects is abundant. Light reading comes to you without price. You are thus drawn by a thousand enticing objects to neglect the Bible; especially the symbolic scriptures. How few of our youthful members feel any interest in this blessed book—the Apocalypse. Let us caution you not to be drawn into the many snares of this generation. Study the chart. Gird up the loins of your minds to its investigation. You will be amply rewarded. Blessed shall you be in so doing.



(For the Herald.)

**The Personal Advent.**

Lectures on the Second Personal Advent and Pre-millennial Reign of Christ; by HENRY D. MOORE, Pastor of the Second Independent Church, Philadelphia.

(Conclusion of Lecture I.)

You will here permit me, with all due deference, to call your attention to an error which to a very great extent characterizes us, in our criticisms of Christian doctrine. We are prone to judge of the truth and importance of any doctrine, by the numbers and respectability of its adherents and advocates. If it is presented and advocated by many voices of respect and station, we most generally regard it as true, and invest it with corresponding importance as an article of our creed. But if it is not so presented and advocated, we look upon it as coming in "a questionable shape," and accordingly withhold our assent.

This, my brethren, is an equivocal test of truth. The question is not—"Is the doctrine respectable?"—but, Is it Scriptural? If not Scriptural, a host of advocates cannot make it so; and if true, the fewness of its advocates does not impair it. The question is not—What do the commentaries say?—how are the living teachers affected on the subject?—do they approve, or condemn?—do they receive, or reject?—but, What do the Scriptures teach?—what do the apostles say?—do they justify the comments of the learned?—do they confirm the tidings of the living teacher? These questions reveal the standard of truth. The Bible is the test. It is the only, and the infallible rule of faith. To this test the church must come, and to it the world must submit. The Bible must be, in our estimation, pre-eminent above all books. Personal and close application to its sacred pages, and anxious inquiry into its lofty inspirations and glorious meanings, accompanied with the graces of humility, and the helps of the Divine Spirit, must ever characterize us; that we may not yield a blind and slavish assent to unexamined doctrines,—but be fully persuaded in our minds—be rooted and grounded in the faith,—be steadfast, unmovable,—and always able and ready to give a reason for, and to triumph in the hope that is within us.

In these lectures, we must proceed slowly, cautiously, and prayerfully; that we may proceed safely, surely, and faithfully. We cannot proceed too slowly, too cautiously, nor with too much dependence on the eternal Spirit of light, whose aid is freely given, in answer to earnest, constant prayer. But let us proceed unwaveringly; meeting all difficulties in the way of argument with honesty and a spirit of love, and disposing of them as truth and justice may direct.

All the prophetic events which are yet to transpire are connected with, and subjective to the second advent of Christ. There are prophetic events to precede it; others will be contemporaneous with it; while others will be subsequent to it. Our understanding of the events which are to herald it, and of those which are to follow in its train, will be very much modified by our ideas of the second advent itself. Any mistakes here will very materially affect the correctness of our views in respect of the rest. It is therefore essential that we examine carefully, candidly, but fearlessly; yielding our minds to the plain Word of God, and submitting with child-like simplicity to the direction of the Holy Spirit. If the argument, reasoning, and Scripture facts and illustrations we employ, come into successful contact with former opinions entertained on the subject, let us act honestly with ourselves, and in the fear of God. If they fail to convince, and leave your opinions and the result of your own investigations untouched, we still say, "Let every man be fully persuaded in his own mind." But do not allow any prejudices to intercept the progress of the truth. We sometimes fear to acknowledge the truth; and sometimes we shame to acknowledge it. Sometimes it is against our notions of personal advantage to publicly confess what we are forced secretly to believe; and sometimes it is great mortification to the mind and heart to do it. We must withdraw ourselves from all such influences.

"Truth, ever lovely since the world began," ennobles and inspires all who receive her and confess her. And though a morbid sensibility may find something unpopular and offensive in the doctrine of the Second Advent of Christ, because of certain associations which are remembered as clinging round its proclamation, yet that must be overcome, because those matters did not belong to the doctrine: they did not rise out of it; they were not legitimately suggested by it; and therefore do not make anything, in reasonable estimation, against it.—They have already been confessed as errors, and discarded. Yet the doctrine is gloriously true as ever. The truth of God is evermore unaffected by the errors of men. It is divine. It is unchangeable in its essential divinity, amid all the errors of the world, and all the vicissitudes of life. It is firm. Nothing can move it from its infinitely broad and deep foundations. The heavens and the earth may pass away; but

the Word of God remains,—infallibly and eternally directed to its appointed issues. And it is pride—"reasoning pride"—spiritual pride—that prompts us to forsake or neglect the truth of God, because it yields not to our error. We should only abandon the error, and cling with greater tenacity to the truth—conscious of the sovereignty of God's Word, and of the unimpaired certainty and unshorn glory of his counsels. Let the world, therefore, say what it will, it can say no more, and do no more, than it has said and done a thousand times before. Let others cry, Popular delusion! let others quote you that the "very elect" may be deceived by false doctrine; let others warn you of personal hazard; yet above all, hear a voice of sweet harmony, and supreme command, issuing forth from the central pavilion, in the Christian's tower of strength:—

"Give to the wind thy fears!  
Hope, and be undismayed!"

I believe—firmly believe—the substance of these lectures, and rejoice in the faith and hope which are inspired by their argument. I rest in the belief, as in the beauty of a Sabbath; and moral honesty—irrespective of any consciousness of the responsibilities of the ministry not to handle the Word of God deceitfully—places me under obligations to announce it—which I do, unhesitatingly and unwaveringly. And in view of the responsibilities which press so closely around the office of the ministry, how can our convictions of truth be withheld?

As this lecture is but introductory to the Scriptural argument we wish to advance in support of the position, we are now understood as assuming, you will indulge me a little longer in preparatory notices, by way of bringing our minds to a point, from whence we can enter, without embarrassment, on the Scriptural investigation of the subject.

All Christian people are willing to admit, in some sort, the fact of the second advent. If we make inquiry of the most learned and uncompromising opponents of the position we have assumed, we will find them ready to acknowledge that the Scriptures teach the second advent of Christ. This acknowledgment—willingly given—is of the utmost importance to the truth, and affords us the strongest and most eligible grounds on which to proceed in an argument. This admission brings the parties into a position which calls for the exercise of all their strength, and the employment of all their resources. Though both parties claim to be supported by the Bible, yet it is clear to every mind, that it is not a contest of the Bible with the Bible. Both parties start with admitting the doctrine of the Second Advent to be taught in the Scripture. The question at issue respects the manner and the time of the Advent. All Adventists, as they are called—which, by the way, is a term of eminent distinction—say that the Bible teaches that the advent will be personal and pre-millennial. The opposition occupy no common ground, as it respects either position or argument. They are divided among themselves. Some of them say that it will be one thing, and others of them say that it will be another thing. Some say that it means the spread of the Gospel and the conversion of the world. Others, that it was the descent of the Holy Spirit; and then, that it occurred in the destruction of Jerusalem. And a vast majority of those who follow their leaders in some spiritual signification, or figurative interpretation of certain passages which declare the second advent, are not so certain, after all, that it means anything in particular,—but the building of churches, or revivals of religion, or the organization of missionary societies, or popular enlightenment, or the general diffusion of the Bible and the ministry among the heathen; and if it does, why they do not know it, for the reason, that God, for very wise and benevolent purposes, has not seen proper to reveal it to them, and its being, therefore, necessarily uncertain,—it appears to them presumption to say anything definitely about it. Again, the Adventists are remarkable for their devotion to the Scriptures. They all search the Scriptures. Any person, conversant with them, has been assured of the truth of this statement. They are a people given to the Bible. And if they are in error, they err most sincerely, and with the book open. It is, moreover, worthy of remark, that they are a praying people; emphatically a praying people—a working people—a happy people. They entertain principally the same views, and support them by the same arguments, drawn from the same source. We do not mean to say that others do not read the Bible, or that they do not pray. Neither do we intend any invidious distinction. But we do mean, that those who entertain views on the subject, such as I have mentioned, have followed the opinions of others in most cases, without prosecuting personal study in the Scriptures, and without attaining personal conviction of their meanings. Christians generally are to too great an extent involved in the world, and embarrassed with its concerns; and have neither the time nor the inclination to search the Scriptures, and are therefore led,

from feelings of respect or other considerations, to adopt the views promulgated by their favorite teachers in the pulpit, or through the church paper. So, when we come into contact with them, we find that they know more, really, of the world, of business, of commerce, of manufactures, of trade, of stocks, of secular concerns; and for their opinions respecting these graver, sublime, and soul-interesting matters, we are referred to their instructors, and seldom to the Bible. And when we come to their leaders, we find them entertaining different and antagonistic views of the same subject, and supporting their views by opposite arguments and illustrations, professedly drawn from the same source.

When we are told by these persons that the prophecies of the second advent were fulfilled in the descent of the Holy Ghost, or the destruction of Jerusalem; or that they refer to the spread of the Gospel and the conversion of the world to God, they would have us know that these references of the prophecies are their deliberate convictions, resulting from that close and faithful investigation which we might suppose that such persons would give such a subject, before uttering their opinions. They therefore admit the prophecies to be proper subjects for investigation, and being subjects for investigation is evidence that there is a possibility, at least, of discovering their meanings. But is it not strange, that, after they have given in the result of their investigations, and inquiries, and research, they should charge the matter they have been investigating with intrinsic and relative difficulty and mystery, rendering the ascertainment of the whole truth in the case a matter of impossibility? So that, in reality, they are doubtful of the truth of their convictions, while at the same time they will contend for them, against each other, and all of them against the advocates of the doctrine as we have stated it. There is one thing, however, concerning which they agree; and that is, that the prophetic Scriptures are difficult of interpretation, and so difficult as to preclude the possibility of certainty in respect of their times and their events. We should suppose this to be their conviction, because of the various, and singular, and conflicting references which they give them. But, why should there be difficulties in a plain scripture? We have been told from childhood that they were full of difficulty; and the word—prophecy—was a sufficient cause for turning to another page in the Bible, where there were no prophecies occurring. But why should they be so difficult? The mere asking of this question, with seriousness and candor, dispels, in a very great measure, the charm which has been thrown around them. We do not mean that they are to be known without much application and prayer. We must study, and we must pray, and the inspiration of the Almighty giveth us understanding. We are told that secret things belong unto God, and not to be wise above what is written. But we answer to this, that those things which God has revealed by his Spirit unto the fathers, the prophets, and the apostles, are not secret things,—they belong to the church; while the Spirit, that inspired the prophets and apostles to publish the counsels of God, is now bestowed on the church, to give understanding of those things which have been revealed; and to give attention to those things which were written aforetime for our learning, is not to affect wisdom above what is written. We recur again to our question, Why should there be difficulties in a plain scripture? Why should a simple statement in the Scripture, comprised in a few words, or sentences at most, of a fact in future, be so very mysterious? To whom is the Bible given? To the world.—Whose inheritance is it? It belongs to the simple-minded, the pure-hearted. The humble soul, the meek spirit, the earnest inquirer after truth, needs no other interpreters of the Written Word than the Holy Spirit, and the occurrence of providences daily around. In accordance with these statements we remark, that that interpretation is nearest the truth in all cases, which is the more rigidly conformed to the reasonable, the rational, the plain, unvarnished, unmythified, common-sense meaning of the terms employed. There are passages, indeed, where the meaning is conveyed in an allegory—a symbol—a figure—where it would be contrary to the dictates of reason and sound sense to interpret literally. But such passages are impressed with a mark, by which they are readily discovered, and they are interpreted with due deference to the figurative and symbolic character and signification. But our strength is in the plain, simple prophecies of Scripture, plainly expressed. These we shall adduce in the course of the argument.

This seems to be a favorable point at which to close these introductory notices, and from which to enter on our Scripture investigation. We ask you to go with us to the end; to examine for yourselves; to search the Scriptures—compare scripture with scripture; and with humble dependence on the Divine Spirit seek to know the will and purpose of our Heavenly Father, so far as he has revealed it. It is only by

knowing and doing his will that we can be happy. And he who does the will of God has revealed unto him a blessed reward, which he shall enjoy in the presence of his Redeemer forever! Toward that he will ever be looking—even "that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

(For the Herald.)

**Noah—His Trial of Faith.**

BY I. E. JONES.

"And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation."—Gen. 7:1.

Sol never warmed the earth into greater fruitfulness—Cynthia never smiled upon it more pleasantly—the stars never formed a more beautiful canopy over it—than when those strange words saluted Noah's ear. Already he had wasted a large fortune, to which were added many years of wearisome labor, in building a huge monument to what all the world but himself and family believed to be the consummation of human fanaticism and madness. If such a phrenzied work were undertaken now, its projector would be ranked with the "Millerites," and the devil; for there are now as many visible signs of such a catastrophe as there were then. It was all a matter of faith, unaided by sense. "Ought not Noah to think himself mistaken?" "Is he the only wise one of all the wise?" "If there is to be a deluge, why should he know it more than others?"—"No, it is a *libel* on the mercy of God; he will never bring such a wide-spread ruin on his creatures, for a few frailties." "God is a God of mercy, and delights only in the happiness of his creatures." "Noah is not a man of liberal principles; he has a narrow, contracted mind; is opposed to progress; a fanatic, a monomaniac, fit only to frighten weak women and children." "If justice had received its due, he would long since have been in a mad-house, where he could do no more mischief." "It will never be safe for him to show his head out of that ark again; and if the flood does not come, he shall be burnt in it." This, and the like, would be said of a similar undertaking now; and, as human nature is the same in every age, differing only conventionally in different periods, we may safely infer that it was said then. What a proverb must "Noah's flood" have been in every merry circle.

Faith struggles, unaided by sight, and triumphs; and Noah enters the ark under a cloudless sun and a serene sky. "And God shut him in;" otherwise, when afterwards, as doubtless many did, his scoffing neighbors knocked, saying, "Open unto us," his sympathies might have prevailed against Jehovah's decrees; and thus some of them might have been saved beyond the time of their probation. "He will do all his pleasure." For forty days he rides upon the turbid deep, in the most terrible storm that ever passed over it; and, for many months after, on a globe of water. I fancy I see the huge ship, several times the size of the steamship Great Britain, with nothing visible to steady her but her ballast, as she rolls and tumbles amid the enraged waters; one time plowing her way through the foam unto the top of the highest mountain-wave, into the very heavens, and, tipping downwards, as if her time had now come, she rushes down like the falling of a planet into the almost sightless abyss below. Forty anxious days thus pass away.

But "the trial of 'this' faith" was not so severe as was the trial of the unbelief of those who perished. As the storm begins, the artisan at his bench, the man of commerce in his counting-room, the agriculturist in the field, all jocosely "guess that Noah's flood is coming." That night, parties of pleasure keep up their entertainment later than usual, waiting for the storm to cease. As the wind howls and roars without, and the storm fast increases in violence, one after another becomes thoughtful and serious, while others quaff anew from the wine to drown their fears. A few grow frantic in mirth, and declare that the fact of such a contemptible old fanatic as Noah, believing that such an event would then occur, ought to be a sufficient proof to all enlightened minds that no such event can happen. Company mingles with company as they retreat amid the pelting storm to the highlands; many cursing themselves for not heeding the old patriarch's advice, and others hoarsely cursing Noah, and yet others cursing God, and wondering what they ever did that he should so afflict them. Retreating to the first eminences, many are cut off from gaining higher ones; and every surge buries thousands. Those on higher mountains are only awaiting their turn. Some see the distant ark moving gracefully over the waters, "like a thing of life," and now envy him whom they have so much despised. Mountain top after mountain top is swept by the rising flood, till the last shriek has died away amid the roar of the warring elements. The hated "fanatic" and "monomaniac," with his little family, are



alone in a world, which, but a few brief days before, contained as many—probably more—than the present population of the earth; and who were as interested in all that pertains to business, or pleasure, as they! *Sight* has failed, and *faith* has triumphed.

Noah's faith brought him through to a world which had "perished"—(2 Pet. 3:6)—fearfully and awfully changed for the worse; but the faith of the Christian will bring him through a worse flood, *diluvium ignis*, to a world renewed in everlasting beauty. Noah was "found righteous before God in that generation," and by his righteousness his family were admitted with him into the ark, and subsequently, after "the waters were dried," into the earth that "perished." Christ is found to be righteous before the Father; and through his righteousness, the saint will be admitted into the New Jerusalem, when, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat," and the earth also; and subsequently shall be admitted with him into the "new earth, wherein dwelleth righteousness." The flood of water was a *universal* event.—So will be the flood of fire. The masses were unbelieving then.—So will it be at the end of the world.—Matt. 24:36-43. They were unapprehensive then, full of mirth and glee, "eating and drinking, marrying and giving in marriage, and knew not," till the flood made them know by taking them all away. So will it be before and at the burning day. God shut the door of the ark, and no man could open it. So will it be at the end of the world. Few only believed.—So now.—Luke 19:8. It came suddenly.—So will the burning day. Their unbelief was not through any want of warnings.—The same is true now. That event came as a snare upon all who did not look through the telescope of faith to descry it in the distance.—So will it be when Christ shall appear—sudden as the lightning shines from the east to the west.—Matt. 24:40-42.

### New Heavens and the New Earth.

BY THOMAS CHALMERS, D. D. LL. D.

(Concluded from our last.)

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3:13.

Now, though the first topic of information that we deduced from the text, may be regarded as not very practical, yet the second topic on which we now insist, is most eminently so. Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, we could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherealize the matter that is around us—neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fulness of heaven, at least a foretaste of heaven, within our reach. We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us—we have only to reform the moral economy that is within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. It is not by working any change upon them, that we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

This will make plain to you how it is, that it could be said in the New Testament, that the "kingdom of heaven was at hand"—and how, in that book, its place is marked out, not by locally pointing to any quarter, and saying Lo, here, or lo there, but by the simple affirmation that the kingdom of heaven is within you—and how, in defining what it was that constituted the kingdom of heaven, there is an enumeration, not of such circumstances as make up an outward condition, but of such feelings and qualities as make up a character, even righteousness, and peace, and joy in the Holy Ghost—and how the ushering in of the new dispensation is held equivalent to the introduction of this kingdom into the world—all making it evident, that if the purity and the principles of heaven begin to take effect upon our heart, what is essentially heaven begins with us, even in this world; that instead of ascending to some upper region, for the purpose of entering it, it may descend upon us, and make an actual entrance of itself into our bosoms; and that so far, therefore, from that remote and inaccessible

thing which many do regard it, it may, through the influence of the word which is nigh unto you, and of the Spirit that is given to prayer, be lighted up in the inner man of an individual upon earth, whose person may even here, exemplify its graces, and whose soul may even here realize a measure of its enjoyments.

And hence one great purpose of the incarnation of our Saviour. He came down amongst us in the full perfection of heaven's character, and has made us see, that it is a character which may be embodied. All its virtues were, in his case, infused into a corporeal frame-work, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly—so that we, who, by nature, are of the earth, and earthly, could we catch of that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above differ from those of the out-cast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history a familiar representation of such worth, and piety, and excellence, as could they only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fulness, we grow up unto the stature of perfect men in Christ Jesus—and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are all of them compatible with the *wear of an earthly body*, and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one—but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore, God thy God, hath anointed thee with the oil of gladness, above thy fellows." Let us but love the righteousness which He loves, and hate the iniquity which He hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, that in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul—and that according to its measure, it is the same in kind with the happiness of God, who liveth forever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in the music of well-poised affections, and of principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children—it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise, is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

It is thus that heaven may be established upon earth, and the petition of our Lord's prayer be fulfilled, "Thy kingdom come." This petition receives its best explanation from the one which follows: "Thy will be done on earth as it is done in heaven." It just requires a similarity of habit and character in the two places, to make out a similarity of enjoyment. Let us attend, then, to the way in which the services of the upper sanctuary are rendered—not in the spirit of legality, for this gendereth to bondage; but in the spirit of love, which gendereth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do not act agreeably to the pleasure of God, in order to

obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identical with the will of God. There is a perfect union of taste and of inclination, between the creature and the Creator. They are in their element, when they are feeling righteously, and doing righteously. Obedience is not drudgery, but delight to them; and as much as there is of the congenial between animal nature, and the food that is suitable to it, so much is there of the congenial between the moral nature of heaven, and its sacred employments and services. Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven—for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste: but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness for being carried upwards to heaven, and placed beside the pure river of water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which you may make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love him; and doing his will, because you delight to do him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the Gospel of Jesus Christ,—that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence—that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to arise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done, than to urge upon you the great propitiation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ, and him crucified.

### The Resurrection.

(Extract from an Ordination Sermon.)

BY REV. NATHAN LORD.

Our concern is with supernaturals; and they are our life. They are life to the soul dead in sins; they will be life to the body dead for sins. The saints, in their whole complex being, will be restored in the likeness of Christ. "This is the first resurrection." For there is a resurrection of the just, and there is a resurrection also of the unjust; "a resurrection of life, and a resurrection of damnation. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." So the Church singeth, "Thou hast made us unto God kings and priests, and we shall reign on the earth. But the rest of the dead lived not again until the thousand years were finished. And when the thousand years were finished the dead were judged, and death and hell were cast into the lake of fire. This is the second death."

It concerns me not to speak but of the ecclesia and the resurrection of life. It is a great mystery, but in great mysteries are the greatest truths. The wise men of the Areopagus scorned it, for it is impossible in nature. But nevertheless Christ had risen, when Paul preached in the Areopagus. Paul knew the fact, and that it involved our redemption, and was the confirmation of it. The natural wise men of every succeeding age have made it of no effect by their natural interpretations. What absurd accounts have not been given of the resurrection by sincere thinkers, who have ventured into the labyrinth of the supernatural without the clew of faith; or by conceited visionaries, whose puzzled intellects have made them forgetful of the relations of mind and matter; or by insane dyspeptics, whose gastric vapors have usurped the place which nature designed for a more substantial element. But nature cannot interpret the resurrection. The resurrection is a fact for our faith, and not a problem for our science.—Our empirical or our speculative analogies bring us no nearer to it than a wooden leg, a galvanized corpse, or a butterfly transformation. Paul did not intend his analogy of a seed of wheat for illustration, but for argument. His point is to prove the resurrection possible and credible, but not to show us how it is effected; to obviate the objections which grow out of our necessary ignorance, and not explain the mode of the Divine operation. We could not have understood

him if he had made that absurd attempt; for understanding reaches not beyond experience. If there is a reasoning power in us beyond the experimental understanding, it must be either a speculative or a believing power, and neither speculation nor faith could give us the true philosophy of the resurrection, till they should be verified by our own rising from the dead. Does any one tell me that he has a true philosophy of the resurrection? I ask, where got you that philosophy? "Is it from heaven, or of men?" If of men; then I have "a more sure word of prophecy" in the miraculous Revelation. If from heaven; then give me the proper scientific evidence of your Divine commission; command the sun and moon to stand still; bring back the dead man, and let him speak to me; come back yourself from the guarded sepulchre; let me feel your flesh and bones; let me see you eat the fish and the honeycomb. Then I will believe that Christ has come again. Till then I wait to see him in the clouds of heaven. Till then I accept not another Christ, be he Swedenborg, Ann Lee, or the high priest of Mormon; nor the pure reason as the critic and umpire of the Word of God, be it incarnate in Kant, or Hegel; in Coleridge, or Cousin.

We wait, then, for the literal fulfilment of the Divine Word. When Christ assures us that we must be born again, shall we say that the regeneration is not true, because it is physically impossible; or because it is different from the physical law of development? Or shall we interpret the regeneration so as to bring down this supernatural change to the measure of our physical experience, or to any imaginary standard of our speculative reason? That is virtual unbelief; and it constitutes the evidence of our being still in an unregenerate state. By a like reason, when Christ assures us that, as truly as he raised up the dead and corrupted body of Lazarus, and his own body, he will, in like manner, raise the dead bodies of all his saints, and make them, in his kingdom, incorruptible and glorious, shall we say this is not true because it is physically impossible; or because it contradicts the law of material development; or shall we bring down the resurrection to the measure of our physical analogies, or our imaginary ideas? Then also, and in like manner, we are virtual unbelievers, and there is no evidence that we shall be partakers of "the first resurrection." These reasons correspond to each other just as naturally as do the soul and body. They who start off from Christ, either by the denial of his Gospel which reveals these related truths, or by any rationalistic interpretation of them, fail in their probation. I judge them not; but their principles are false, their methods are natural and sensuous, and their systems are destructive to faith. When will Christians cease to measure the supernatural by the natural; the miraculous power of God, in setting up his destined spiritual kingdom, by the mechanical and chemical agencies which he employs in carrying on his government of the natural world?

We shall be raised from the dead; we: not these pronouns, but these substantives ourselves. We shall come up out of our graves by miraculous power, as Lazarus came forth, and not evolve ourselves from the dying body as the gaudy insect develops itself naturally from its worn-out tenement. These mortal bodies, the same flesh and blood that cannot inherit the kingdom of God, shall have a restitution corresponding to the now unknown properties of their material nature, even as the same soul, which is dead in sins, has had a previous restitution, according to the unknown properties of its spiritual nature; and these bodies and souls refined, imperishable, and immortal; these substantial, organized, living, conscious, sentient, intelligent, moral beings, the complex nature man; that is, every individual believer, personal and identical, shall be in paradise, in the likeness of the glorified Christ, who then changes the natural into the supernatural.—We shall eat the perennial fruits, and drink the crystal waters, and walk the golden streets, and converse with the exalted minds, and survey the wonders of the glorious "city, which cometh down from God out of heaven." How can these things be? How can a man be born when he is old? Do you ask me these questions?—I will answer them by asking you another: How did God make the world?

Stand we then on the literal Revelation. Stand we at the bed of the Shunamite, and the bier of the widow's son of Nain; at the grave of Lazarus, and the sepulchre of Joseph of Arimathea, and there be confident in this great evidence of the Revelation, even if we had not more convincing evidence in our own hearts. Stand we literally both on that external proof, the Resurrection, and that internal proof, the Regeneration, and then shall both the objective and the subjective proofs give place to the corresponding reality, in the day when body and soul shall come together again in the likeness of Christ, at his second appearing; in the likeness of his glorified body and his sinless soul; though our dark minds for the present comprehend it not: *It doth not yet appear what we shall*



be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. Stand we in the literal Revelation. It has a double evidence, and by that two-fold evidence God adapts it and commends it to our two-fold nature. Should we hold fast to the one? Then also to the other. Has the Spirit of God renewed us? Have we that internal evidence of our calling in Christ Jesus, and of the Divine word that calleth us? Stagger not then, believer, though the body fail; though sickness cast you down; though the natural eye close against the light, and all that remains of you here soon turn to dust and rottenness? For "it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Because I live ye shall live also." Do friends, dear as your own souls, fall suddenly at your side? Does the Pastor sleep in death? Does the husband, father, son, brother bow down before the enemy, and leave you heart-stricken and desolate? But Christ has conquered, and Christ cometh with his saints, to assert his triumph in kingly glory: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Does the earth itself, like every thing that groweth out of it, decay and perish? Are the heavens rolled together as a scroll. Do the fires of judgment devour the substance, and destroy the expectations of a sinning world? "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Is the Church itself, for which the worlds were made, the Church invisible, called in eternity, for God's intrinsic glory; or the Churches visible, constituted, in time, for the manifestation of that glory; is the Church plagued and overpowered by fallen spirits, and wicked men? Do the money changers and traffickers take possession of the temple? Does the "Abomination of desolation" stand in the holy place? Does Zion sit desolate and like a widow in her captivity? Does the Gentile Church bow down under the yoke of a modern Antichrist, or dishonor its Lord by flying to worse extremes of naturalistic unbelief? Does it exalt itself against him who calleth it? Are his true confessors heart-broken and reduced so low that, when the Son of Man cometh, he hardly findeth faith upon the earth? But, glory to God! that coming is for victory; for the restoring of Zion's last captivity, and her marriage to the heavenly King. For he saith to Israel; "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy Land shall be married." And to the whole body of the redeemed; "I saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Wherefore, my brethren, dearly beloved, comfort one another with these words, and stand up yet a little while longer, and stand up, like Christian men, to the work which God giveth you to do. Hold fast, at the hazard of all earthly things, to the great trust which you have received, compared with which the worlds are of no account. Hold on a little while: for does not Christ say, "Yet a little while and he that shall come will come and will not tarry?" All through this age of conflict and trial, this period of Christ's absence in heaven, he has appointed us to probation and discipline, in adversity and sorrow. But he says, "A little while, and your sorrow shall be turned into joy. Behold I come quickly, and my reward is with me." Did he not say to his disciples, "There be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom?" And it was but a few days after "He taketh Peter and James and John" to the mount of transfiguration, and revealed himself in his kingly glory, as a pledge of what should be in "The latter days. And, behold, there appeared unto them Moses and Elias talking with him," types of the promised resurrection of the ecclesia. Did not all the Apostles say a little while: not yet, for the man of sin must be first revealed; "That wicked, whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming;" but, comparatively, a little while? And, is it not also written, "Blessed is he that waiteth and cometh to the end of the days?" Hold on, and you will meet the Conqueror, and live and reign with him in his state of glory. Hold fast to "the Cross, the Church, the Regeneration, and the Resurrection;" not merely, according to sense or reason, to the natural things which perish; but, according to faith, to the supernatural which are everlasting. Hold on, for the great discrimination will soon be

made: "I am Alpha and Omega, the beginning and the end. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone; which is the second death."

"He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 2, 1850.

### "The Kingdom of God:"

A Discourse preached before the Synod of New Jersey Oct. 17th, 1849. By CHARLES K. IMBRIE, Pastor of the First Presbyterian Church, Rahway, N. J. Published at the request of several members of the Synod and others. New York: published by Franklin Knight. 1850.

The above is the title of a very able discourse, with a copy of which we have been kindly favored by the publisher; who will be recognized by our readers as the publisher of the *Theological & Literary Journal*, by DAVID N. LORD, at No. 140 Nassau-street, New York.

We have read this discourse with much interest, not only as an earnest and eloquent plea for the coming King, but also as another indication that men in high places are seeing the necessity of examining and defending the arguments establishing the pre-Millennial Advent.

The writer has chosen for his text Dan. 12: 4:—"But thou, O DANIEL, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." He shows that the text relieves the darkness of the then present by promise of future light; and that the "knowledge" spoken of has respect to "the kingdom of CHRIST." The extension of this knowledge is in connection "with human effort to understand the Scriptures: 'Many shall run to and fro, and knowledge shall be increased.' That is, as MICHAELIS explains it: 'Many shall give their sedulous attention to the understanding of these things.'" He shows, "that as the kingdom draws near, human effort to understand is both stipulated and made obligatory, in order to success;" and asserts that we are now at the "time of the end," when "this promise of this text appeals with peculiar force"—that this is the time when light is promised, and that the ministers of this day are obligated to impart it. O that all who live by the altar could realize the weight of the obligation which rests on them! Could they realize this, how would apathy vanish,—how would indifference flee away! Well does Mr. IMBRIE say, that "our excuses for such neglect are taken away. We stand at a most critical period with regard to the approaching kingdom, and the church seeks knowledge of that kingdom at the priest's lips." O that those lips might be touched with a live coal from the altar of God! Then would each respond—"Here am I, send me."

The preacher inquires whether the whole active Christian world is agreed respecting the "nature and accompaniments" of the kingdom? how far they are agreed! and whether study and discussion, by God's blessing, may not clear up the darkness which now prevents their agreement? He shows that these questions are neither "impertinent or frivolous,"—that they affect the very work which the church professes to be earnestly endeavoring to fulfil,—for which she is laboring and praying,—and may not "be dismissed with haste." If the light of the church is incomplete, she should go to the only source for the acquisition of additional light; and if the position taken by the majority of Christians is the correct position, they from whose lips the people seek knowledge should be ready to enlighten every dark understanding which is in search of truth.

The preacher first considers the points of agreement among all believers in prophecy respecting a kingdom—viz., that it is future; that CHRIST will be the King; that it will be on the earth, under the whole heaven, an everlasting and a holy kingdom; will be by the "grace and truth" which cometh by CHRIST JESUS, in whom is life; that the terms of salvation are the same to all; that no mere nationality, without conversion, can secure any future blessings; and that the church is commissioned to "Go unto all nations, and preach the gospel to every creature."

On these points all evangelical Christians agree.—Mr. IMBRIE adds a sixth particular, for which he claims only a general agreement: that God has given the Jews a prominence in extending the knowledge of salvation through the world—that this was true "first, as they were the depositories of the truth;" that "secondly, Their fall was for the same purpose;" and "thirdly, Their restoration will in some way wonderfully secure the same great object."

It will be seen by this that the restoration of the Jews is in some way mixed up with Mr. IMBRIE'S views of the kingdom. Aside from this we find nothing to dissent from in the whole discourse. There is something in the question of the Jews which is very mysterious to us: i. e., it is inexplicable to us how so many godly and able minds have been led to incorporate it with their belief of the personal reign. If it is truth, we have ever heartily desired to embrace it. We have not arrived at opposite conclusions from any disrelish to particular views. Could we see that that is truth, we could battle for its extension as manfully as for our present views: but the more we examine the arguments and the scriptures by which it is claimed to be established, we are farther and farther from seeing any hope for the Jews, as Jews. We wish that all who believe in the literal reign could "see eye to eye" respecting this controverted question. Did not this question divide them, they might be much more instrumental of good. Could the obscurity on this question, which envelopes any, be cleared up "by study and discussion," we would willingly sit at the feet of any as mutual learners and teachers. From what we have seen of this doctrine, we are satisfied that many are prevented by it from the study of the prophecies; and many of those who study, from embracing what they would otherwise see as truth. Said a clergyman, who had carefully read most of the English writers on prophecy: "If your views of the Advent and kingdom are disconnected from the Jew question, they are, to my mind, relieved of a vast incumbrance." And such, we believe, would be the testimony of many impartial, pious minds in all the evangelical denominations.

Leaving this last out of view, the other points in which we agree with Mr. IMBRIE are "among those certain doctrines so settled by the faith of the church that they are no longer open questions. They are finally adjudged and determined beyond all rational or innocent dispute;" and are not to be confounded with questions on which there is a diversity of view. The first of those he presents is: "The Bible Law of Missions," as it respects "the distinction between Jew and Gentile." As in this distinction we side with those who make no distinction between them, or less distinction than is made by Mr. IMBRIE, we desire to say a few words, in comparing our views with his. We believe that the same missions will alone affect Jew and Gentile, that "the middle wall of partition is broken down; that Gentiles are admitted as fellow-heirs;" and that hence "the Jew, in the light of the gospel, has lost both his nationality and his privileges."

As we have not room in this number to compare notes on this point, we shall defer our remarks to our next, when we shall give the scriptures quoted by Mr. IMBRIE, and present the reasons which compel us to understand that the literal rendering of the Scriptures gives to the Jew, as a Jew, no advantage over the Gentile.

We cannot here forbear to add, that we rejoice in the appearance of Mr. IMBRIE'S sermon, and wish that it might have an extensive reading by the candid and pious of all parties.—(To be continued.)

### Lecture on Chronology.

(Concluded from our last.)

#### ECLIPSES.

In considering the elements of Chronology, the importance of eclipses should not be overlooked.—Says Dr. HALES:—

"Eclipses are justly reckoned among the surest and most unerring characters of Chronology: for they can be calculated with great exactness backwards, as well as forwards; and there is such a variety of distinct circumstances of the time when, and the place where, they were seen; of the duration, or beginning, middle, or end, of every eclipse, and of the quantity, or number of digits eclipsed; that there is no danger of confounding any two eclipses together, where the circumstances attending each are noticed with any tolerable degree of precision."—*An. Chro.*, vol. 1, p. 180.

The precise date of the battle of Arbela, is settled by an eclipse of the moon, Sept. 20th, B. C. 331, which PLUTARCH describes as occurring eleven days previously. The battle of Actium, the year of the destruction of Jerusalem, the battle of Pharsalia, and many other very important chronological dates, are thus definitely settled.

Dr. HALES gives the following eclipses, which, happening in connection with historical events, are found by astronomical calculation to have occurred in the years assigned:—

B. C.  
753. S. April 21. Old calculation; the day of the foundation of Rome.—*Plutarch*.

721. M. March 19. Aft. 10, 34, total; first year of Mardok Empad, king of Babylon.—*Ptolemy*.  
720. M. March 8. Aft. 11, 56; dig. 3 1-3; second of Mardok Empad.—*Ptolemy*.  
715. S. May 26. Aft. 5, 12; dig. 9 1-5; death of Romulus.—*Livy*.  
621. M. April 21. Morn. 6, 22; dig. 2 1-2; fifth of Nabopolassar.—*Ptolemy*.  
603. S. May 18. Morn. 9, 30; total; eclipse of Thales, according to *Costard, Montucla, Kennedy, and Hales*.  
547. S. Oct. 22. Aft. 0, 35; total; when Cyrus took Larissa in Media.—*Xenophon, Anab.*  
523. M. July 17. Morn. 0, 12; dig. 7 1-2; seventh of Cambyses.—*Ptolemy*.  
502. M. Nov. 19. Morn. 8, 21; dig. 2; twentieth of Darius Hystaspes.  
491. M. April 25. Morn. 0, 12; dig. 1 2-3; thirty-fourth of Darius Hystaspes.  
481. S. April 19. Aft. 2, 27; dig. 7; when Xerxes left Susa to invade Greece.—*Herodotus*.  
480. S. Oct. 2. Aft. 2; dig. 8; soon after the battle of Salamis.—*Herodotus*.  
478. S. Feb. 13. Aft. 2; dig. 11 1-2; year after the Persian war.  
463. S. April 30. Aft. 3; dig. 11; Egyptians revolt from the Persians.  
431. S. Aug. 3. Aft. 5, 53; total; first year of the Peloponnesian war.—*Thucydides*.  
424. S. March 22. Morn. 6, 34; dig. 9; eighth year of the war.—*Thucydides*.  
413. M. Aug. 27. Aft. 10, 15; total; nineteenth year of the war; defeat of Nicias and the Athenians at Syracuse.—*Thucydides*.  
406. M. April 15. Aft. 8, 50; total; twenty-sixth year of the war.  
404. S. Sept. 2. Morn. 9, 16; last year of the war.—*Xenophon*.  
394. S. Aug. 14. Morn. 9, 17; dig. 11; Conon defeats the Lacedaemonians in a sea-fight at Cnidus.—*Xenophon*.  
331. M. Sept. 20. Aft. 6, 35; total; eleven days before the battle of Arbela.—*Plutarch*.  
200. M. March 19. Morn. 2, 48; total. } *Ptolemy*.  
Sept. 11. Morn. 2, 15; total. }  
First year of the Macedonian war.  
190. S. March 14. Morn. 6; dig. 11; first year of the Syrian war.  
188. S. July 17. Morn. 8, 38; dig. 10; three days' supplication decreed at Rome.—*Livy*, 34, 36.  
168. M. June 21. Aft. 8, 2; total; night before the battle of Pydna, and end of the Macedonian war.—*Livy*.  
63. M. Oct. 27. Aft. 6, 22; total; Jerusalem taken by Pompey this year.  
48. M. Jan. 18. Aft. 10; total; battle of Pharsalia; death of Pompey this year.  
45. M. Nov. 7. Morn. 2; total; first Julian year.  
31. S. Aug. 20. Sun-set; great eclipse; battle of Actium, Sept. 3.  
4. M. March 13. Morn. 2, 45; dig. 6; before A. D.  
Herod the Great's death.—*Josephus*.  
14. M. Sept. 27. Morn. 5; total; mutiny of the Pannonian legions, quelled thereby, after the death of Augustus.—*Tacitus, Annal. 1*.  
29. S. Nov. 24. Morn. 9, 30; total; death of John Baptist this year.  
31. M. April 25. Aft. 9; dig. 4; a month after the crucifixion.  
33. S. Sept. 12. Morn. 10, 30; annular.  
45. S. Aug. 1. Morn. 10; dig. 5; birth-day of the emperor Claudius.  
46. M. Dec. 31. Aft. 9, 30; total.  
59. S. April 30. Aft. 1; central; Nero murdered His mother Agrippina this year.  
69. M. Oct. 18. Aft. 10; dig. 11; night of the battle of Cremona, between the armies of Vespasian and Vitellius.—*Dio. lib. 65; Tacit. Hist. 3, 23*. The year before the destruction of Jerusalem by Titus, A. D. 70, hereby ascertained.—*An. Chron.*, vol. 1, pp. 181-183.

Says FERGUSON:—

"In Chronology, both solar and lunar eclipses serve to determine exactly the time of any past event: for there are so many particulars observable in every eclipse, with respect to its quantity, the places where it is visible, (if of the sun,) and the time of the day or night; that it is impossible there can be two solar eclipses in the course of many ages which are alike in all circumstances."—*Astron. Ex.*, p. 285.

Having seen the adjustment of eras, the fixing of epochs, and the various elements of chronology, it is necessary, in establishing the date of any event, to commence at some established date, and reckon backwards or forwards, adding or subtracting the authenticated years which are given between it and other events. The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PTOLEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457; and end in A. D. 34.—Commencing in the 20th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B.



c. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated. Says Dr. Hales:—

"A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas, a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth, and her shadow thickest.

"Hence it appears, that the darkness which 'overspread the whole land of Judea,' at the time of our Lord's crucifixion, was preternatural, or miraculous in its extent; and 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorus Senator, about A. D. 514.

"In the consulate of Tiberius Caesar Aug. V. and Aelius Sejanus (v. c. 784, A. D. 31). Our Lord Jesus Christ suffered on the 8th of the Calends of April (25th March): when there happened such an eclipse of the sun as was never before nor since."

"In this year, and in this day, agree also the Council of Cæsarea, A. D. 196, or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th. Amidst this variety of days, we may look on the 26th or 27th of March as the most probable, noticed in the foregoing article.

"And indeed that the passover of the crucifixion was an early one, may be collected from the circumstance of 'the servants and officers having made a fire of coals in the hall of the High Priest's house, for it was cold,' at which they and Peter warmed themselves."—John 18:19; Luke 22:55; Mark 14:54. Whereas, the passovers of the two ensuing years, A. D. 32, April 14, and A. D. 33, April 3, were later in the season, and probably milder.

"The preternatural darkness at the crucifixion was accompanied by an earthquake, which altogether struck the spectators, and among them the centurion and Roman guard, with great fear, and a conviction that Jesus was the Son of God.—Matt. 27:51-54.

"The apostolical father, Ignatius, a disciple of John the Evangelist, and bishop of Antioch, the second in succession from Peter, who suffered martyrdom in the reign of Trajan, A. D. 107, in his epistle to the Trallians, gives the following curious and valuable testimony (Cotelierus, Patres Apostol., tom. 2, p. 68):—

"GOD THE WORD—having lived in the world three decades of years, was baptized by John truly, and not seemingly; and having preached the gospel three years, and wrought signs and wonders; he, the Judge, was judged by the false Jews and Pilate; was scourged, smitten on the cheek, spit upon, wore a crown of thorns and a purple robe, was condemned, was crucified, truly, not seemingly, nor in appearance, nor by deception; he died truly, and was buried, and was raised from the dead," &c.

"And this is confirmed by the testimony of Eusebius, the learned Bishop of Cæsarea, who flourished about A. D. 300, in his 'Demonstratio Evangelica,' p. 400.

"It is recorded in history, that the whole time of our Saviour's teaching and miracles was three years and a half, which is the half of a week [of years.] This John the Evangelist will represent to those who critically attend to his gospel. One week of years, then, may be reckoned the whole time of his continuance with his apostles, both before his passion, and after his resurrection from the dead; for it is written, that until his passion, he showed himself to all, disciples and not disciples; during which time, by his doctrines and extraordinary cures, he showed the powers of his Godhead to all without distinction, both Greeks and Jews; and also after his resurrection from the dead, he was with his disciples and apostles, as it is reasonable to think, an equal number of years; 'being seen of them forty days, and conversing with them, and telling them the things pertaining to the kingdom of God,' as contained in the Acts of the Apostles. So that this is the 'one week of years' signified by the prophecy [of the seventy weeks in Daniel] during which 'he confirmed the covenant with many;' namely, by strengthening the new covenant of the Gospel-preaching. And who were 'the many' with whom he confirmed it?—Plainly his disciples and apostles, and all those of the Hebrews that believed on him. Moreover, 'in the half of this one week,' in which he confirmed the covenant disclosed to the many, 'was the sacrifice taken away,' and the libation, and 'the abomination of desolation' began; since, in the midst of this week, after the three years and half of his teaching, at the time of his passion, 'the veil of the temple was rent from top to bottom;' so that from that time, the libation and the sacrifice was virtually taken away from them, and the abomination of desolation began to take place in the temple, that tutelary power which watched over and guarded the [holy] place from the beginning to that season, leaving them desolate."

"These two admirable passages, which I have given at length, in order to render justice not only to the piety, but to the critical knowledge of the facts, the mysteries, and the prophecies of Holy Writ, which they display, by their consistency and harmony with each other, not only establish the authenticity of the former, which has been reckoned among the interpolated epistles of the venerable Ignatius, but the latter especially, furnishes the best clue, perhaps, anywhere to be found, to the whole scheme of the gospel dispensation, as being the consummation of ancient prophecy, no less in its precise period of time, than in every other respect. They are indeed a host against all the discordant and absurd guesses, ancient or modern, about the longer or shorter duration of our Lord's ministry, which, to compare together, bring with them their own refutation. I shall not, therefore, waste the reader's patience, nor trespass on the limits of this apparatus by retailing them, in order to be rejected afterwards.

"Ignatius and Eusebius both assign three years for the duration of our Lord's public ministry."

"Eusebius dates the first half of the Passion Week of Years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only 43 days after the crucifixion.—Acts 1:21, 22. And the remaining half of the Passion Week ended with the martyrdom of Stephen, in the seventh, or last year, of the week. For it is remarkable, that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formally rejected Christ by persecuting his disciples.—Acts 9:1-18. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them."—Hales, vol. I, pp. 176-7, 199, 200, 205-6.

In the chronology of the time from the Babylonish captivity to the vulgar era there is so perfect an agreement among chronologers, that four years of variation is sufficient to cover all disagreement in dates during that time. And the little differences which have existed are not such as now exist, and should be no more mentioned against the accuracy of present conclusions, than opinions respecting the form, size, and motions of the earth, which have existed in past ages should be brought forward to disprove the true theory of the earth, as it is now settled and demonstrated.

### Foreign News.



The British steamship *America*, which left Liverpool the 9th ult., arrived at this port on Monday last.

The news she brings is interesting, not so much from the decisive character of the present movements in Europe, as from the results which these movements shadow forth. We glean the following from WILLMER & SMITH'S *European Times*.

The Imperial Parliament was opened on the 31st of January. The Queen's speech, which was read by the Lord Chancellor, contains but little that is interesting to the general reader, bearing no resemblance, either in length or style, to one of our President's interminable "Messages." The speech contains one paragraph of much significance, which gives a clear intimation of the course that Government will pursue in regard to Free Trade. In reference to the complaints that have reached her ears, from the owners and occupiers of land,—who attribute their alleged distress to the want of protection—the Queen expresses her regret that any portion of her subjects should suffer distress; but it is a source of sincere gratification to her to witness the increased enjoyment of the comforts and necessities of life, which cheapness and plenty have bestowed upon the great body of her people. Thus the present auspicious state of the great body of the British people is attributed to the system of Free Trade.

Nothing was said in the "speech" in reference to Canada, which caused some surprise; so nothing could be learned from that of the intentions of Government; but it was conjectured, that no lengthened or decided objections to the dissolution of the connection between Canada and the mother country, or to the annexation of that colony to the United States, would be made.

The Chancellor of the Exchequer announced the gratifying fact, that the income of Government during the last year exceeded the expenditure by about £2,038,000.

On the 7th of February, Lord DUDLEY STUART moved an address to Ministers for papers connected with the Russian, Turkish, Austrian, and Hungarian affairs. This proved to be an exciting question. The Russians and Austrians were not spared. Their barbarities and abominable cruelties were spoken of in terms that were not more bitter than merited. Notwithstanding this, the cause of the Northern des-

pots had defenders in Lord CLAUDE HAMILTON and Mr. DISRAELI, who were properly excoriated by some of the members of the House. Mr. COCKBURN said, that he "was astonished to hear an English gentleman defend, with so much zeal and enthusiasm, conduct so atrocious as that of Austria."

At Limerick on the 30th January, at the work house in Clare street, in consequence of a false alarm of fire by one of the inmates, twenty-seven females were killed by huddling from the lofts, and twenty-eight were seriously injured.

One of the most astounding projects of the age, throwing the American prospectus for a sub-marine telegraph from New York to the Isle of Wight into the shade, has just been announced in London—the formation of a railway from Calais to Mooltan, in the midst of India, a distance of thirty-eight hundred miles, at a cost of £38,000,000.

Intelligence from Ireland is still more heart-rending. Cultivation seems stagnant, and trade is more depressed than in the first of her sufferings. The tide of emigration to the United States has again set in; but unfortunately for the people, this means is not now left to escape from local tyranny and destitution.

Another expedition in search of Sir John Franklin has been resolved upon.

FRANCE.—Considerable alarm was caused in Paris on the 4th of Feb., by a report of an *emute* having broken out in the Carre St. Martin. It appears that a large group of work-people had assembled together in order to prevent any further demolition of the trees of liberty; and the police, finding it impossible to carry on their work of destruction without molestation, resolved to disperse them by force, which they did not accomplish without much difficulty. A good deal of agitation, however, continued, and it was found necessary to call in the aid of the troops, when the *emute* was happily quelled without much bloodshed. The *Moniteur* contains a proclamation to the effect, that the only reason why some of the trees of liberty had been cut down was, that they impeded the thoroughfares, and those now remaining would be respected, except they should give rise to discontent and tumult, when the Government would instantly order their removal.

While these events were transpiring, Gen. LAMORICIERE, who is obnoxious to the Parisians on account of his monarchical tendencies, narrowly escaped serious harm. The *Constitutionnel* says:—

The General was proceeding to the Rue Richelieu on some business; while going there he heard that there was some agitation at the Porte St. Martin; and he proceeded along the Boulevards. On arriving near the Porte St. Denis, he observed that there was a considerable assemblage of people, and he ordered his coachman to turn back, but it was too late. His carriage continued at a foot pace, and it was then that the General was recognized. One of the rioters approached the carriage and called on him to cry "Vive la Republique," which the General complied with; a second repeated the injunction with the same result; a third approached, and in a more brutal manner cried out, "Salute the Republic," at the same time giving Gen. Lamoriciere a blow on the head with his fist. He then got out of his carriage, when he was surrounded by a crowd, and had great difficulty in disengaging himself from them. The General then went into one of the streets running off the Boulevards, and walked on at a rapid pace, but was again surrounded by a furious band, who kept crying out, "It is he; it is he." He returned again to the Boulevards, still pursued, and more and more threatened, but meeting an old sub-officer of his regiment, the latter took him into his house. At this moment General Lamoriciere received a blow which knocked off his hat, which he had not time to pick up. The crowd remained round the door. There was no possibility to leave the house by the front or the back, and he was consequently taken to the third floor, where a partition was knocked down, and by that means the General gained the roof, and entered a neighboring house by the skylight of a granary. He thence descended into the street. A gentleman who was passing at the moment on horseback recognizing the General, alighted and offered him his horse, which was accepted, and, putting spurs to the animal, he gained the quartier de Saint Vincent de Paul, and returned home covered with mud.

Some of the officers and men of the 31st Regiment of the line, have been sent off to Algeria, as a punishment for having dared to sing the "Marseillaise," and other revolutionary songs, and entertain strong Republican feelings. Gen. CHANGARNIER, at the review, expressed himself in these words: "Soldiers ought not to be more Republican than their chiefs." He then named two captains, four lieutenants, and fifty soldiers, who were to be sent off as an example.

The system of passports has been abolished in France, thus doing away with another relic of ancient barbarism.

The *Journal des Debats* says, that a formal note was presented by the Austrian and Russian ministers to the French Government, requesting it to unite with theirs, in compelling Switzerland to expel the revolutionary patriots who have taken refuge there.

The accounts from Paris of the 6th state that the city was tranquil; and that no particular act of violence had been committed since Monday. Crowds of curious and idle people, however, had assembled around the two remaining trees of liberty in the quartier St. Martin, on Tuesday, and from the feel-

ing manifested, some degree of tumult was apprehended. The military, therefore, received orders to clear the streets, and the spot being placed in a state of blockade, the police cut down those trees and burned them. Great irritation was exhibited by the several groups of people collected in the neighborhood; but the appearance of so many soldiers completely overawed them, and they proceeded to no acts of outrage beyond an occasional blow inflicted upon the sergens de ville. In an hour afterwards the streets were completely deserted, and all fear of riot was at an end. Several men in blouses have been placed in custody. All officers on leave of absence have been commanded to return to their duty. The arrests on Monday and Tuesday amount, it is said, to two hundred and eighty-three, among which are twelve women.

The difficulties between Denmark and the Duchies of Schleswig Holstein are yet unsettled. The King of Denmark, in his speech at the opening of the States on the 30th of January, said: "The war has not yet terminated;—it is only suspended. I hope, however, that the negotiations in progress will lead to the desired end, provided my misled subjects do not meet with support from a greater power."

The King of Prussia has at last given a Constitution to his subjects. Though far more liberal in its grants than he wished to concede, yet it is but a mockery, and yields but very little to the wants of his people and to the enlightened spirit of the age. He expressed his intention to sign it, and affix thereto his solemn oath on the 6th ult.

ITALY.—It is now stated on authority, that the Pope is about to return to Rome almost immediately.

A letter from Rome of the 20th ultimo states that the courier bringing despatches from Naples was stopped by seven armed men, between the Pontine Marshes and Velletri. The leader of the party compelled three travellers to quit the carriage, which they searched carefully. They took possession of the letters, but touched nothing else.

It is believed that the Spanish garrison would evacuate Rome on the arrival of his Holiness.

The French have fortified and occupied several strong-holds on the coast.

Dr. ACHILLI has at last been released from imprisonment in Rome by the cardinals. It was not till after several energetic remonstrances, by the French Government, that it was announced that Dr. A. was on his way from Rome to Paris.

The Rhine has overflowed its banks, and done great damage to the adjacent country.

RUSSIA.—Accounts from the Dardanelles state that the Circassians have gained great advantages over the Russians on the Ossa. The Russians have been compelled to retreat with great loss.

SARDINIA.—The discussion in the Chamber of Deputies of Turin, on the insinuation that the Government had intended to suppress the national tri-colour flag, is of some interest. The turbulence in the public galleries was so great that the President of the Chamber was compelled to suspend the sitting. Eventually, however, the explanations of the Ministry restored order.

GREECE.—Advices from Athens of the 10th ultimo inform us of a serious rupture between the English and Greek Governments, and that relations were totally suspended between the two powers. The British envoy and the admiral had made several demands upon the Greek Government respecting indemnity to certain British subjects and the surrender of two islands. The Government positively refused to admit the claim. The English admiral granted a delay of twenty-four hours, but nothing was done, and the English envoy meantime declined the mediation of any foreign representatives, and persisted in his demands, but allowed a further delay of twenty-four hours before resorting to extreme measures. The Senate and Chamber of Deputies met, protested against the British Government's demand, and agreed to support the King. Sir Wm. Parker then declared the whole coast in a state of blockade, as far as regards Greek ships only, and all ships of war under the Greek flag were ordered to be captured. It is said that several had been taken.

TURKEY.—The Austrian envoy had not resumed official relations.

Turkey has withdrawn all her troops from the Danubian provinces, according to treaty.

The escape of Madame Kossuth, and the fact of her having joined her exiled husband, is confirmed.

INDIA.—Col. Lester had been ordered out with the Sylhet Light Infantry, against a tribe called the Kooks, inhabiting the frontier, who had been ravaging the plains. They are supposed to have been in search of prisoners to sacrifice over the remains of their departed chief, their custom being to immolate an individual for every year the chief had lived.

Col. Bradshaw, with a force of 2500 men, as stated in last mail, proceeded from Peshawur to bring some refractory villages, who had refused to pay tribute, to order. On the 10th of November they came in sight of the village of Sunghao, situate in a deep gorge, and flanked by two large spurs from the mountains. The enemy were believed to be about 2,000 strong. They were attacked on the morning of the 11th; and offered a stout resistance of five hours' duration, when they were compelled to retire. They were seen like goats winding up a covered path in the escarpment of the hills, where no shot could reach them. The village was then set on fire. The British had five killed and seventeen wounded, chiefly by large stones thrown from the heights with wonderful force and precision. The enemy are said to have lost above a hundred; they were seen returning to the ruins of the village after the departure of the troops.

On the 13th the force again moved on to punish some other refractory villages. On approaching the villages, which seemed determined to hold out, the villagers came near the camp during the darkness, and stoned and reviled the sentries. On the morning of the 14th three villages, which were of great natural strength, were attacked. After a stout resistance the enemy was driven out, and the buildings set fire to and razed. A general submission was expected to ensue.



## CORRESPONDENCE.



## THE ADVENT CAUSE IN NEW YORK.

BY J. P. WERTHEE.

Having ended my labors at New York, I esteem it a privilege in being permitted to spread before the lovers of the Advent near, some of the distinctive features of one of the most interesting seasons of Divine mercy I have ever been permitted to witness.

My lectures commenced on the 13th of January, and terminated on the evening of the 23d of February, during which period I delivered fifty discourses, generally to large audiences, who were much interested.

On my arrival at New York, the reported condition of the Advent cause was anything but promising. The former friends, who had stood by it in its darkest seasons, had become, in part, divided in feeling, distracted, and nearly discouraged. The congregation had become so diminished, that they began to inquire for a smaller hall.

Under these discouraging circumstances, I began to labor with a hall half full on the Sabbath day, and those present so weighed down with the contrast with their former condition, that they were totally unfitted for any great effort. Their burden, for a time, nearly prostrated me. On Sabbath evening, I called for an expression from the congregation, whether they were prepared to enter heart and hand into the work of the Lord. But few manifested any special interest. Many seemed more inclined to sing than pray and work. There were those, however, from the beginning, who felt the burden of souls, and the importance of decided action.

On Wednesday evening, the 10th of Jan., three manifested a desire to seek the Saviour, and some members requested prayers for a deeper work in their own hearts. Our congregations increased, and from that time the hall was generally well filled during the week evenings, and densely crowded on the Sabbaths. The numbers interested in their salvation gradually increased, and strangers pressed in to hear the great truths connected with the Advent and Kingdom of our Saviour.

After four weeks' labor at Hester-street, I commenced a course of lectures in the Bleecker building, corner of Bleecker and Morton streets. I spent two Sabbaths at that place, with results truly interesting. A number of families heard for the first time the glorious truths of the Advent, and became interested.

My last lecture was at Hester-street, to a full house. At the close, we came to the table of the Lord, with about two hundred who are interested in the coming Redeemer. Many partook of the Lord's Supper for the first time.

Having been associated with that company for six weeks, and having seen many of them weeping in consequence of sin, and then rejoicing in the "blessed hope," the parting with them was painful. But having returned to my home, and reflected on those events from a distance, I feel it a privilege to say a word of some of the *laborers* and the *results*.

**LABORERS.**—Although I was called, in the providence of God, to deliver the public discourses in the places named, yet I do not claim to have originated but a small part of the interest produced in the several meetings. I am fully persuaded, however, that the truths we proclaim have lost none of their interest on the minds of candid strangers. Such listened with great attention, and many embraced as far as they understood. Much of the interest resulted, under the Divine favor, from the untiring labors of the brethren and sisters, together with those who have, for the first time, heard and embraced those sentiments.

My limited space will not allow me to name many persons. To speak of all who were interested would require us to present the entire congregation. Some, however, deserve special notice. Among the ministering brethren were Bro. Robinson, C. B. Turner, Roworth, Young, Brewer, Ingmire, Beers, Croft, N. N. Whiting, I. E. Jones, and some others, whose names do not now occur to my mind. A few of these brethren were with us during the entire meeting.—Bro. C. B. Turner continued with us to the close, and rendered great assistance. Of those who aided us from the brethren and sisters, it would be almost invidious to name any. Their labors are appreciated by one, and remembered with gratitude by another, who, though now distant, are retained in his most tender recollections.

The exhortations from some who have recently become interested in the Advent truths, were deeply affecting. The name of one who attended very generally with us, and who was much interested in our views, was Dr. Parmelee, well known in the city as a man of talent, piety, and superior professional skill. His words, flowing from an affectionate heart, touched with the exalted nature of our subjects, produced a thrilling effect upon the audiences. Others spoke (whose names I do not remember) to great acceptance. Two *native* sisters added much interest to our meetings. The one (Miss M. Powell) has been a missionary for many years, and is now interested in the Advent. The other is a *princess*, a niece of the noted Indian chief—Black Hawk—a young lady of about nineteen years of age, and attractive in her address. A short sketch of their conversion to the views of the Advent will be interesting to our readers. Miss Powell embraced the doctrines of Christ in early youth. Her life has been devoted to the Saviour. She was reared under the Presbyterian doctrine, and has been a missionary for five or six years. Some years since, becoming convinced that immersion was the Scripture baptism, she followed the Saviour in that ordinance. Having means, she has heretofore sustained herself, and has operated in the great harvest field, not under the control of any one denomination. Her sister and mother living at New York, she has been with them for some time. She has also spent some time at New

Haven, and is acquainted with Professor Silliman. On a recent visit to Canada she became interested in the young princess who is now with her. This princess is from the wilds of Lake Huron. She is of the Chippewa tribe. The gospel of St. John is translated into their language. This young lady, having read as far as the 14th chapter, two months after her conversion, and there seeing the Saviour's words,—"If I go away, I will come again,"—went on the search of some person to tell her when he would return, and sought for information on that return. She returned, in company with Miss Powell, to New York, where she has continued to the present time. They have, by invitation, visited the various churches in the city, and have been visited by many ministers. Of these watchmen they inquired about the return of Jesus. Some answered, that they could tell nothing about it, and discouraged their investigations. They began, when they saw how the churches lived, to conclude that their light had gone out, and that they were the only ones in the city who were interested in the Saviour's advent. They had read Daniel's visions, and had progressed in the Apocalypse as far as the seventh trumpet; but not being acquainted with the world's history, they had to conjecture their meaning. Such was their situation when I visited New York. One night, as they were in a circle of friends, and were conversing about the coming of Christ, a lady remarked, that she was acquainted with a lady in the city, who believed in the doctrine of the Second Advent. The next day she was introduced to the lady, (Sister Ide,) who directed her to our lectures. From that period my acquaintance began, and was only interrupted by my bidding them farewell at the cars, on my departure from the city. I spent much time with them, and was deeply interested with their spirit and devotion. They have embraced the views, and are closely engaged in the work. They visit all families, and speak of the Advent as they will bear it. Their exhortations were truly spirited. On Wednesday evening the princess partook of the Lord's Supper for the first time. Her feelings were beyond utterance. I left them with reluctance, but I expect them to labor with us, in our great effort that we design to make in Boston, during the month of March. Our brethren and sisters will be much refreshed by their visit.

The RESULTS of our meeting cannot be ascertained. From the best information, so far collected, I make the following statement:—

The number of conversions cannot be far from one hundred. The work is spreading through other churches, which originated with us. The revival came on the Hester-street church at its darkest season, and has placed them in a position for great efficiency. The whole city is an open field for labor, many from the various denominations having embraced the views. It has taken hold on a valuable class of minds. On one Sabbath were baptized twenty-two; the next, ten; and on the last about thirteen. On the whole, when we consider that it is in a population of half a million, and that it has interested and converted so many minds, I must regard it as one of the most important meetings that we have ever held. It has operated on all classes, of all ages, and especially on the young.

## LETTER FROM JOHN M. ORROCK.

MR. EDITOR—SIR:—A few days ago I came to Sheffield, and while here, I attended a Wesleyan Missionary meeting, held at Frost Village, in the evening of Wednesday, the 13th inst. There were seven ministers of that order present. The proceedings of the evening were of such a character as I never witnessed before, and hope I never shall again. I will endeavor to state them briefly, satisfied, however, that you will not be able to form an adequate conception of the scene.

After the reading of a brief extract of the annual report, the pamphlet published by Dr. Hutchinson became the topic of the platform. The first speaker occupied, perhaps, three quarters of an hour on it. After he got through, Mr. J. Porter arose, and offered to give them two dollars, if they would allow him to speak about thirty-five minutes, and thus correct the statements made by the speaker. His offer was, however, rejected, it being said to him, "Thy money perish with thee;" to which he rejoined, "It is better my money perish with me, than you perish with your money."

The next speaker was the Rev. J. Borland, whose object seemed to be three-fold: (1.) To use the harsh terms he could, in relation to the doctrine of the Advent near. As a *small* specimen of his sayings, take the following: he calls it the "silly," "mischievous," "wicked," "devilish Millerite delusion." Those who support it are "sensitive," "foul-mouthed," "ranting Millerites," &c. &c. (2.) To destroy the statements of the pamphlet. (3.) To destroy the character of its author, whom he now considers as laboring under the judgment of heaven, being in "the coils of the serpent," or "the snares of the devil." As to the pamphlet, it was considered as containing three cardinal points. 1. Dr. Hutchinson's claim of £66 6s. 1d. The correctness of this account they did not deny; but placed in opposition to it his being three years in a Theological Institution in London, and his outfit, or certain articles which he received when he left Europe as a Wesleyan missionary. 2. The preacher's salary. The amount mentioned by Dr. H. as that which they received, was admitted to be correct. Mr. Borland denied his ever having said, that a preacher's salary was only £30 a year, or that such a conversation as that recorded in the pamphlet, as having occurred between Mrs. Borland and Dr. H., ever took place.—But whether such a statement was made, or whether such a conversation occurred, or not, one thing I know: I heard the Rev. Mr. McDonald make virtually the same statement on the Lord's day previous, at Granby. Said he, "I can bear witness to the truth of that statement, because, for ten years I received only £30 a year, and £2 for postage, out of which I paid £7 into the 'preachers' fund,' &c., leaving £25 as all I received." 3. The raising of money for the heathen. The statistics of R. H. were not said to be incorrect. Mr. B. did not deny that the money raised in Eastern Canada was spent in it;

but said whatever amount was raised here, was subtracted from the sum promised them, and thus they did something for the heathen; because if they received nothing here, they had to draw more from the "home fund."

They then consented for Dr. H. to answer for himself if he could, but would have nothing to do with Mr. J. Porter. Dr. H. arose, and began by propounding two questions: (1.) Was their account which they brought against his claim a legal one? that is, could they produce Methodistical law or usage for indemnification? (2.) If it was legal, why was it brought in at this late hour? that is, why was it not brought against him in 1843 or '48, when he claimed the balance? He alluded to Mr. Borland's denying that a Methodist preacher's salary was only £30 a year, but stated it would avail nothing, as he and others heard Mr. McDonald, at a previous Missionary meeting, endorse the correctness of Mr. B.'s supposed statement, using about the same words as when I heard him on the Lord's day. But as they had admitted that Dr. H.'s list of Methodistical allowances was "perfectly correct," he did not deem it necessary to dwell on that point. The charge they brought against him, that the St. Armand circuit had suffered a £100 loss in its income, through his course, Dr. H. fairly met, by showing that there was *really* only one preacher on the circuit that year, whereas on the previous years there were two. On the insinuation that he might have raised money on the circuit which he had not accounted for, he remarked, that if they would bring one instance, he would deduct the amount from the £66 6s. 1d. As to the heathen, he still maintained that the Methodist people of Eastern Canada really and *actually* do nothing for the heathen, or any other people, and asked if a church here, which sustains its own ministry, does not do more for the heathen than they do? "In conclusion," said he, "there are three things apparent: (1.) The meaning of my pamphlet has been mis-represented. (2.) Its main points have been admitted. (3.) It contains the antidote to all the poison that has been thrown out against it. I therefore ask an intelligent community to read it again." He spoke in an earnest manner, and not without effect.

Mr. Borland then arose to reply, but, I consider, did little more than repeat what he had before affirmed, and was not to the point.

Mr. McDonald was the next to speak, and tried to support a statement of Mr. Borland's, which was, that Dr. H. had expressed to Mr. McD., at a certain time, a desire to return to the Methodist church.—Dr. H. arose, and said it was false. Mr. McD. then undertook to show he was a liar, by calling on the Rev. M. Lang to prove that Dr. H. had said to him, that he *did* not use his influence to induce people to leave the Wesleyan church, and then calling on a woman in the congregation to prove that he *did*; but the testimony, when given, was not to the point. He then said he could prove it, if another woman, then several miles distant, had been present. Mr. McD. went on to state the objects Dr. H. had in publishing his pamphlet, one of which, he said, was to make money. Here Dr. H. called for proof. "The price of it," said he, "is proof.—You sell it for a York shilling." Dr. H. then showed, that a reply to his pamphlet, which had just appeared, was much higher in price, in proportion to its size, quality of paper, &c. Mr. Borland then tried to support Mr. McD., but it was a mere quibble, apparent to the congregation.

I would now say, that I think Dr. H. and his pamphlet will stand higher in the estimation of the community than before, as many of the people have sufficient knowledge to distinguish between "hard words" and "hard arguments." From what has been said above, you might suppose that all on the platform had the same spirit; but there was at least one honorable exception. The Rev. M. Lang, chairman of the district, spoke and acted like a Christian in reference to "Bro. Hutchinson," as he called him, expressing a wish that he was still with them, and hoped he would yet be useful in the church of Christ. Dr. H. then arose, and expressed his confidence in the sincerity of Mr. Lang, and cordially thanked him for his free expression of sentiment. I might also add, that about the time of making the collection, an individual arose, and said to this effect: "If this meeting is a specimen of the evangelizing of the world, I do not feel under obligation to give anything."—After which the meeting closed.

Two replies to Dr. H.'s pamphlet have appeared, the one by a "Layman" in Montreal, and the other by Mr. Borland. They both cover about the same ground, though the layman's reply does not savor so much of scurrility as that of Mr. B. Mr. B.'s is in substance what he gave at the above mentioned meeting; and if all had been present, Dr. H. might have been saved the trouble of taking any further notice of the matter. I remain, yours, &c.

Sheffield (C. E.), Feb. 18th, 1850.

The refusal of the Methodists to pay Dr. HUTCHINSON the amount of his salary—about \$300—due him for services before he entered upon the Advent ministry, is most unjust, and would be a disgrace to any secular calling. The claim of the Methodists, also, that they do more for the heathen than the Adventists do, is also fully met by Dr. H. in his pamphlet, by the fact that the Adventists there sustain themselves, while all that the Methodists raise there for the heathen is admitted by them to be retained for their own support, besides assistance that they receive from England. We are sorry, however, that under the gross provocation, our brethren should have given them an opportunity to reply, "Thy money perish with thee." In our patience we possess our souls. Be ye wise as serpents, and harmless as doves.—Ed.

## FUTURE ABODE OF THE SAINTS.

BY M. D. WELLCOME.

Were it announced that a relative had died and left to us a vast estate, we should desire to know its location. Many think it of no consequence where our future home is to be, and that it is enough for us to

know that we shall be happy somewhere. The Scriptures teach that for the righteous a glorious inheritance is in reserve; one that is "incorruptible, undefiled, and unfading" in its nature; and why should we not desire to know something respecting its locality?

In Matt. 5:5 we read, "Blessed are the meek, for they shall inherit the earth." Says the Psalmist, "The righteous shall inherit the land, and dwell therein forever." Do they inherit the land *forever* in this mortal state? We are told when they inherit it: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Ps. 37:9, 11, 22, 29, 34. To inherit, is to receive, or possess, by inheritance—not by purchase. It is a free gift. The earth is the estate which God has willed to his children; not in its present condition, but restored to its primitive beauty.

God told Abraham to lift up his eyes, and look northward and southward, eastward and westward; and then assured him that all the land which he saw, he, and his seed, should possess forever. "Arise," says he, "and walk through the land, for I will give it unto thee."—Gen. 13:14, 15. In the 15th chapter God says to Abram, "I am he that brought thee out of Ur of the Chaldees, to give thee this land, to inherit it." Here is, 1st. The promise that it should be Abram's; and 2dly. That it should be a gift, or inheritance, from God. Abram is desirous to have the promise still farther confirmed, and he inquires, "Lord God, whereby shall I know that I shall inherit it?" The Lord tells him to prepare a sacrifice, and gives directions respecting it. Abram prepares the sacrifice. When the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. He is then told that his seed will sojourn four hundred years in a land that is not theirs, and during that time would serve a nation that would afflict them, but at the expiration of those years, they would come out with great substance, and return to their own land. God taught him by these symbols, how and when he should receive his inheritance. The deep sleep, and horror of great darkness, represented the sleep of death that must intervene before he could have the land for a possession. The smoking furnace and burning lamp, the purifying of the earth by fire, previous to its being given him for an inheritance. Paul understood that Abram was to inherit the land after the resurrection. For when speaking of those who died in faith, he says, "By faith Abraham, when he was called to go out into a land which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." Did he receive his inheritance when he went into this land? No, for "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." In the 12th verse, Paul speaks of Abraham's seed, or those who were Christ's; for in Gal. 3:29 we are told that if we be Christ's, then are we Abraham's seed, and heirs according to the promise. What promise? Why, the promise made to Abraham and his seed, of the land for an everlasting possession. In the 16th verse of this chapter, it reads thus: "Now to Abraham and his seed were the promises made." The word "promises," is used here, because reference is made to Abraham and Christ. The promises alluded to were these: 1st. "The land." 2d. "A great nation." 3d. "In thee shall all nations of the earth be blessed." 4th. "Thy seed shall possess the gate of his enemies." "He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ." The expression, "And to thy seed," is in Gen. 13:15—"All the land which thou seest, to thee will I give it, and to thy seed, forever." Again, chap. 17:7, 8—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

In Ex. 6:3, 4, we find additional proof that Abraham, Isaac, and Jacob, were themselves to inherit the land: "And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." He then speaks of Abram's seed according to the flesh, and says: "I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob: and I will give it to you for an heritage." Here the promise is repeated that God made to Abraham respecting his natural seed's inheriting the land of Canaan, but never was it promised to them for an everlasting possession, as was the one to the spiritual seed: it was given to them on condition that they obey the Lord; and should they depart from him, they were to be dispersed among the heathen; which has all been fulfilled. Here God not only swore by an oath, that he would give Abraham the land, but he made the same covenant with Isaac and Jacob. In Gen. 26:1-5, the Lord commands Isaac not to go down into Egypt, but to dwell in the land which he shall tell him of, and promises to give him, and his seed, all these countries, and perform the oath which he swore unto his father Abraham.—In the 28th chapter, we find Isaac instructing Jacob what to do that he may have the blessing of God, and inherit the land of his sojournings, which God gave unto Abraham. He then sends him to Padanaram, to procure a wife. While on the way, Jacob lights on a certain place where he tarries all night, and dreams of a ladder set upon the earth, the top of which reached to heaven; and by which the angels of God ascended and descended. The Lord stood above it, and said to Jacob, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."

The only land Abraham possessed, was the field of Machpelah, and that he purchased of the children of Heth, that he might have a place in which to bury his dead out of his sight. Paul, in Heb. 11:13-16, says, that they confessed that they were strangers and pilgrims on the earth; and that they say such things



declare plainly that they seek a country—a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. The promise of an everlasting inheritance to Abraham was never fulfilled. Stephen testifies, (Acts 7:1-4,) that God “appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him, and to his seed after him, when as yet he had no child.” An Advent brother had a daughter about eight years old, who attended Sabbath-school. She was reciting her lesson to her father, and came to this question: “Can God lie?” The little girl replied in the negative.—Her father turned to the testimony I have just quoted from Stephen, and read it to her. She exclaimed, “God did lie, did n’t he, pa?” He told her to think a moment, and see if there was not some way by which that promise could be fulfilled, and God not lie. She thought a moment, and then said, “I do n’t know how it can be, unless God makes Abraham live again.” It is just so. Abraham cannot receive his inheritance until he lives again. Here is an unanswerable argument that the future, everlasting abode of the righteous will be on the earth.

### THE FINAL CONFLICT.

“Fight the good fight of faith.”—Paul.

John, the “beloved disciple,” while on the lonely isle of Patmos, was favored by the Lord with a view of the warfare of the Christian army from the time when he lived until the accomplishment of Zion’s warfare. He watches the hostile forces on the battlefield, until “the adversaries of the Lord” are “broken in pieces.” He traces the contending armies, with their ever varying success, until the end. He beholds the Church bold as a lion, fearing nothing, then patiently enduring the severest persecution. Now corrupted by the honor of the world, then fleeing from the haunts of men, and seeking some mountainous retreat, beyond the reach of her relentless foes.—Changes like these have been continually going on, and after a long lapse of years we approach the hour of final conflict. The armies are strong. See them gathering and thickening around. Their solid columns stretch across the plain. Reinforcements are coming in. The recruiting officers of the prince of darkness, the three gathering spirits, are performing their work. The black-bannered legions of the destroyer are pouring in by multitudes.

What will be the result of this gathering? Where is the army that shall withstand these assembled legions? Where is the phalanx that can stand unmoved and resist their tremendous charge?

Go with me to yon sweet tented valley. See you blood-stained banner floating in the summer breeze. As we approach, all is fair and lovely. Hark! the soft music of the viol comes floating on the breeze. This is no martial music, but gentle as the syren’s song. Enter those tents. The festal board is spread. What means this? The arms are laid aside. The sword, the shield, the helmet, the breast-plate, all are laid aside. Hilarity, mirth, gluttony, and drunkenness prevail. The arm that wielded the sword with power, trembles beneath the cup of earthly pleasure. The sentry is slumbering at their posts. The blinded watchman has thrown aside his trumpet, and come to join the thoughtless throng. What means all this? Awake! To arms! The foe is near! “O, no; they are our friends,” say they; “all is peace.” Tell them of their danger; tell of the exultation of their foes: they heed it not. Point them to the fearful black banner that floats o’er the assembling multitudes: they see it not. Alas! alas!—Every faculty of body and mind has been blunted, deadened, and destroyed, by the fatal cup from which they have drank.

Still a few, and only a few, have a knowledge of their true condition. They have spurned the draught of earthly bliss, even though proffered in a golden cup. They have dashed the goblet to the ground.—They have watched. They have seen the danger, and for their faithful admonitions have been by their drunken fellow servants smitten again and again.—They have done all they can, in vain. They consult awhile, then take unto themselves the whole armor of God, gird themselves with the truth, and, grasping the blood-stained banner, retire from that ease-inviting encampment. They march across the plain, they climb the rugged hill-side, gain the summit of the lofty mountain, and there plant the standard, where it “cannot be hid.” They form an encampment, and a few brave ones from far and near, clad in burnished armor, climb the rough ascent, and join that noble band. They intrench themselves, and plant their batteries. Day by day they annoy their foes beneath, and when night spreads its darkening shadows o’er them, they have learned not to sleep as do others. The sentry watch at their appointed posts.

Trumpet in hand, the watchman waits to give them notice of approaching danger. Yet they are not safe. Under cover of the night their crafty enemies have sought to take them by surprise; but in vain; they have been discomfited and driven back. At length the whole army is aroused. Dark masses of men in armor approach the mountain’s base. O, what will be the fate of yon little band? They are brave, they are strong, they are fearless; “but what are they among so many?” Yet calm and confident they wait. The swift approaching crisis is at hand. The foe ascends, and comes like the gathering storm-cloud. Already the foremost is there. The cry of victory is raised. The black banner is floating proudly in the mountain breeze. Hark! that deafening shout! A reinforcement comes. Lo! heaven opens! The white robed cavalry of heaven appears! A mighty Conqueror, in blood-stained garments, leads the van. Many crowns proclaim his power and glory. On his crimson vesture is inscribed, KING OF KINGS and LORD OF LORDS. His shout is the long expected sound of deliverance to the little band, and the death-

knell to the invaders’ hopes. Despair spreads its dark mantle o’er their guilty heads, and the invading throng falls like grass before the exterminating vengeance of the mighty Conqueror.

Reader, fill out the picture for yourself. Imagine, if you can, the joy of the rescued—the woes of the lost—the horrors of that slumbering host that lay drunken in yonder shaded plain—and the soul-thrilling joy of those that unfurled the banner on the mountain top. Make the application for and to yourself. Where are you? among the enemies of God? or intoxicated with the cup of earthly joy, and slumbering in the bowers of earthly pleasure? If so, I call on you to awake! Dash to the earth the cup of earthly pleasure. Gird on your neglected armor. Shake the slumber from thy soul. Climb the rocky heights, and join the friends of truth and righteousness, who wait for the Son of God from heaven; for to them that look for him he shall appear the second time without sin unto salvation.

H. L. H.

### Extracts from Letters.

BRO. R. N. SPETSON writes from Pomfret, Vt., Feb. 6th, 1850:—

DEAR BRO. HIMES:—It has been with much pleasure that I have perused many of the rich and delicious articles in the columns of the “Herald.” Although I have never taken it, yet I have read it with much interest while it holds up the glorious truths of the soon coming King in all his beauty and glory, to take the kingdom, in its renewed state, and reign forever. Then all his children will be made like him, for they shall see him as he is. Then they who endure unto the end, and love his appearing, will receive, with Paul, a crown of righteousness, which will forever sparkle on their temples, while harmonious music will flow from their immortal tongues. Then will they who have been “afflicted, tossed with tempest, and not comforted,” be remembered: “Behold,” says He, “I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.” “In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.” Glory to God, what a moment! when all the saints get home, having laid aside this mortal clothing, and put on immortality—where

“No chilling wind, or poisonous breath,  
Shall reach that healthful shore;  
Where sickness, sorrow, pain, and death,  
Are felt and feared no more.”

“For the former things will have passed away.” It has been a source of pleasure to me, to see the steady and benevolent course the “Herald,” its favorites, or champions, have pursued, while they have met with and passed through head winds and storms, without being wrecked on the shoals. But I have been surprised that any who have the privilege of perusing the “Herald,” should let the office become embarrassed by neglected to pay their subscriptions. I trust that enough has been said to such, and that they will be more faithful in that which is least, that they may be heirs also of much. O, that God would arm his children with more than mortal energy, that they may have their work done, and well done.

Yours in the blessed hope of the glorious appearing of Jesus Christ. P.S. Send me the “Herald.”

BRO. EPHRAIM WALKER writes from West Becket, Feb. 4th, 1850:—

DEAR BRO. HIMES:—For some time I have been passing under a cloud; but hearing the muttering thunders of Jehovah, portentous of the speedy, certain, and irrevocable sentence of God’s violated law upon all the wicked, and upon those that have crucified the Lord afresh, and put him to an open shame, I am admonished to be ready. My time is constantly filled up with a mixture of joy and trouble, while I find myself dwelling in Meshech, striving against the outward fighting elements of sin while making a show of themselves openly by stalking our streets unblushingly, and likewise introducing its baneful influence into the more public assemblies, as well as entering almost every domestic department. In taking a view of the present appalling state of depravity, with its abominations that make desolate, he that readeth should understand.

There are some cheering prospects in and about this vicinity, in the reviving of the graces of some and the conversion of others. It is admitted by some to be the fruit produced from the good seed sown at the camp-meeting held last June, in this mountain of leopards and wolves. Our concert of labor for the glory of God and the good of souls, was not in vain. I still remember, with a heart of gratitude and praise to God, the happy season we then enjoyed. God’s word, as administered, tended to the strengthening and building up of the children of God on their most holy faith. I long to see Zion rising higher and higher, having on her beautiful garments, that she may shine in the beauty of holiness, her light having come, and the glory of the Lord having risen upon her, and that she may appear as an army with banners, in one solid phalanx, and terrible to the hostile troops of hell. My heart is still drawn out in the full confidence of the doctrine that shall drop as the rain in the coming glories of the revelation of the Lord Jesus from heaven with his saints, when this mortal shall put on immortality, which is my soul’s delight while remaining in this tabernacle, “hasting to the coming of the day of God.”

I sincerely hope and pray, that all questions that have a deleterious tendency against the peace of Zion will henceforth be discontinued from the columns of the “Herald,” which I deem sacredly devoted to the Advent cause, for the support of which it was first started. I hope the brethren will still continue inflexible to the truth as they have received it from the Lord Jesus Christ, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. I feel confident that your valuable weekly messenger will not go down as long as it is needed for a herald of glad tidings to the meek and humble followers of him who made his first advent in Bethlehem’s manger, but

who is to come again the second time as the Judge of quick and dead, and as the eternal King of glory, to rule and reign with a sceptre of righteousness over his subjects gloriously, when he will say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and when he will also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. The best light and information is wanted by some intelligent minds in this place, who are inquiring after more truth concerning the two resurrections—whether they are at one and the same time, or a thousand years apart. Please send us the best evidences. Yours in love.

We shall give argument on this point in the *Herald* soon.—Ed.

Sister D. PRIOR writes from Malone (N. Y.), Feb. 1st, 1850:—

DEAR BRO.:—It is through much tribulation that I expect to enter the kingdom. I feel somewhat depressed in spirit at this time, and under the sensations thus experienced would attempt to write, though broken it may appear. I had fondly hoped to have been able, before this, to send something for the “Herald;” but my own sickness, and that of some of my children, have prevented. All these things are against me; but I feel to acquiesce in all the dealings of Providence towards me.

The “Herald” has been an unspeakable blessing to me, especially while sitting by the bed-side of a dying husband. It has cheered many a lonely hour as we travelled down to the entrance of the dark valley, where he left me, in the full belief, that we should soon meet at the resurrection. He preached sound Advent doctrine in his last hours. His mind was much enlightened by the labors of Bro. Buckley, who kindly visited him in his last sickness. May the Lord reward him for his labors of love.

Since the camp-meeting, I have not heard many objections raised against the cause. I think many were convinced of the truth at that time, for I have had more calls for the “Herald” this winter than ever. I have often told my neighbors, that I would not give the “Herald” in exchange for all the papers in the Union. I am still holding on to the faith. O, pray for me, ye of like precious faith. May the Lord sustain and reward you for your kindness, is the prayer of your afflicted sister.

BRO. AUGUSTUS B. BRANT writes from Binghamton, Jan. 23d, 1850:—

DEAR BRN. HIMES AND BLISS:—Though not capable of writing anything interesting for the press, yet we feel it due to you, and a privilege to us, to say, that you share in our affections, sympathies, and prayers. Though strangers to us now, we believe you to be children of our Father’s family, and co-workers together in the great work of spreading light and truth in this land of darkness and death, and that soon the saints will all be gathered together with Christ, their elder Brother, to enjoy each other’s society, and be strangers no more forever. The prospect is both pleasing and encouraging; and we wonder not that the apostle, after speaking of the coming of Christ and the resurrection, should say, “Wherefore, comfort one another with these words.” We read the “Herald” with pleasure and profit, and are particularly glad to hear from those who are laborers in the vineyard of their Lord. If L. C. Collins knew with what anxiety we look for his name in the “Herald,” I am sure he would write oftener. Had it not been for his course of lectures in this place, we might still have been groping our way in darkness as it respects the fulfilment of prophecy; and we feel that thanks can never pay the debt of gratitude we owe for light received from his lectures. There are but few in this place who are now known as Adventists, but I think there are many in heart, who believe the increase of crime and wickedness in the present day foretells the world’s destruction instead of conversion.

I would like to know how the last part of the 25th of Matthew harmonizes with the two resurrections! Perhaps you can refer me to some writings on the subject.

NOTE.—Matt. 25th only refers to the living nations at CHRIST’S appearing. See Matt. 24:40, 41. It was the living—those in the “field,” &c., that were separated.

BRO. H. FLOWER writes from Ashfield (Mass.), Jan. 29th, 1850:—

DEAR BRO. HIMES:—I am still looking, with the rest of my brethren in this place, for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. And living in a time when we may reasonably expect that the day will soon come, as a thief in the night to an ungodly world, in the which the heavens shall pass away, &c., what manner of persons ought we to be in all holy conversation and godliness! With what comfort and satisfaction do we read, “Nevertheless, we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.” O! the thought that we shall so soon exchange this for a more blessed state in the kingdom of God. Yes, how glorious! The martyrs, the prophets and apostles, and all the saints of ancient days, will be there; and shall we!

“O, glorious hope of perfect love!  
It lifts me up to things above;  
It mounts on eagles’ wings:  
It gives my ravished soul a taste,  
And lets me for some moments feast  
With Jesus, Priest and King.”

The little church here is taking courage. The conference held here on the 18th, 19th, and 20th inst., by Bro. Hastings, was, we trust, a profitable one.—Bro. H. gave us meat in due season, and we feasted on it. Our meeting last Sabbath was attended with an unusual degree of Divine presence; and we give God the praise. Yours, waiting for Jesus.

BRO. R. HUTCHINSON writes from Waterloo (C. E.), Feb. 15th, 1850:—

BRO. HIMES:—I have not time to write you a full report of the labors of Bro. Shipman and Burnham in Canada. I would only say, that they have been much blessed to all classes, and that at the earnest

request of many, they will visit Canada again in June, and hold about four meetings in the large tent, the first of which will be in Shepton, the second in Shefford, and the rest are not fully arranged.

Will Bro. SHIPMAN give us some account of the meetings? He owes us a number of letters now.

### Obituary.



“I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die.”—John 11:25, 26.

[The urn contains the ashes of the dead. The evergreen wreath, encircling the urn, holds in affectionate remembrance the departed. The anchor is emblematic of hope; it extends beyond the veil—an anchor to the soul, sure and steadfast. The torch is the Gospel, which lights up the pathway of the tomb: life and immortality being brought to light through the Gospel. The butterfly, escaped from its shell, is the body raised from the grave.]

DIED in Philadelphia, Feb. 16th, 1850, of typhus fever, Sister CHARLOTTE L. WARDLE, wife of Bro. Thomas Wardle, and daughter of Bro. and Sister H. and E. Lye, aged 32 years. Sister Wardle embraced religion at an early age, and united with the M. E. church, where she continued to hold Christian fellowship till the Advent doctrine was promulgated in the city, in 1842, when she, together with her husband and father’s family, embraced the Advent faith, and identified themselves with the cause of our coming King. Bro. Wardle’s house was the home of Father Miller in all his visits to this city, where he, and other servants of God, have found a tender and sympathizing heart in Sister W., who was ever ready and active to minister to their wants. Her sickness continued about four weeks, and her sufferings, which were great, she bore with Christian fortitude. As she drew towards the close of her life, her mind seemed more given up to God, and her faith more clear. The Sabbath before her death, although extremely weak, her countenance was lit up with heavenly joy, and she requested to have the hymn sung beginning with

“On the high cliffs of Jordan;”

and while it was being sung, her soul seemed filled with delight at the glorious prospect. She continued, while able to speak, in the same happy frame of mind. Thursday and Friday before her death, hopes were entertained of her recovery; but on Saturday morning she complained of oppression of the chest, and difficulty of breathing; but no serious apprehensions were entertained till between 1 and 2 o’clock in the afternoon, when she was taken with great violence, and was unable to converse much after, and at 6 o’clock the busy wheels of life stood still. She sleeps in Jesus, and is blessed. She has left behind her a husband and six small children to mourn and feel her loss. But he, with her parents, who are deeply bowed down under the stroke, mourn not as those who have no hope. The language of Bro. Wardle to me yesterday, while on my way to church, was, “Tell my brethren, that though I mourn, I also rejoice in the blessed hope of the gospel—the resurrection of the dead.” May the Lord cause his grace to abound towards each of the afflicted friends, and cause this bereavement to work for good.

Philadelphia, Feb. 18th, 1850. J. LITCH.

We deeply sympathize with our dear and beloved Bro. WARDLE and family, and also with our dear Father and Mother LYE. In this solemn dispensation we also have lost one of the best of friends. In all our travels abroad, we have never found a more welcome and pleasant home, than in the bosom of this kind family. Their kindness never permitted us or Father MILLER to make a home elsewhere, when in Philadelphia. The death of our friends comes in upon us like the messengers of Job; and we deeply feel the separation. O may the blessed SAVIOUR hasten his coming, and gather the whole family to the “rest that remains.”

We are at length called upon to announce the departure of my father, JAMES WALKER, from this mortal state, to await the call, “Arise, ye dead, and come to judgment,” aged 87 years July 8th, 1849.—He was born in Ashford, Ct. He experienced religion at the age of thirty, and joined the Baptist church in that town. In the year 1795, he removed, with his family, to West Becket, where he has continued his residence until his departure, Dec. 25th, 1849. At an early stage of his religious views, he embraced the doctrine of the fore-knowledge of God in the predestination and final perseverance of the saints, to which he closely adhered during the remainder of his earthly pilgrimage. He being among the first settlers that penetrated the forest in Western Massachusetts, where he had to endure the sufferings and privations incident to a life in a newly-settled country, he was a man of robust constitution, and of strong muscular powers, well fitted for the hardships of the day in which he lived. It became my duty, out of nine children of my father’s family, (two sons and seven daughters,) to administer to the comfort of my parents in their declining days. We were called upon to part with our mother Feb. 17th, 1845, aged 84 years. Notwithstanding the many years they had journeyed onward to the time appointed when their change should come—for “it is appointed unto man once to die, and after that the judgment”—the solemn scene, while standing by the death-bed of a father and a mother, and beholding their last struggles with the king of terrors, called forth the deepest emotions. My father was ever ready to converse on the word of God, and the necessity of a preparation by grace to ensure the salvation of the soul. As the time drew near for his departure, he was much composed in his mind, and frequently said that he should die. He was asked if he felt ready. His answer was, “Yes, as I ever shall be.” The funeral services were attended by two ministers of the Methodist church—Bm. Ward and Merwin—of Lee. The sermon was preached by Bro



Ward, from Isa. 25:8—"He will swallow up death in victory." The occasion was one of solemn interest to all present.

I have often heard my father and mother speak of the darkening of the sun and moon in 1780, and of the impression on the minds of the people, that the day of judgment had come. EPHRAIM WALKER.

## THE ADVENT HERALD.

BOSTON, MARCH 2, 1850.

TO CORRESPONDENTS.—J. GIBSON.—We do not see that we can give you any light that would satisfy you. There are difficulties in every view that has been taken of the book of Revelation. If you have a view more free from difficulties than ours, we shall be glad of light.

R. R. YORK.—By reading the whole of the 49th and 60th chapters of ISAIAH, you will see that they both bring to view the extension of the gospel to the Gentiles—the same gospel which had before been proclaimed to ABRAHAM. These chapters have had a partial fulfilment in the sanctification of children for Zion in all lands, and will be consummated in the resurrection.

I. E. JONES.—We have received a communication from Bro. JONES, respecting his being shut out of the columns of the *Harbinger*, which he wishes inserted in the *Herald*. In this Bro. JONES says that his articles will occupy no more space than those to which he has replied—and that those to whom he wishes to reply have spoken more times than he has. He wishes to be heard in the *Herald*, to show the injustice of the charges in the *Harbinger*, that his reply to Bro. BREWER (which is refused) "is a perversion, or misrepresentation of what Bro. B. has said"—that he has a disposition "to set himself up as a kind of theological gladiator-general"—that in writing he is "striving for the mastery for selfish or sectarian purposes"—and that his reply to Bro. AVERY (refused) "is calculated to darken the mind, and produce infidelity in the teaching of the Scriptures." He also wishes to be heard to show that his being shut out from the *Harbinger* is not in accordance with its professions of liberty for "free discussion" on "all the truth" in its columns—and to show, also, that the reason his articles are refused is because his arguments cannot be met.

We are sorry to be constrained to deny Bro. JONES a hearing in this matter; but we wish to have no discussion in our columns respecting what other papers may or may not do, or to judge respecting the justice or injustice of their course. We regard Bro. JONES as a brother beloved in the LORD, and one who should not be condemned without a hearing. If we may be permitted to place any confidence in the professions of the *Harbinger*—and why should we doubt their being made in all sincerity!—we can assure Bro. JONES, that although we cannot relieve him from these imputations—that that paper, on taking a sober second thought, as his articles are not censorious or disrespectful, will give him the same space as was occupied by those with whom he is discussing, and will let its readers judge of the relevancy of his arguments. That will be magnanimous and honorable; and then, while we see differently on these questions, we may think and write, and still love as brethren.

R. J. ARNOT.—We have nothing to say in addition to what we before said respecting the spirits in prison. If neither Bro. N. nor ourself made it clear to you, we should probably fail to do so by writing farther. Your questions are all replied to in those articles.

C. E. BURROUGHS.—The 13th of Nov., 1833, was Wednesday, as you make it. Your Golden Number, Dominical Letter, Epacts, and Moon's age, are also correct; but the stars fell on Tuesday night—the night preceding the 13th.

I. C. WELLCOME.—China conference in our next.

MILMAN'S GIBSON'S ROME.—"The History of the Decline and Fall of the Roman Empire. By EDWARD GIBSON, Esq.; with Notes by the Rev. H. H. Milman, Prebendary of St. Peter's, and Rector of St. Margaret's, Westminster. A new edition. To which is added a complete Index of the whole Work. In six vols. Boston: Phillips, Sampson & Co. 1850."

Of GIBSON as an historian nothing need be said. His general accuracy and impartiality, except when his prejudice against Christianity warped his mind, are well established. The lofty dignity and beauty of his style is peculiarly his own. The reader is consequently both delighted and instructed.

The present edition, of which we have received the first volume, appears in six neat volumes, on good paper, with fair type, and neatly bound in cloth. We learn, also, that it is to be sold at a very reasonable price—02 1-2 cents. Wholesale and retail, at 110 Washington-street.

"THAT NOTABLE PAMPHLET!"—Dr. HUTCHINSON'S *Statement of Facts for the Methodist People* is read with the deepest interest, and has produced a most extraordinary sensation in certain quarters. It has been attacked from the pulpit, the platform, and the press. But it remains UNSCATHED. FACTS are

stubborn things. The author may hereafter notice his opponents, though the pamphlet itself contains the ANTIDOTE to what has been said or written in reply to it. It may be had at No. 8 Chardon-street, Boston, at the book-stores of C. BRYSON and R. CHALMERS, Montreal, and at other stores throughout Eastern Canada. Price, 12 1-2 cts.

ERRATA.—In a few of our first issue of the last number, on page 29, 3d column, 34 lines from top, the commencement of the line, 2 β, was incorrectly printed β; and 32 lines from the top, at the end of the line, 56 b was incorrectly printed 56 2. The letter b and figure 2 getting transposed in making up the paper, were not seen till a few quires were worked off. In most of the edition it was correct.—We should not mention this, were it not a mathematical argument—the context of which would not show the mistake. On the same page, 2d column, 4 lines from bottom, for "division" read "divisor."

NEW YORK CITY.—Bro. C. B. TURNER preached at Hester-street last Sunday in the forenoon, and baptized twelve. Bro. ROBINSON had returned from Balston, and lectured in the same place in the afternoon and evening, to full audiences. Bro. WHITING and TURNER gave lectures in Bleeker-street, to good audiences there also.

CLASS FOR MUTUAL IMPROVEMENT.—The next meeting of this Class is at 8 Chardon-street, Boston, on Monday and Tuesday, March 4th and 5th. Lectures from several brethren. Seats free to all interested to attend.

Bro. GATES has been lecturing for the last two weeks in Hingham, Mass., with considerable interest.

### SUMMARY.

The excitement in Congress, in relation to the admission of California into the Union as a State, and the establishment of territorial governments in New Mexico and Deseret, embodying the Wilmot Proviso, still continues. A portion of the Southern members, it is said, have combined to oppose the transaction of any important public business until this vexed question shall be definitively settled; and should the result be adverse to the extension of slavery, they take especial pains openly to avow, that it is the determination of the South to secede from the Confederacy. So far, nothing has been done, save in the use of intemperate language and frothy declamation, which has had the effect of nearly exhausting the patience of all honest men. What will be the upshot of this matter, men of all parties profess to be unable to say; some think that the present agitation will end as others have ended—in smoke; while there are those who confidently predict the dismemberment of the States. But we hope, that slavery will be prevented from extending beyond its present limits, regardless of consequences.

Practice vs. Precept.—An infidel in St. Louis, (says the N. Y. "Independent"), has pledged \$10 a year for the support of a Sabbath School in that city. After all is said and done, practice appears far better than precept, though it would be still better if they were never seen separated.

The Liverpool "Mercury" says that 153,000 emigrants passed through Liverpool last year, of whom 147,745 were bound for the United States.

A Burlington (Vt.) paper gives an account of a novel temperance meeting in that town. Mr. Ross, an enthusiastic lecturer on temperance, hired a number of rum-sellers to attend his lecture, promising them 25 cts. each per hour. They were ranged along on the front seats, a fair mark for the speaker, from whom they bore, with great equanimity, some rough usage—which would have been fatal to any but rum-sellers—and who spoke for two hours and ten minutes, at the end of which time he paid them each 55 cts., taking their receipts for the same. On a subsequent evening, Mr. R. lectured again, but his self-denying, whiskey-selling friends "struck" for an increase of pay—demanding 50 cts. an hour—which Mr. R. gave them—thinking, perhaps, that if laborers should be paid in proportion to the work performed, or suffering or hardship endured, the aforesaid "rummies" abundantly earned their wages.

Two young ladies of Memphis, Tenn., have become regular students in the Medical Department of the Institute in that city.

Rev. Dr. Hook, a learned member of the Church of England, who has been identified with the Puseyite portion of the Church, is reported to be retracing his steps.

A pamphlet, written by an officer of the Cavan (Ireland) Union workhouse, states that 3,000 died within the walls of that institution in two years, ending the 29th of Sept. last.

At the recent election in Wisconsin, universal suffrage, irrespective of color, was declared for, by a vote of 4,090 against 300.

Some years since, a woman perished in the snow-drifts on the Green Mountains of Vermont. In her arms an infant was found, preserved by the clothes which the mother had taken from her own person. That child is now the presiding officer of the Ohio Senate.

Jenny Lind, a Swedish vocalist, has been engaged by Mr. Barnum, proprietor of the American Museum, N. Y., to come to the United States, and sing in one hundred and fifty concerts, for which she is to be paid \$150,000. A musical director and a male vocalist are to accompany her, the first of whom is to receive, for his services during that time, \$25,000, and the second, \$12,500. Two of the stipulations in her agreement with Mr. Barnum are, that she shall have the liberty of singing for charitable objects whenever she may choose to do so, and that she shall not be required to sing in operas. She is represented to be exceedingly benevolent. Mr. Barnum says in a letter, that the sums which have been received on occasions when Mlle. Lind has sung in England for charitable purposes, during the last two years, were more than double the amount he has agreed to pay her. She is said to have recently founded a charitable institution in her own country, and given \$300,000 for its support.

Another instance of rare benevolence we have noticed recently. Gerrit Smith, well-known for his sympathy for the colored race, and an eloquent advocate of their rights, some time ago said he would bestow on seventy-five industrious, respectable colored females \$30 each, and to the same number of males \$10 each in cash and a farm. The selection of the recipients of his bounty was left to a committee, who have accomplished their task. The amount thus generously and judiciously bestowed will not fall far short of \$50,000. Such instances of genuine benevolence as the above are as rare as they are praiseworthy.

There are now in the jails of France about 12,000 children, of both sexes, under sentences for terms that reach their 20th year.

New York has 1200 lawyers, 700 of whom are supposed not to have a paying practice. It is a pity that the same remark cannot apply to the other 500 also.

The MS. of Washington's Farewell Address, was lately sold at auction in Philadelphia for \$2300.

Dr. Duff says of the great Central Institution of the Scotch Free Church in Calcutta, that 1040 pupils are in actual daily attendance at school, meeting in one edifice, under one roof, and all in the highest state of training, discipline, and efficiency.

The Chickasaw Indians have contributed \$200 to the National Washington Monument fund.

A young lady, while riding in an omnibus in New York, had her purse, containing \$140, abstracted by some light-fingered gentleman. She was shortly to be married, and the money was designed to prepare her wardrobe for that interesting occasion.

The Charlotteville (Va.) "Jeffersonian" of Feb. 14 says, that a few days previously, a fight took place between a large party of Irishmen at work on the tunnel side of the Blue Ridge, and a party of Irishmen working on the railroad. Thirteen were killed, and a house burned down, in which a woman and two children perished.

The Cork "Reporter" asserts, that a proposal will be made in the present session of Parliament, to make a state provision for the

Roman Catholic clergy. If this should prove true, we opine, that though the distress of Ireland will be none the less, the world will hear less about it than it does now.

A young lady, a bridesmaid at a wedding in Philadelphia, was fatally burned by the explosion of a camphene lamp on the 10th ult.

There are several places in London where counterfeit half-crowns are manufactured on a large scale. The coins are said to be the best imitation ever executed.

Another large cotton factory, running 4000 spindles, is about to be erected in Cincinnati, O.

A slave, aged 105 years, lately died at Johnstown, Md. He was present at the surrender of Lord Cornwallis.

Fifteen vols. on the Natural History of New York, published by the State, have made their appearance. Seven vols. more are yet to come. The cost of the whole, it is thought, will be \$500,000.

About 4000 valentines were returned to the Boston Post-office, having been refused by those to whom they were addressed.

Two white laborers on the Danville (Ky.) Railroad having been jostled by a negro, threw him over a bridge, so that he fell a distance of twenty-five feet to the ground, and received mortal injury.

The largest subscription given in California for the erection of a church there, was by a gambling house. The amount was \$5000. Rather an odd association. The motive that induced the benefaction must have been an exceedingly curious one.

Up to the evening of the 20th ult., \$20,000 had been received by the Treasurer of the fund for the relief of the sufferers by the late explosion of a steam boiler in New York, an account of which we published two or three weeks since.

A couple of miners, in the vicinity of Holidaysburg, Pa., went to the house of a Mr. Adams for some powder, to be used in the coal mine. They went into a room where there were twelve kegs of powder, taking a lighted candle with them. After getting the quantity they desired, one of them blew out the candle, when a spark ignited the powder, shivering the house to pieces. Mrs. Adams was killed, two girls and a child badly burned, and the men so shockingly injured, as to leave no hope of their recovery.

Rev. Mr. Higgins, recently of the M. E. Church, and occupying the pulpit of the church in Bromfield-street, this city, has withdrawn from the Methodist body, and united with the Suffolk South Association (Congregational).

Strong anti-slavery resolutions have been passed by the New York Legislature, in which the Senators from that State are instructed, and the Representatives requested, to resist all measures that shall allow slavery to be extended into territory now free, and to advocate the entrance of California into the Union as a State.

A large meeting was held on Monday last in Castle Garden, N. Y., to respond to the compromise project of Mr. Clay, which that gentleman introduced in the Senate, for the purpose of reconciling the North and South. The assemblage was very large, and was called irrespective of party. A compromise was advocated, and a determination expressed to maintain the Union as it is.

The license law of Wisconsin requires, among other things, that the vendors of spirituous liquors shall give bonds to respond to damages to third parties, who have been injured by their nefarious traffic. Under this law, a suit was instituted by Mrs. Keyser, against a rum-seller named Heath, and his sureties. It appeared in evidence, that Heath sold liquor to her husband, who was in consequence attacked with delirium tremens, in which state he became an object of so much care and anxiety to his wife, as to cause her to be taken sick. The jury awarded her \$100 damages, the whole amount provided by the law. A wise law, and should be adopted by every State that allows the abominable traffic.

During the year 1849, there were only twenty-one persons killed on the English railways, twelve of whom lost their lives by gross carelessness on their own part, leaving only nine who were killed through the carelessness of the railway conductors.

On the evening of Feb. 16th, a daughter of Mr. R. S. King, of N. York, aged 16, was on a visit to a neighbor's house. The lady of the house was employed in cleansing a pair of gloves with camphene, when Miss King put some of the liquid on her own gloves, which were on her hands, and held them to the fire. The gas evolved from the camphene took fire, and in a moment her dress was enveloped in flames. In her terror, she threw her arms around the neck of the lady she was visiting, and both fell to the floor. A servant girl, alarmed by the terrific shrieks, rushed in, tore up the carpet, and enveloped the unfortunate females in it. Water was brought, and the fire, which had only been smothered by the carpet, was quenched. Though hopes are entertained of the young lady's recovery, it is feared that she has lost the use of her arms and hands. Her neck and chest were burned to the bone.

A large fire broke out in New Orleans on the 15th ult.—supposed to be the work of an incendiary—destroying property to the amount of a million of dollars.

The late Jacob Wood, of Georgia, by his will liberated 154 slaves, and appropriated \$5000 to pay for their transportation to Liberia. The bestowment of a gift, or favor, when its donor is no longer able to avail himself of its uses, is rather of doubtful utility to him, in our estimation. But to the recipient of such favor, better late than never.

The Pope has addressed another formidable letter "encyclical" to the Archbishops and Bishops of Italy, lamenting in a very inglorious and lachrymose strain, over the condition of "Holy Mother" Rome, the pachynomy of St. Peter. Great is the contrast between the views of Pius IX. in 1850, and those he held in 1847. This pastoral letter shows the true character of the Pope; and though he may be a man of kind feelings, he is weak and irresolute, and unable to govern. He virtually confesses this, and listlessly yields up the reins of government into the hands of his cardinals, who can rule, and with a rod of iron, too. Had Pius known at the commencement of his Pontificate, what the Protestant world has declared for the last three hundred years,—viz., that to open the window for the ingress of liberal ideas, was to open the door for the egress of despotism,—he would have followed in "the footsteps of his illustrious predecessor," and, like that Pope, would not have been compelled to feel ashamed of having occupied the somewhat anomalous position (for a Pope) of having entertained a single liberal idea.

A young girl, aged 17 years, denominated the "Lion Queen," and attached to a menagerie in the town of Chatham, England, was accustomed to enter the cages of the animals, and perform some feats. One evening she entered the cage in which a lion and tiger were kept, and when nearly through her performances, she struck the tiger lightly with her whip, to induce him to move out of her way. With a growl, the animal reached out his paw, as if to seize her leg, or dress, which caused her to fall against the cage. In a moment the animal sprang on her, and fastened his fangs in her neck. The keeper rushed to her assistance, and by beating the tiger over the head with an iron bar, compelled him to leave the unfortunate girl. She lived only a few minutes after being taken out of the cage.

A formidable conspiracy has been discovered in Russia, which is said to have been very widely extended. The design was to overthrow the present Emperor. Some of the conspirators, comprising nobles and officers of distinction, were condemned to death, but ultimately had their punishment commuted to labor in the mines for various periods.

It is said that a plot has been discovered in Turkey, having for its object the assassination of Kossuth, the late Governor of Hungary. The Austrian government is believed to have investigated the plot.

At a recent meeting of journeymen tailors in London, it was stated that members of the trade employed by various departments of the Government, received only from one shilling to one and sixpence a day for their labor. This was contrasted with the income of the Marquis of Westminster, which was said to amount to £400,000—two millions of dollars a year! And yet the "noble Marquis" deals with a notorious "slop" store, which does much towards reducing the wages of workmen.

About a dozen fatal cases of cholera occurred on Ward Island, near New York city, last week, among the immigrants landed there.

The Rev. J. W. C. Pennington, a talented and worthy colored clergyman, formerly of Hartford, Ct., and now of New York, has received the title of Doctor of Divinity from the University of Heidelberg, Germany.

Miss Ruth Case, the teacher of a school in Hartford, has recovered \$172 72, with costs of suit, of an individual in that city, for slander.

An iron jail was lately shipped from Louisville for some place in Arkansas. When put together, it will have the appearance of an enormous cage.

Charles Nettleton, of Webster, has been convicted at Worcester, on eight indictments for violation of the license law. The fines and penalties amounting to \$713 65, or the alternative of 135 days' hard

labor in the house of correction. He preferred the latter mode of expiation, and was accordingly committed.

Almon Quinn has been arrested in Marlboro', Vt., for an attempt to poison, by mixing arsenic in the water of H. H. Winchester. The "Jewish Chronicle" says that there was a Jewish service at San Francisco on the day of Atonement, in which about thirty Jews participated.

A man by the name of Holbrook, from Braintree, Mass., was knocked down by three ruffians on Saturday evening, near the Cove, Providence, and robbed of about \$35.

Two fine boys, who had been left in the basement of their residence in New York, while their parents were at church, were suffocated by a quantity of clothing taking fire.

Two women, named Lindsey and Goodrich, who attempted to cross the river near St. John, N. B., were found upon the ice, frozen to death.

"Galignani's Messenger" says: "The widow of the Austrian General Heintzi, who was killed in the siege of Buda, of which fortress he was the commandant, has published some memoirs, from which it appears that the General was in secret communication with Georgey, and that Buda only held out to give Gen. Georgey a pretext for besieging it, and so destroy the plan of Dembinski, which was to march on Vienna, and cause insurrection in the hereditary states."

The conductor of the freight train on the Stockbridge and Pittsfield railroad, Mr. John Jenkins, was instantly killed on the 20th ult., by coming in contact with a bridge near Lexington furnace.

A few mornings since, the wife of Patrick Higgins, residing in the rear of 34 Prince-street, locked her three children in the room while she went to market. Soon after she went out, the largest boy, about six years old, made a paper cigar, lighted it at the fire, and accidentally set fire to his clothes, by which he was burnt to death. The two smaller children took shelter under some bed clothes, and the fire did not reach them.

### BUSINESS NOTES.

P. Knapp owes nothing—is to be stopped at 482.

H. L. Smith—We sent you a package the 21st ult.

Elder J. B. Mitchell—We have sent you a small packet of books. If you can do anything about an agency, please do it.

T. N. Dewey—We credited the \$1 to an old subscriber. It is now right.

S. S. Rogers—You owe 55 cts. each.

R. Moran—The \$1 sent by you on the 31st of Jan. was received and credited. The other was not.

Abiel Grow—All right. Do what you can.

R. M. Nevins—Thank you. We send an extra copy to you.

F. Beckwith—One bundle sent to Cleveland.

J. M. Hale—One bundle sent to Akron, O.

J. W. Bonham—All your letters are received. Also the note for Bro. R., which has been duly forwarded. Hereafter, you will hear from us more regularly.

F. Davis—Thank you. The \$1 was received and duly credited, which paid to 490.

P. Draper—We have received \$2. We give you \$6—the balance—and continue the *Herald*. Do the best you can.

D. Welch—The *Herald* will be sent.

G. W. Gerald—Your two letters were received, and the business which they contained attended to. We now make the change you wish.

NEW TRACTS.—Tracts on Prophecy (Nos. 12 and 13) are ready for delivery. The first consists of eight pages, called *The Saviour Nigh*. Price, \$1 per hundred.

No. 13 is entitled *The True Israel*, or, *Who are the Israel to whom the Promises are made*?—12 pp. Price, \$1 30 per hundred.

These tracts are suited to the present time, and will commend themselves to those who love the doctrine of the Advent. It is hoped that tract distributors will unite in giving them a wide circulation.

NEW EDITION of two Discourses by CHARLES BRECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 37 1/2 cts. per doz.; 4 cts. single.

GIBSON'S *Rome*.—Phillips & Sampson's cheap edition of this work may be had at this office.

### TRACT AND MISSION FUND.

A Sister, ..... 5 00 Mrs. Ide, ..... 5 00

Bro. N. HENRY'S Post-office address is Watertown, Mass.

### APPOINTMENTS, &c.

We hope that those who are interested in the appointments, will preserve the papers for reference, as want of room will hereafter oblige us to omit notices after inserting them twice.

Bro. I. R. GATES will preach in Lawrence (27 Common-street,) March 10th; Manchester, 17th, Lord's-day, from the 19th to the 21st. Bro. GATES and PLUMMER will hold a conference in Salem, N. H., Friday, March 23d, at 2 P. M., and continue over the Sabbath.

Bro. S. W. BISHOP will preach at Cambridge, Vt., March 4; Pownall, 5th; South Adams, Mass., 6th; Chatham, 7th; Savoy (where Bro. Perkins may appoint), 8th; West Hawley, 9th, each at 8 P. M.; South Hawley, 10th, and remain in that region as long as may be thought best.

A conference will be held in Waterford, (three miles north of Troy—cars and stages run several times a day,) in the Baptist church, commencing Saturday evening, March 9th, and continuing till Sabbath, 17th. Time of meetings each day at 10 A. M., and 2 and 7 P. M. Bro. Robinson, of New York, will attend a part of the time, and Bro. Ingmire, Catlin, and others, will assist.

A conference will be held in Addison, Vt., Sabbath, March 10th, and continue over the following Sabbath, or longer, as duty may dictate. Elder Edwin BARHAM is expected to be present after the 10th. It is hoped there will be a general gathering.

Bro. N. Southard may be expected to preach at Westboro' or Northboro', as the case may be, on the Sabbath, March 10th.

Bro. Daniels will preach in South Reading March 10th.

### A NEW SINGING BOOK.

(REVISED EDITION.)

"THE AMERICAN VOCALIST,"—by Rev. D. H. MANSFIELD.—published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as of the most distinguished European composers, in all 330 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

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The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

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Teachers and others are invited to call and examine the book.

Wm. J. REYNOLDS & Co., Publishers, 24 Cornhill, Boston.

[2-3m.]

Phillips & Sampson's cheap edition of Gibson's *Rome*, for sale by Wm. J. Reynolds & Co., 24 Cornhill.

### Receipts for the Week ending Feb. 27.

The No. appended to each name below, is the No. of the *Herald* to which the money credited was. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

A. W. Hovey, G. Murphy, J. Shipman, Eld. J. H. Crowley, A. Halcorn, P. Davis, P. V. West, M. Perkins, C. P. Woodman, Mrs. B. R. Norton, L. D. Mansfield, sen., P. B. Morgan, S. E. Sprague, D. Smith, C. Burroughs, M. Jennings, J. Field, J. Le Craw, Andrew Clarke, S. B. Rollins, J. Carter, A. Vandebert, E. Beman, J. Adin-son, H. G. Bull, J. Reynolds, H. Cross, J. Arelant, Rev. J. F. Ostrander, J. C. Braxton, D. Waterbury, H. Funn, Wm. Pulling, A. K. Clarke, G. W. Brown, Elder S. Moulton, C. Howard, R. M. Nevins, J. Kelsey, E. Tompkins, M. Davis, N. L. Collins, J. G. Smith, J. Olark, O. Wentworth, C. B. Smith, E. H. Dugan, E. Elliott, H. Clough, H. B. Baldwin, J. Burditt, (each to \$25); S. B. Gleason, \$30—all sent; L. E. Bailey, 499; H. N. Elliot, 430; S. S. Rogers, 450; Kimball, 491; L. Edwards, 464; J. Hyatt, 430; S. S. Rogers, 450; Beckwith, 334; F. Clark, 456; O. N. Whitford, 438; A. Smith, 506; E. Berry, 456—each \$1.

N. Clark, 480—\$1 50—W. H. Ordway, 455; J. M. Clapp, 508 (2 cts.); Geo. Houghard, 508; S. K. Welch, 508; J. Russell, 456; D. Carver, 508; W. O. Lawrence, 388; Dr. Parmelee, 505; D. Taylor, 508; C. P. Pettipiece, D. Merrill, J. A. Merrill, Jas. Parker, 450; 450; B. No. of 508; L. D. Mansfield, 482; H. Ashley, 506; A. P. Smith, 482; S



# ADVENT



# HERALD

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BOSTON, SATURDAY, MARCH 9, 1850.

No. 6. WHOLE No. 462.

## THE ADVENT HERALD

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### JUBILEE.

(For the Herald.)

Muse, take the Harp of Prophecy, behold,  
The glories of a brighter age unfold;  
Father of mercies, speed the promised hour;  
Thy Kingdom come, with all restoring power.  
Peace and righteousness now spread from pole to pole,  
As round the world the ocean swifter roll;  
Hope waits the morning of celestial light;  
Time plumes his wing for everlasting flight;  
Unchanging seasons, now their march begin,  
Millennial years—the earth is freed from sin;  
Seen through thick clouds by Faith's transpiercing eyes,  
The new creation, in new glories, rise.  
All hail! the age of crime and suffering ends;  
The reign of righteousness from heaven descends;  
Vengeance for ever sheathes the afflicting sword;  
Death is destroyed, and Paradise restored;  
Man, rising from the ruins of the fall,  
Is one with God, and God is all in all.

Berwick Place, London.

R. ROBERTSON.

(For the Herald.)

## Lectures on the Apocalypse. No. 2.

BY J. P. WEETHEE.

SEVEN CHURCHES OF ASIA—REV. SECOND AND THIRD CHAPTERS.

**General Remarks.**—The circumstances under which these revelations were given should be well understood. Ninety-six years are now past since the "multitude of the heavenly host" was seen with the angel who announced to the shepherds the birth of the Messiah. Jesus had been rejected, crucified, and on the third day had arisen, and had ascended. Two men clothed in white had announced his return. On the day of Pentecost the Spirit had descended—the Comforter promised by the Saviour. The gospel had been carried to all the world. Persecutions had followed its proclamation in every land. One apostle after another had fallen under the severe hand of the enemy, until John stands alone of those who had been the companions of the blessed Jesus. Under a bloody persecution by Domitian, John is banished from the fields of his labors in proconsular Asia, to a lone island of the Mediterranean sea. Wrapped in vision on the Lord's day, he receives instructions as to what he should say to his beloved flocks. Seven lampstands appear, and one like the Son of man appears in their midst, holding in his right hand seven stars. These are explained. Then commence the epistles to the seven churches. Before we enter into the investigation of the contents of each epistle, we shall endeavor to answer three questions: 1st. Are the seven churches symbolic, or literal? 2d. Who are the seven messengers? 3d. What is meant by the coming spoken of in these epistles?

1. *The seven churches* are said to be symbolic of seven states of the Christian church, from the first to the second advent. The following table will present that view in a clear light:—

### VESTRING AND GIRDLESTONE.

EPHESUS.	V. From John to the Decian persecution—A. D. 250. G. Do.
SMYRNA.	V. From the Decian to the Diocletian persecution—A. D. 311. G. Do.
PERGAMOS.	V. From the Diocletian persecution to A. D. 800. G. From Constantine to Luther's Reformation—A. D. 1500.
THYATIRA.	V. From A. D. 800 to A. D. 1200, and the rise of the Waldenses. G. From Luther to the persecutions of Protestants, on the revocation of the edict of Nantes—A. D. 1685.
SARDIS.	V. From A. D. 1200 to A. D. 1500, and the Reformation. G. From the revocation of the edict of Nantes to the formation of the Bible Society—A. D. 1804.

PHILADEL. V. The earlier time of the Reformation in its political weakness.  
G. Bible and Miss. Societies' era.  
LAODICEA. V. The lukewarm state of the Protestant church from its formation to A. D. 1700.  
G. Lukewarmness before the Millennium.

The reasons of this interpretation are these, among others:—

a. The number *seven* is used sixteen times in the Apocalypse, and is mystical. b. Other churches were of equal importance; why, then, are they passed over, and these alone brought to view? c. The expression "*mystery* of the seven stars, and seven lampstands," shows that they are not literal churches. d. The ten days' persecution being ten years, show a mystic sense. e. The names of the churches are descriptive of character. The following are some of the many reasons for understanding them in a literal sense:—

a. They are said to be in *Asia*; the seven states of the church were not all in that division of the globe. b. The *order* in which they are named is that of a circuit, on which John had been accustomed to travel. c. They were churches in those places, and consequently nothing can be learned from the meaning of the names. Those cities had those names long before said churches existed. The names of the churches are not given, but those only of the cities. We should not expect to learn the character of a church in Boston, New York, or Philadelphia, by learning the meaning of those names. Philadelphia signifies *brotherly love*, but does it follow that brotherly love is the characteristic of the Philadelphia churches?—d. The names of *persons* agree better with the literal construction, such as "Balaam," "Balak," "Nicolaitanes," and "Antipas." e. The word *angel* better suits the literal interpretation. Angel signifying a messenger, would carry the idea that each church had appointed a messenger to visit John in his banishment, to learn his wants, and supply them. f. There is strong reason to conclude that these churches make one division of the Apocalypse, viz., "the things which are." g. The rules of symbolization require the explanation of symbols to be literal. These churches are symbolized by seven lampstands. Those lampstands are said to be seven churches: consequently, the churches are literal. These, with other reasons, have inclined us to the literal view rather than the mystic. The seven periods have been applicable to every era of the Christian church, if we take into view the various churches in Christendom at any one period. There never has been a time when the characteristics of either of the seven churches would apply to every church. While some churches have been in a revival condition, others have been lukewarm. The fate of the seven Asiatic churches shows that the predictions were designed for them as definitely as those uttered by the prophets against Nineveh, Tyre, Babylon, and Jerusalem.

2. *Seven messengers.*—Are they the pastors of said churches? The character of a pastor is not the same as that of a messenger. A messenger is one who carries a message, and not one who governs and feeds. The one is appointed to a definite work, requiring a change of position: the other is stationary.

The custom of the early churches will explain the meaning. Persecutions were common to the early Christians. Their preaching being designed to uproot the national religion, brought upon them the anger of the civil rulers. These men, instigated by the Pagan hierarchy, brought upon the Christian pastors severe tribulations. Many were slain, and others were banished. Those who merely suffered banishment, were allowed the ministrations of their friends. Messengers were sent from the churches of their special charge, to inquire into their condition, and, if necessary, to provide them with food and raiment, or any other comforts which might alleviate their sufferings. These persons carried letters of instruction from their exiled

pastors. Such was the practice among the early Christians. John having had for many years the pastoral charge of these churches, is by the decree of the Roman emperor Domitian banished to the island of Patmos. While in that desolate solitude, a messenger arrives from the church at Ephesus, inquiring into his welfare. While present, John receives a message from Jehovah, which he is directed to send to that church. In like manner is he visited by messengers from each of his flocks, and is directed by the Saviour to transfer for their instruction the messages which John has here recorded. This interpretation is natural, and will agree with the conditions therein stated.

3. *The Advent spoken of in these Epistles.*—Those expressions are, "Or else I will come unto thee quickly, and will remove thy candlestick out of its place"—directed to the church at Ephesus. "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth"—directed to the church at Pergamos. "Hold fast till I come"—in the message to the church in Thyatira. "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee"—sent to the church at Sardis. "Behold, I come quickly"—to the church at Philadelphia. "I will come in to him, and will sup with him, and he with me"—to every person who will comply with the conditions herein stated. The last passage refers to a spiritual presence. At the door of the heart, the seat of affections, I stand, and, by my Spirit, ask admission. When the affections are laid open, my Spirit enters. No advent is contained in the message to the church in Laodicea, and the church of Ephesus is directed to a coming. The expression, "I will come and do," is equivalent to the phrase, "I will perform those threatened judgments. We understand the expressions, *I will come and do, and, I will do, to mean the same.* The second advent of the Saviour was ever to be regarded by the church as a motive to holiness, and as one which should be anticipated. With these remarks, we introduce the epistles:—

Patmos, A. D. 96.

*Epistle to the church in Ephesus—sent by its messenger:*—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

"HE THAT HOLDETH THE SEVEN STARS IN HIS RIGHT HAND, WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS."

*Nicolaitans.*—"Nicolaitans, heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism, and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself.—Rev. 2:6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites."—Buck.

Patmos, A. D. 96.

*Epistle to the church in Smyrna—sent by its messenger:*—"I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh, shall not be hurt of the second death.

"THE FIRST AND THE LAST, WHICH WAS DEAD, AND IS ALIVE."

Patmos, A. D. 96.

*Epistle to the church at Pergamos—sent by its messenger:*—"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

"HE WHICH HATH THE SHARP SWORD WITH TWO EDGES."

Patmos, A. D. 96.

*Epistle to the church in Thyatira—sent by its messenger:*—"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden: but that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers;) even as I received of my Father. And I will give him the morning-star. He that hath an ear, let him hear what the Spirit saith unto the churches.

"THE SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS."

Patmos, A. D. 96.

*Epistle to the church in Sardis—sent by its messenger:*—"I know thy works, that thou hast a name that thou livest, but art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they



are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

"HE THAT HATH THE SEVEN SPIRITS OF GOD, AND THE SEVEN STARS."

Patmos, A. D. 96.

*Epistle to the church in Philadelphia—sent by its messenger:*—"I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

"HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH, AND SHUTTETH, AND NO MAN OPENETH."

Patmos, A. D. 96.

*Epistle to the church in Laodicea—sent by its messenger:*—"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

"THE AMEN, THE FAITHFUL AND TRUE WITNESS, THE BEGINNING OF THE CREATION OF GOD."

*General Remarks.*—But few additional remarks are necessary. The titled signatures of our Saviour, and the rewards promised to the faithful, are points worthy of special notice. He signs himself, "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstands"—denoting his care over the churches, and its messengers. "The First and the Last, who was dead, and is alive,"—identifying himself with him who died and arose. "He who hath the sharp sword with two edges,"—a symbol of his divine decree, by which the nations are to meet their final overthrow. Rev. 19:21—"The Son of God, who hath his eyes like a flame of fire, and his feet like fine brass,"—representing his close, discriminating, purifying, searching power. "He that hath the seven Spirits of God, and the seven stars,"—indicating that the Comforter was sent forth by his power, and that the messengers were under its control. "He that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth,"—declaring himself to be the rightful heir of David's throne, and as such alone has the right to open and shut. "The Amen, the Faithful and True Witness, the Beginning of the creation of God,"—denoting the certainty of these decrees, and the Creator of the universe. His titles show the honor and dignity of his personage, and are well calculated to excite in the minds of those who were members of the churches the high authority of their author. The rewards promised are conclusive testimony in favor of the nature of the advent named in the epistles. These promises of rewards are such as were not to be fulfilled in the new Jerusalem. They are as follows: "To eat of the tree of life, which is in the midst of the paradise of God;" "shall not be hurt by the second death;" "to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth, he excepted that receiveth it;" "I will give power over the nations, and I will give him the morning-star;" "he shall be clothed in white raiment; and I will not blot out his name out of the book of life,

but I will confess his name before my Father, and before his angels;" "I will make him a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name;" "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These promises refer to the new Jerusalem, and to the state beyond the advent and resurrection.

*Instruction derived from these epistles.*—The lesson which we are to receive from these epistles is this: We learn the manner in which God will deal with certain sins, and with neglected privileges. Those judgments threatened against these churches, have been executed to the letter. They had great light; and by the rejection of that light, darkness fell upon them. They have long since met with the fate of all communities who were gospel-hardened. Does the fate of those churches, and of all those churches which were early planted in Asia and Africa, warrant the modern Millennial view? Does it not authorize us to say, that so far the gospel has been progressing westward like the natural sun, and that after a certain time, the gospel having done all it can do in communities, leaves them hardened and deserving of God's severe judgments? We, who have long been enjoying the Divine favor, if such privileges are neglected, may expect the visitations of the severe judgments of Jehovah.

(For the Herald.)

### The Parable of the Sower.

BY O. R. FASSETT.

"Hear ye the parable of the sower."—Matt. 13:18.

"A parable is an allegorical representation of something real in life or nature, from which a moral is drawn for instruction." The Saviour often addressed the people in parables. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."—v. 34. The reasons assigned for this, are, 1st. "It is given unto you (disciples) to know the mysteries of the kingdom of God, but to them it is not given."—vs. 10, 11. 2d. "I speak unto them in parables, because that seeing they see not, and hearing they hear not, neither do they understand."—v. 13. 3d. "All these things spake Jesus in parables, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables." &c.—vs. 34, 35, 14, 15.

The parable we are to consider is given in vs. 3—8.

*Explanation of the Figures used.*—1. THE SEED.—"The seed is the word of God" (Luke 8:11)—"the word of the kingdom."—v. 19.

2. THE SOWER.—"The sower soweth the word" (Mark 4:14)—one that distributes, or preaches the word. (1.) Christ.—"And Jesus went about all Galilee teaching in the synagogues, and preaching the gospel of the kingdom." (2.) The Apostles and Evangelical Ministry to the End of Time.—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16. "Go ye, therefore, . . . and lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20.

3. THE FIELD—the world of mankind.—"He that receiveth the seed into stony places, the same is he that heareth the word." "He that receiveth seed among thorns, is he that heareth the word." "He that receiveth the seed into good ground, is he that heareth the word and bringeth forth fruit."—vs. 19—28.

4. From the parable we learn, as a moral, that there are four classes of hearers of the word. "The way-side," "the stony ground," "the thorny ground," and "the good ground" hearers. The seed that fell by the way-side being exposed, the fowls discovered and gathered up. That which fell upon stony ground, having no depth of earth, withered. That which fell among thorns was choked, so that it brought forth no fruit to perfection. And that which fell upon good ground alone yielded fruit.

1st CLASS.—"Some seeds fell by the way-side."—v. 4.

*Explained.*—"When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the way-side."—v. 19. They are those that hear, but do not understand the word of the kingdom. This arises from listlessness, carelessness, or inattention—from a lack of a desire to understand, and from a deeply depraved and prejudiced mind. Such can never profit by the preaching of the gospel. They come and go without being benefited.—Hence the vague and indefinite ideas respecting the kingdom. You ask this class of hearers in regard to the nature of the kingdom, and one will tell you that it is "the gospel church;"

another, "the gospel dispensation;" another, "the work of grace in the heart;" and in regard to the time of its establishment, it varies with the ideas they entertain respecting its character. Some one has it set up at the first advent; another, on the day of Pentecost, or on a future outpouring of the Spirit; and others, in the days of Constantine and his successors, or on the conversion of the heart to God. But here let me remark,

1. We should distinguish between the kingdom and the gospel of the kingdom. The gospel is the good news concerning the kingdom, and not the kingdom itself.

2. We should distinguish between the gospel dispensation, or age, and the dispensation, or age, of the kingdom. The present is the gospel age—the future, the age of the kingdom.—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:11.

3. We should distinguish between the work of grace in the heart and the kingdom. The first is preparatory, and fits us to become subjects of the kingdom. There is a moral and a physical qualification necessary to inherit the kingdom. If we have the moral qualification, we ere long shall possess the physical. The kingdom is incorruptible, and we must be made such to inherit it.—"Flesh and blood cannot inherit the kingdom of God: for corruption cannot inherit incorruption."—1 Cor. 15:50—58.

4. The kingdom is the saints' rest—the inheritance—the heaven of the righteous; and we are now having the glad news of it in "the gospel of the kingdom."

2d CLASS.—"Some seed fell upon stony places."—v. 5.

*Explained.*—"But he that receiveth seed into stony places, the same is he that heareth the word; and anon with joy receiveth it; yet he hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."—vs. 20, 21. They are those who seem for a season to rejoice in the light of truth, but not having fully counted the cost, have, on the approach of persecution, drawn back, and been unable to endure the reproach and tribulation which all must experience. "If we stiffer, we shall also reign with him."—2 Tim. 2:19. "We must through much tribulation enter into the kingdom of God."—Acts 14:22.

How many are there of this class, who choose rather to have the approbation of man and the ease of this world, than be willing to "suffer affliction with the people of God," and enjoy the recompense of reward hereafter!

3d CLASS.—"Some fell among thorns."—v. 7.

*Explained.*—"Is he that heareth the word; and the cares of the world and the deceitfulness of riches choke the word, and he becometh unfruitful."—v. 22. "Are they which, when they have heard, go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit unto perfection."—Luke 8:14.

(1.) The cares of this world choke their growth. How often do we hear this made as an excuse for not enjoying that fulness there is in Christ. We are especially cautioned by the Saviour on this point in this age. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21:34.

(2.) "The deceitfulness of riches." O how deceitful they are! They promise us everything—comfort, joy, happiness, &c., but what do they insure but ruin? "No man can serve two masters: for either he will hate the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees, who were covetous, heard these things, and derided him."—Luke 16:13, 14. "Lay not up for yourselves treasures upon earth. But lay up for yourselves treasures in heaven: for where your treasure is there will your heart be also."—Matt. 6:19—21. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Tim. 6:6—19. These are the instructions of Christ and his apostle upon this subject, and how important are they for us to observe in our day, while the gold mania is carrying off by thousands those even who profess to be laying up their treasures in heaven. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."—Rev. 3:18.

(3.) The pleasures of this life are recorded as another hinderance to a Christian life; and the disposition to indulge in them is peculiarly characteristic of this age. "In the last days men shall be lovers of pleasure more than lovers of God."—2 Tim. 4:1—5.

4th CLASS.—"Other seed fell on good ground."—v. 8.

*Explained.*—"He that receiveth seed into good ground is he that heareth the word, and understandeth it: which also beareth fruit."—v. 23. "But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit."—Luke 8:15.

(1.) They are those who with an honest and good heart, or heart desirous to know and embrace the truth, have heard the gospel of the kingdom and received it.

(2.) They are those who "understand it." Their minds comprehended the gospel of the kingdom.

(3.) "They keep it." They are not turned away by persecution nor reproach, when it comes. They are not overcome by the cares, riches, nor pleasures of this life; and though their faith is tried like gold in the fire, yet they retain their hope in the gospel, and sustain it.

(4.) "They bring forth fruit." Their labors are blessed, and they themselves are sustained with all the graces of the Spirit.

*IMPROVEMENT.*—1. From this parable we have what will be the general effect of the preaching of the gospel. There have always been, and there always will be, the four classes of hearers. That this is the teaching of the parable is illustrated by the parable of the "tares of the field."—vs. 24—43.

The world, and many in the professed church, reject this instruction, and tell us that the time is coming when the first three classes of hearers of the word will be extinct, and when the "tares" will be gathered from "the field" before the "harvest."

(2.) To which class of hearers do you belong? Are you of the first class? Do you hear the gospel of the kingdom, and are you so indifferent and listless—so deeply depraved and prejudiced—so hard and obdurate in heart—that there is no place for the seed to take root? and though you have heard the gospel from your youth up, are you almost as ignorant as the heathen in regard to the nature of the gospel, and the kingdom of which it gives us tidings? If so, dear hearer, let it be so no longer. Make up your mind that you will understand the gospel of the kingdom; that you will have an intellectual knowledge, and also an experimental knowledge of that gospel.

(3.) Do you belong to the second class of hearers?—those who for a season rejoiced in the truth, but have not fully counted the cost—and when you begin to be buffeted, reproached, and suffer for the truth, have you halted, and said, I cannot endure this? O think, my hearer! will you barter your all for the smiles and favors of this world? Remember there is no way to gain heaven but by way of the cross.—"Whosoever doth not bear his cross and come after me, cannot be my disciple."—Luke 14:27—33. The cross and the crown are connected: if we would wear the one, we must bear the other. Will you not, then, be induced to make the resolution of Moses, who refused to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward."—Heb. 11:24—26.

(4.) But do you belong to the third class of gospel hearers? You have heard the word—embraced it—but it has at length been choked by the cares, riches, or pleasures of this life, so that you are not bringing forth fruit unto perfection; nor do you enjoy the "fulness of the blessing of the gospel of peace." Do you love the world more than the promised new world to come? Remember that where your treasures are, there will your heart be also; and also, that "every branch that beareth not fruit is cut off and cast into the fire!"

(5.) If of neither of the former classes, do you belong to the fourth and last?—those who, of an honest, sincere, upright, and good heart, having heard the word of the kingdom, have profited by it? You also "keep it," amid all trial, perplexity, and discouragement, and are "bearing fruit" to the glory of God. Your labors are blessed, and your own soul is constantly drawing water from the wells of salvation. If this be the case, then "stand, and rejoice in hope of the glory of God."

Finally, brethren and friends, we have in this parable a perfect mirror, in which we may discern ourselves, and let us come to a close inspection and an individual examination before it. Let us take the parable, and learn our true character and standing before God. Those only of the fourth class will be found worthy to enter the kingdom at last; and was it with an honest, sincere, and good heart—a heart broken and contrite before God—that we heard the gospel of the kingdom, and embraced it? And since then have we kept that gospel in our hearts amid all the changes of views, all diversity of opinion, all reproach and scorn, and all the trial of faith? And do we bear fruit to the glory of God? If so, how happy the thought, O yes, how transporting the reflection, that we shall soon be where we shall reap the reward of the faithful—our toils and sufferings will be over—and we shall be welcomed to the seats of the blessed.

God governs the world, and we have only to do our duty wisely, and leave the issue with him.



(For the Herald.)

**The Disciples—Their Trial of Faith.**

BY I. E. JONES.

THE FIRST ADVENT.—To understand the trial to which the first disciples were subjected, in breaking away from the popular prejudices of that time, which were arrayed against the religion of the Saviour, it will be necessary to remember that there was then but one church on the earth which recognized the authority of the Bible, then embracing only the Old Testament. That church traced its priesthood in an unbroken genealogical line up to Sinai, where it was proclaimed with a voice which made even "Moses exceedingly fear and quake," while that same voice commanded them to "receive instruction from the priest's lips." That priesthood, apparently with its authority from Sinai, decided, even up to the venerable Sanhedrim, that Jesus "deceived the people," and passed an act, "that, if any man confessed him, he should be excommunicated." True, he raised the dead, healed all manner of diseases, and cast out devils; but the learned and pious Sanhedrim decided that, so far from this proving that he was God incarnate, he was the devil incarnate, for the purpose of destroying the only religion of the Bible in the world, and that nation along with it.

Should an ignorant fisherman, a mere sailor, and a wicked publican presume to contest the claims of Jesus to the Messiahship, against such a learned and venerable decision? Should they cast aside the authority of the learning and the piety of the whole church of God, and despise the thunders of Sinai, which clothed them with a still higher authority, and thus wantonly trample the authority of both heaven and earth under feet? Are these the men who, reared in ignorance and in the most humble walks of life, fit only to be servants of the lower order, are to instruct the seventy hoary heads of the Sanhedrim, and the whole twenty-four courses of the priests? Was there ever anything so insolent? Away with them! they are not fit to live! Do these men lie, steal, swear, get drunk, murder, and live by dishonest gain, that they are not fit to live, much less have their liberty, and still less be teachers of the whole learned and pious priesthood? No; but they are so really infernally insolent, that perdition is paradise to what they have merited!

I fancy that I am in Jerusalem instead of Brooklyn; I pass through the city, enter different stores, and everything appears much as it does here. I enter the synagogue on the Sabbath, and there I meet those of all ages sitting reverently, patiently, and attentively under the reading and exposition of the law. Their prayers are as solemn, and reverential, apparently, as in our churches in America. I hear them preach against blasphemy, lying, stealing, murder, and adultery. The Sabbath is much more quiet than in any Christian city. And I ask myself, Can these men be proud hypocrites, whose righteousness will not admit them to the kingdom of God? Can those fishermen be wiser or better than these men? It was over these mountain difficulties that the faith of the first disciples had to toil its way.

The church which condemned Christ believed in "progress,"—that they had been advancing from the darkness of Egyptian servitude up to that time, in all that elevates man and that prepares him for the highest destinies here and hereafter. "If we had lived in the days of our fathers, we would not have been partakers with them in persecuting the prophets;" fully believing, no doubt, that if Isaiah, Jeremiah, or Elijah were to re-appear at that time in Judea, he would receive reverence, attention, and respect, amounting almost to worship. They as fully and sincerely, and no more delusively, believed, that it was their future mission and destiny to convert the world to what they believed to be the only religion of the Bible, and to exterminate idol-worship from under the sun, as any Christians now believe that that is the future destiny of the Christian church. And shall the son of a carpenter, with a dozen fishermen and publicans, throw a cloud of oblivion on all these bright visions of the future? Preposterous.

The pride and prejudice of their education formed an impassable gulf between the church at large, and the religion of the meek and lowly Jesus. And from that day to this, the true disciples have had to contend "against wicked spirits in high places." In what name have from fifty-three to seventy-one millions of saints been slain? Not in the name, though surely by the spirit of the devil. Add to all these mountain barriers in the way of faith in the Saviour at that time, the fact, that one of the twelve who were empowered to cast out devils, had himself a devil, was a notorious thief, and every way a bad man; besides which, Peter's temper did not always do honor to the cause for which he afterwards so nobly died.

But who shall describe the trial of their faith when he who had "saved others"—whose voice had called up the sleeping dead, cured every kind of disease, and stilled the enraged

tempest,—did not "save himself?" Let him come down from the cross, and we will believe on him, seemed to the disciples to be a fair proposition; at any rate, an unanswerable one, as he did not comply with it, but gave up the ghost. True, there was a terrific earthquake, and a supernatural darkness at the time, which could in no way be accounted for but by the cause which was assigned by a philosopher of the East, who knew not of the scenes of Calvary: "Either the world is at an end, or the God of nature suffers!" But all this rather produced wonder than faith, in the minds of the disciples. The third morning after, we hear one of the tried number saying, "We hoped it had been he which should have delivered Israel." Peter and John had concluded to return to their fishing, as formerly. "The shepherd was smitten, and the sheep were scattered." It was, verily, "the hour and the power of darkness." Faith flickered in its socket, ready to expire. The Jews congratulated each other that the great delusion had, at last, exploded, and that the church and the nation were saved. I fancy hell swells with shouts of praise to their at last victorious chief. They doubtless think that the name of Jesus will no more drive them out of their quiet possessions "to wander through dry places, seeking rest, but finding none," till they are obliged to entreat a resting-place in the swine.

But the third morning came, and it finds Mary alone and unprotected at the sepulchre. The soldiers, whose rudeness she so much dreaded, are all fast asleep; and she darts forward to the sepulchre—when lo, the stone is rolled away, and he is gone! She entreates the gardener to inform her where they have laid him, and, poor, feeble woman as she is, she will take him away—when his familiar voice pronounced her name. O, was there ever such a moment in the history of other mortal! She bathes his feet in tears of joy, and the next moment flies, rather than runs, to proclaim a risen Jesus to the disconsolate, tried ones. If faith is often tried, it is also sometimes triumphant, even in this world. Jesus will not "come down from the cross" to please the Pharisees, but he will come out of the grave despite them. Peter and John are soon at the sepulchre, and they return with the testimony of two angels that he is alive. Two disciples soon return from Emmaus, to add their testimony and receive the others; when lo! Jesus himself stands before them, and, lifting his hands, gives them his benediction. What a day in the history of man! Hell wails; heaven swells with hallelujahs, and the disciples are comforted.

Since that memorable morning, all those witnesses, except John, have died a violent death in confirmation of the testimony which they bore to those events. In confirmation of the prediction,—"*Ye shall be hated of all nations, for my name's sake*,"—from fifty-three to seventy-one millions of the tried ones have been slain, by every mode of torment that hell could invent. Their bones have bleached on the plains and in the mountains of Europe, and their flesh has fattened the soil, the beasts, the fowls, fishes, or reptiles; while their souls are under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" With this prayer of the slain is joined the groan of the whole creation, rolled in one mighty volume up to the ear of Jehovah! to which Jesus responds, "Surely I come quickly!" Amen. Even so, come, Lord Jesus!

**A Prophecy of Mordecai M. Noah.**

Some years since I had occasion to notice, in the Christian Family Magazine, a remarkable opinion delivered by this talented Israelite, concerning the Messiahship of Jesus. In his recent article concerning the probable fall of the Ottoman Empire, he takes ground equally singular. To have a Jew making evident allusion to the Christian Apocalypse and referring current events to the category of New Testament accomplishments, is something new and remarkable. The position of parties in Europe, and the gradual approaches of the Russian bear towards the valley of the Danube, and the smiling regions south of it, have looked ominous for a long time; but now we seem to be upon the verge of some *dénouement*, more startling than we have been accustomed to, even in these latter times of monthly and quarterly revolutions. If the recent European revolutions have not run back, it is because they did not get far enough forward to justify the predication of retrograde motion of them. But the blotting out of Turkey from the map of European nations would be an event of great political and religious importance. The Beast and the false Prophet are allied in holy writ, and as they rose about the same time, they seem destined, in accomplishment of prophecy, to fall together. The great intellectual demonstration of the truth of the Bible seems advancing to a conclusion. The effect upon the educated world may be incalculable, provided that the voice of truth is

not stifled by the political struggle, or drowned by the roar of the battle of nations. The splendid drama of Napoleon may have been but the prelude to the grandest acts of time, in the world's amphitheatre.

Christian Age.

**THE DOWNFALL OF TURKEY.**

The mighty power of the Ottomites, which for so many centuries controlled with an iron hand European Turkey, together with the islands of the Archipelago, Greece, the provinces of Wallachia, Moldavia, and Servia, the fortresses on the Danube, and other important possessions and positions which made her a second-rate, is at last destined to be overwhelmed by Russia, the only enemy which the Sultan has feared from the time of Catharine the Great, and the only power which the Mussulmen believe is destined to crush them. Since the death of the Emperor Alexander, his successor, Nicholas, by far a man of more sagacity, bravery and talents, has been actively preparing for that final blow, which is now at hand. The campaigns in Circassia, carried on for several years by Russia, were mere preludes to the great drama—experiments to test the skill and bravery of the Moslem army, and to become familiar with the mode and manner of its approaches and attack. All the wars between Turkey and Russia for the last thirty years have been mere skirmishes on the outposts—feelers, as it were, to ascertain where the real strength lay; and the wars ended as Nicholas desired, by the friendly mediation of European powers. Now, however, the time has arrived to meet the great struggle in earnest, and the storm is nearly ready to burst upon the head of the Commander of the Faithful. As Mehemet Ali, Pacha of Egypt, could approach as near as Adrianople, in a meditated attack on the city of Byzantium, the Emperor of Russia is convinced that he can accomplish something more in the great effort to carry out the ultimatum of Catharine.

The new railroads will bring from distant territories regiments free from any debilitating or painful service. Commanding the resources of a country with a population of sixty millions, where his will is law; popular among his people, moving in every direction, and superintending every thing in person; with skilful generals and soldiers, trained as such from infancy; with abundance of means, and Europe tranquilized, the attack on Turkey will be made by 500,000 men, and a squadron from the Black Sea larger than that of any naval power except Britain, backed also by the powerful alliance of Austria, if necessary. Constantinople and the towers of the Dardanelles must therefore fall. What power, what influence, can be brought against Russia to avert a calamity which England and France must sensibly feel? France is in no condition to aid the Turks or any other nation. England is aware that a reliance on her navy alone is but a feeble hope against a military despot so exceedingly and alarmingly powerful and popular as the Emperor of Russia.

In vain will the Sultan appeal to the Christian powers to resist him with an army, the united force of which would enable him to check the rapid advance of the Cossacks.—Neither France nor Germany, nor any of the northern powers, can be brought to unite in a war against Russia, having to pass through Austria to reach the confines of Turkey. In vain will the Sultan proclaim a religious war, and unfurl the standard of the Prophet. He will secure the multitude, but not a disciplined force to stand up against the powerfully organized troops of Russia.

If the Emperor postpones or delays the final action, he loses strength, for he gives time and efficiency to diplomacy; but if he is ready at the breaking up of the ice on the Danube, to push forward his columns, Constantinople falls, and the Sultan crosses into Asia, the natural boundaries of the Moslem race. But it will be asked, will the European powers consent to allow Russia to occupy a position so dangerous and controlling? That is not his intention. He prefers having a new empire created out of Turkey in Europe, including Greece and the Islands of the Archipelago, which he can control, having the Greek church as its origin and spiritual head. The Emperor Nicholas will thus release himself from continental jealousy and interference, while he controls the Dardanelles and the Black Sea, and indirectly the commerce of the Mediterranean.

This result, which we feel convinced will follow from the capture of Constantinople, will derange the political relations and balance of power both in Europe and Asia. The Sultan may for a while make Damascus his residence; but to retain his maritime resources, he will fall back on Egypt, over which he exercises a suzerain right, which will give him the key to the commerce of the Red Sea and the Arabian Gulf; and when he collects his forces, quite as numerous as they were when Abou Bekre, father-in-law to Mahomet, with his General Kaled, swept their enemies out of Asia like a simoom, the attack will again be made on Constantinople. Then that series of

bloody wars will take place shadowed forth in the Bible, as the wars of Russ, Meshech, and Tubal, in which all the Christian powers will take part. This is destiny, and cannot be averted. Of territory Russia has sufficiency; but sixty millions of people have been accustomed to see the finger-post erected by Catharine: "*This is the road to Constantinople*," and over that road they must go. This advent—this opening of another seal—will surely take place during the present year, and will be pregnant with greater events than the flight of the Pope or the downfall of Hungary.

**A Tale for Everybody.**

THE GRANARY.—PAY WHAT THOU OWEST.

*Do not defraud thy neighbor.*—Jonathan Homespun, having purchased an extensive farm, and provided himself with everything requisite to prosperous husbandry, proposes to furnish subscribers with one quart of wheat weekly, for one year, at the low price of two dollars a-year, in advance, or two dollars fifty cents, if payment is made after six months.

"The facilities afforded by the government, for the transportation of wheat to every section of the Union and the adjacent provinces, are such as must prove satisfactory to every subscriber, and the proprietor of the granary assures all who may patronize him, that he will exert himself to supply an article of the best quality.

"N.B.—Agents will be allowed a generous per centage. Address, (post paid,) the Proprietor of the Granary, Hopewell."

Such was the prospectus issued by friend Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was pleased to find everything in nice order. He informed me that he had contracted a large debt in the premises, stock, and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had received many hundred subscribers, and that in four or five weeks he could commence the delivery of the wheat according to his proposals.

The scheme appeared plausible—and my friend was so confident of his success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him he was making quart sacks.

Every week for the space of two years I received my quart of wheat, and concluded from its excellence and prompt delivery that everything was prosperous with Jonathan Homespun and his farm. So I gave myself no uneasiness about my indebtedness to him, for, thought I, to a farmer so extensively patronized as he is, the small pittance of two year's arrears would be but a drop in the bucket. It is true there was occasionally printed on the sacks a general notice to delinquents—but I never suspected that this was intended for his friends. The notice, however, became more and more frequent, and having leisure, I concluded I would visit my friend the proprietor of the Granary.

He greeted me cordially—but I saw that he had been in trouble. He was evidently worn with toil and anxiety, and in the conversation of the evening he gave the particulars.

"Here I have been laboring day and night almost two years, and am now more in debt than when I began. My creditors are pressing for payment. I am conscious of my inability to meet their demands, and I can perceive no result but bankruptcy."

"But you have a very large list of subscribers," said I.

"Yes, a very large list," was the reply.

"Then why don't you succeed?" I asked.

"Because too many of them are like you," said he.

"Me!" I rejoined in amazement; "too many are like me!"

"Pardon me," said my friend in a melancholy tone; "pardon me, for oppression will make even a wise man mad. You have had a quart of wheat weekly, for two years—I have a large list of the same kind of patrons, scattered here and there over a thousand miles. If they would pay the trifles they severally owe me, I should be directly freed from embarrassment, and go on my way rejoicing. But they reasoned as my reason, and among you, I am brought to the door of poverty and ruin."

I felt the whole force of the rebuke, and, promptly paying arrearages at the increased price named in the prospectus, and also a year in advance, I shortly bade adieu to the worthy and wronged farmer, resolving to do everything in my power to repair the injury I had done from delinquency.

O, ye patrons of Jonathan Homespun! wherever ye are!—ye who have eaten the wheat from his Granary, without making payment! ye are guilty of a grievous sin of omission.—Therefore, repent; pay him what you owe him. Uncle Sam's teamsters bring the sack of wheat every week to you, and they will carry the money safely back again to Jonathan Homespun.

Reader, if you are in arrears for this paper,



do not apply the above to your neighbor, for it is meant for YOU. A. C. Thomas.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 9, 1850.

### Mr. Imbrie's Sermon.

Last week we gave a notice of this discourse, with the promise that in this number we should offer our reasons for finding in the scriptures quoted by Mr. IMBRIE no assurance to the Jews of any peculiar privileges in the coming kingdom.

With Mr. IMBRIE, we agree that the Jews are to be regarded as "the children of the kingdom;" while the Gentiles are they who shall "come from the north and from the south, from the east and from the west, and sit down with ABRAHAM, and ISAAC, and JACOB, in the kingdom of heaven."—Matt. 8:12. But we understand that when they thus sit down with ABRAHAM, they sit down in the resurrection state; and that "the children of the kingdom," as well as Gentiles, who refuse the same offers of mercy, will then alike "be cast into outer darkness," where "shall be weeping and gnashing of teeth."—See same text. We also agree that "Paul declares them still 'beloved for the fathers' sakes,'—and 'the gifts and calling of God are without repentance.'—Rom. 11:28, 29. But this love for the fathers' sakes, we understand PAUL declares to be "touching the election"—not "some of the branches" which were broken off because of unbelief; but those natural branches that stood by faith, and among which those from the wild olive tree were grafted in,—partaking with them "of the root and fatness of the olive tree." And while "the gifts and calling of God are without repentance," we understand that they are so on the part of God,—not that he does not require repentance on the part of those to whom they are offered, but that there is no repentance or change in His mind respecting the necessity of "continuing not in unbelief," in order to receive those gifts. With Mr. IMBRIE, we understand "that JESUS CHRIST was a minister of the circumcision, for the truth of God, to confirm the promises unto the fathers;" (Rom. 15:8;) but this promise which he confirmed was a promise made to the fathers, that in the seed of ABRAHAM all nations should be blessed,—(Gen. 12:3)—a promise which, when fulfilled, would enable the Gentiles to "glorify God for his mercy;" (Rom. 15:9-12;) so that those who were "aliens from the commonwealth of Israel, and strangers from the covenants of promise," were "made nigh by the blood of CHRIST," who has made "in himself of twain one new man,"—that he might reconcile both unto God in one body by the cross."—Eph. 2:12-19. Consequently believing Gentiles are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the Chief Corner Stone." We also agree that "the Jew has 'much advantage every way;'" but contend that this advantage consists "chiefly" in the fact "that unto them were committed the oracles of God;" (Rom. 3:1, 2;) and while "all have sinned, and come short of the glory of God," all are alike "justified freely by his grace, through the redemption that is in CHRIST JESUS;" so that God, while he is the God of the Jews, is the God "of the Gentiles also."—vs. 23-30. Therefore, notwithstanding to the Jews "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" yet "because they are the seed of ABRAHAM," they are not "all children"—the "children of the flesh" being not reckoned as "children of God"—those whom He hath "afore prepared unto glory," being all "whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. 9:4-26. Therefore when the question is asked by a Jew, "Are we better than they?" the prompt reply is, "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin."—Rom. 3:9.

Mr. IMBRIE argues that "the gospel of CHRIST is the wisdom of God and the power of God unto salvation to every one that believeth, but yet to the Jew first."—Rom. 1:16. It was, however, to the Jew first only as a historical fact in the order of its presentment; and the same text makes it equally efficacious "also to the Greek." While "glory, honor, and peace," are "to every man that worketh good, to the Jew first, and also to the Gentile;" so "tribula-

tion and anguish," which are "upon every soul of man that doeth evil," are as expressly said to be "of the Jew first, and also of the Gentile." And the reason given is, "for there is no respect of persons with God."—Rom. 2:6-11. The Jew being first, therefore gives him no more claim to peculiar privileges, than it does to peculiar punishments.

Mr. IMBRIE quotes, "This gospel must be preached among all nations, beginning at Jerusalem," and hence argues that "it is necessary that the gospel should first be spoken unto the Jew."—Luke 24:47. But was not that command obeyed by its being commenced at Jerusalem? They were commanded to tarry "in the city of Jerusalem, until ye be endued with power from on high;" and then the same gospel of the kingdom which was to be commenced at Jerusalem, was to be proclaimed on the same terms "among all nations." On the day of Pentecost they were endued with the promised power from on high, and so effectually commenced the work at Jerusalem; that three thousand believed, and soon after five thousand. The work thus commenced was to be extended to the ends of the earth: when once commenced, it could not be again commenced: it could only be continued while time should last—proclaimed alike to all.

Mr. IMBRIE quotes, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles."—Acts 13:46. Yes, it was necessary that the word should first be preached to the Jews, because it was thus commanded. It was also fitting that the people whom God had chosen for the manifestation of his glory,—from whom he had taken the prophets, to whom he had committed the oracles of God, and of whom, as concerning the flesh, CHRIST came,—should receive the first offers of grace. But when the Jews had been honored by receiving the first offers, and had refused them,—thus judging themselves unworthy of everlasting life,—so that the apostles turned with more hope of success to the Gentiles—their claim to the first offer was no longer valid.

Mr. IMBRIE also quotes Rom. 2:9, 10, which we have already quoted as evidence that God acknowledges the priority of the claim of the Jews; but the apostle expressly affirms the same texts as proof that "that there is no respect of persons with God."—v. 11.

Mr. IMBRIE next remarks, that while the view which he opposes "assigns to the Jews, literally and fully, all the evils pronounced against them," it "melts away, or transfers to the Gentile church, all the Jews' special promised blessings." We do not so view it. The Gentile church, as such, has no blessing that is not equally free to the Jew—they being to the pious of both classes. We understand,—1. That many of these blessings have since been fulfilled to the Jews. 2. That many of them are made to them conditionally, and the conditions not having been complied with, the promises are not now good to them. 3. That many of them are to be fulfilled literally in the resurrection state, to those of them who attain to that blessedness. And 4. That others are explained by the inspired commentators in the New Testament, to be good to all who are of the faith of our father ABRAHAM, to all who are grafted into the good olive-tree. Besides these clearly defined four classes of promises, (excepting as these different classes are sometimes blended together,) we find no special promises to the Jews.

Mr. IMBRIE quotes, "Thus saith the LORD; like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."—Jer. 32:42. Also, "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD."—Jer. 31:28.

But do not these legitimately come under the first class of promises? The first quotation is from "the word that came to JEREMIAH from the LORD in the tenth year of ZEDEKIAH king of Judah, which was the eighteenth year of NEBUCHADNEZZAR."—Jer. 32:1. At this time the Babylonian army was besieging Jerusalem, and ZEDEKIAH had shut up JEREMIAH in the court of the prison, because he had prophesied that the king of Babylon should take the city.—v. 2, 3. Under these circumstances, the word of the LORD came to JEREMIAH respecting the siege then in progress, saying, "Behold, I will give this city into the hand of the Chaldeans, and into the hand of NEBUCHADNEZZAR king of Babylon, and he shall take it."—v. 28. He proceeds to give the reasons why they should go into captivity: because they had sinned.—vs. 30-35. He then promises a restoration from their captivity in Babylon: "And now therefore thus saith the LORD God of Israel, concerning this city whereof ye say it shall be delivered into the hand of the king of Babylon, . . . behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them into this place, and I will cause them to dwell

safely: . . . and fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and seal them, and take witnesses; . . . for I will cause their captivity to return, saith the LORD."—vs. 36-44.

And their captivity did return. At the end of seventy years of predicted servitude, CYRUS testified that God had given him all the kingdoms of the earth. ARTAXERXES LONGIMANUS possessed dominions as extensive as CYRUS. It extended from India to Ethiopia, over a hundred and seven and twenty provinces.—Esth. 1:1. All the Jews "which are minded of their own free-will to go up to Jerusalem," had full liberty to go. This liberty to return extended to all the lands whither they were scattered; and vast numbers of them did return, and bought land, and built houses in the city which had been desolated by the Chaldeans.

The other quotation (Jer. 21:28) is a part of "the word that came to JEREMIAH," commencing with the 30th chapter—a prophecy in which their restoration from Babylon and the final blessings to the faithful are in a measure blended together. This prophecy is made after the first taking of Jerusalem by NEBUCHADNEZZAR. The blending together of events which are to be fulfilled in times far distant from each other, is of frequent occurrence in the Scriptures, and renders it sometimes extremely difficult, "rightly to divide the word of truth." When the prophet, as in Jer. 31:24, says,—"And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen and they that go forth with flocks," he is evidently contrasting what should be subsequent to the restoration from Babylon, with the three present desolations. The promise in the text quoted by Mr. IMBRIE (v. 28) evidently refers to the same time, when (as in v. 27) the house of Judah which was then desolated by the carrying away to Babylon (this was "after that JECONIAH the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem."—Jer. 29:2) should be again sown "with the seed of man, and with the seed of beast!"—When? When they should return from Babylon—and it did then "come to pass," that as God had watched over them to break down, &c., so did He "watch over them to build and to plant, saith the LORD."—v. 28. That this prophecy applies, then, chronologically, is evidenced from the fact that the prophet proceeds, and next brings to view the "new covenant"—under the gospel dispensation.—v. 31.

Mr. IMBRIE quotes: "Thus saith the LORD; I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel shall cease from being a nation before me forever. Thus saith the LORD; if heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the LORD."—Jer. 31:34-37.

The import of this scripture is, that the continuance of the seed of Israel before the LORD forever, is as certain as the continuance of the ordinances of heaven. Its application is seen by learning who are included in this "SEED OF ISRAEL." We learn by the 31st verse of this chapter, and onward, that it embraces the subjects of the "new covenant," and not those of that made on Mount Sinai: "Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was [or—marginal reading—"should have continued"] an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they all shall know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

This New Covenant (according to the 30th verse) is to be made when "every one shall die [or is responsible] for his own iniquity"—when "every man that eateth the sour grape, his teeth shall be set on edge;" and it is to be consummated when all are righteous—when all, from the least to the greatest, know the LORD, and there is no occasion to teach a knowledge of him to the neighbor of any. And at this time the subjects of this covenant are to continue before the LORD forever. The chronology, and sub-

jects of this covenant, are settled by the inspired commentators of the New Testament.

#### 1. ITS CHRONOLOGY.

In the 8th of Hebrews PAUL quotes the extract just made from JEREMIAH, and shows, in that and the chapters following, that the "New Covenant" is the NEW TESTAMENT, which is dedicated by "the blood of CHRIST, who, through the eternal SPIRIT, offered himself, without spot, to God," to purge the consciences of men "from dead works to serve the living God. And for this cause he is the MEDIATOR of the new TESTAMENT, that by means of death, for the redemption of the transgressions that were under the first testament [or covenant], they which are called might receive the promise of eternal inheritance. For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead."—Heb. 9:14-17. Consequently the new covenant takes effect from the death of CHRIST. Its consummation is at his second appearing; for PAUL closes his argument with the assurance that, "as it is appointed unto men once to die, but after this the judgment: so CHRIST was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. 9:27, 28. To this event PAUL defers the fulfilment of the promise: "Knowing in yourselves that ye have in heaven a better and an enduring substance"—the "great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:34-37. This fixes the chronology of the dedication, and of the consummation of this new covenant.

2. ITS SUBJECTS.—They are the seed of Israel. But the apostle testifies (Rom. 9:6) that "they are not all Israel which are of Israel;" i. e., they which are Israel do not constitute the whole of Israel. That this is his meaning is evident from the fact that he makes the assertion to show that it is "not as though the word of God hath taken none effect," (v. 6,) as would appear to be the fact if all there were in Israel were those "which are of Israel." After affirming that they are not the whole of Israel who are of Israel, he also affirms the converse of that, and shows that neither are all they children who are of Israel. Says he: "Neither because they are the seed of ABRAHAM are they all children: but in ISAAC shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. 9:6, 8. And who are these "children of promise"? They are all those on whom God "will have compassion"—all "the vessels of mercy which he had afore prepared unto glory,—even us, whom he hath called, not of the Jews only, but also of the Gentiles:" "as he saith also in OSEE, I will call them my people which were not my people; and her beloved which are not beloved."—9:23-25. Hence PAUL concludes (v. 30) "that the Gentiles, which [in times previous] followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." "For there is no difference between the Jew and the Greek; for the same LORD over all is rich unto all that call upon him."—Rom. 10:12. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:28, 29. "For the promise that he should be the heir of the world, was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of ABRAHAM; who is the father of us all."—Rom. 4:13-16. "For as many of you as have been baptized into CHRIST have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in CHRIST JESUS. And if ye be CHRIST's, then are ye ABRAHAM's seed, and heirs according to the promise."—Gal. 3:27-29.

These scriptures assert positively, that under the new testament, the distinction of Jew and Gentile does not affect the union of all believers in one body,—making them alike heirs of the promises. Now, as those who will inherit the promises under the conditions of the new testament, are the subjects of the new covenant, the "seed of Israel" who shall continue before the LORD "forever," must be those children of promise, who are of the faith of our father ABRAHAM. When PAUL has thus defined who constitute Israel, he calls the Jews "Israel after the flesh," (1 Cor. 10:18); and declares that "henceforth know we no man after the flesh; yea, though we have known CHRIST after the flesh, yet now henceforth know we him no more. Therefore, if any man be in CHRIST, he is a new creature: old things have



passed away; behold, all things are become new."—2 Cor. 5:16, 17.

This view does not give to the Gentile church any promise made to the Jews; for the Gentile church, as such, are no more the "seed of ABRAHAM than the Jewish church was—the seed of ABRAHAM being limited to such as are of the faith of ABRAHAM, whether they be Jew or Gentile. Farther; the period when they are thus to be continued forever, is not during the preaching of the gospel to either Jew or Gentile: the gospel is to be preached till the world shall end; but when this time arrives, they shall "no more teach every man his neighbor saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them."—Jer. 31:34. It is, then, subsequent to the resurrection; and consequently this "nation" which will remain before the LORD forever will consist of the saints of the Most High, who shall take the kingdom under the whole heaven to possess it forever.—See Dan. 7th.

Mr. IMBRIE quotes: "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Rom. 11:12, 15, 16.

At first view, these texts, standing alone, seem to intimate a future gathering of Israel. Not so, when taken in connection with the context, and with other Scriptures. The view taken by Mr. IMBRIE rests on the supposition that the riches of the Gentiles was in consequence of the fall of the Jews. This is, however, expressly denied by PAUL. He commences the 11th of Romans with the declaration that God has not cast away his people whom he foreknew, (v. 2,) that there was then a remnant according to the election of grace (v. 5)—that the Jews had not stumbled in order to fall, but by their fall the Gentiles had come upon a level with the Jews to provoke them to emulation.—v. 11. Had the nation, as a nation, accepted CHRIST, it would not have fallen, but would, as a nation, have had advantages above all other nations; but not, as believers, above other believers. Had they all believed, salvation would still have been free to all. The apostle then asks, (v. 12,) if with their fall and diminished numbers the Gentiles have been made rich, how much more would the Gentiles have been enriched if the full number (fulness, πληρωμα) of the Jews had believed. That the apostle is speaking of what would have been then manifested, and not of some future manifestation, is evident from the reason which PAUL gives in vs. 12 and 14 for making the comparison he does in v. 12; he says that he is endeavoring to provoke the Jews to emulation, "if by any means" he "might save some of them." In the 15th verse he shows that the receiving of those who had been cast away would be like life from the dead; i. e., in v. 16, as the root and first-fruit were holy, all those who are admitted to the lump, and to the dignity of branches, must be likewise holy; which would make such a change necessary in the Jews to receive any of them again. He then proceeds to show, that unbelieving Jews had been broken off, and believing Gentiles been grafted in—that both classes stood by faith—that Jews, if they should not continue in unbelief should be grafted in again, and that believing Gentiles had reason to fear lest they should fall into unbelief, and be broken off; but that the Jews, no more than the Gentiles, should all believe; for blindness in part had happened to them till the full number (πληρωμα) of the Gentiles should be come in—when the house of Israel—the olive-tree—being constituted of believers—this Israel shall be saved, as it is written in Isa. 59:60: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." And these are to be the LORD's children forever.—(To be continued.)

EXPLANATORY.—The *Harbinger* will pardon our explaining, that in our kind word to it we did not wish to know whether any should or should not feel "pained," when those who believe the angels of the churches are their ministers, are called by writers in the *Harbinger*, "expositors in unbelief," and are classed with those who "do not believe enough to make it credible." We simply stated the fact, and wished to know whether such things were to be continued. 2. We did not inquire if it was designed to call Bro. MORLEY a "dishonest man." We simply stated that the remark, that "We think there are other causes than the discovery of new light that has [have] produced this change," is discrediting his assertion that such is the fact, and makes him a dishonest man, by imputing to him motives other than those named. Saying afterwards, that "we have not asserted" this, while it is unretreated, leaves it still standing. And so with the rest. We do not complain of this, and if they are continued shall not probably deem it necessary to refer to them again. Still it would be gratifying to know whether they are to be avoided in accordance with the Homer understanding, and an

affectionate co-operation be thereby preserved, or whether that course is to be continued.

We might now add to the above the remark in reference to our beloved Bro. JONES, and also the remarks on Bro. MORLEY, in the last *Harbinger*, from one who should be the last to speak in that manner of him. When brethren become honestly convinced that the Scriptures do teach that when we are absent from the body we are present with the LORD, that the wicked do go away into everlasting punishment, and that in CHRIST JESUS dwelleth all the fullness of the Godhead bodily; and come mourning and weeping, confessing that their feet had well nigh slipped, make humble supplication for pardon for past belief, and profess their new views in the words indited by the Holy Spirit,—if they are to be classed by writers in the *Harbinger* with those that "be turned unto fables," and are departing sadly "from the right way," and are to be told that "God has departed from them, or will do it," it puts an end to all respect and confidence. It was therefore that we spoke, hoping our remarks would have been appreciated and kindly received.

We have no objection that any use their strongest arguments, or defend their views with all their ability. But they must not apply uncourteous epithets to those who differ from them, if they expect to co-operate with them; nor apply offensive epithets to doctrines which we cherish, and on which we base our soul's salvation, as we do on the atonement and character of CHRIST, which if taken away, our all is gone. Patience, forbearance, kindness, courtesy, and mutual respect, should not be more prominent among worldlings than among Christians.

Bro. WEETHEE commenced a course of lectures at the Chardon Street Chapel on Monday evening last, which will be continued each evening until Friday evening. The subjects discussed are based on three questions propounded by a brother, viz:—

First Question.—Do the Historic Prophecies, and the signs political, social, and religious, indicate the proximity of a great crisis?

Second Question.—Is that crisis the world's evangelization; or is it the personal and visible advent of the Messiah?

Third Question.—What peculiar duties grow out of the proximity of that crisis?

#### LECTURES IN REPLY TO THE FIRST QUESTION.

First Lecture.—The history of the four monarchies symbolized by the metal-clay image (Dan. 2:31-45,) brings us down within the proximity of the great crisis—"the smiting of the image by the stone."

Second Lecture.—The crowning event of Dan. 7:13, 14, 22, 27—the coronation of the Son of man, and his assumption of the diadem of the whole earth, is about to transpire.

Third Lecture.—Six of the Apocalyptic seals being opened, denote the proximity of the great day of God's wrath.—Rev. 6:17.

Fourth Lecture.—The fourth universal monarchy as symbolized by the dragon of Rev. 12; the leopard and scarlet wild beasts of Rev. 13 and 17, are about to be overthrown by the Messiah as "KING OF KINGS."—Rev. 19:16, 19.

Fifth Lecture.—The prophesying, the slaying, and the resurrection of the two witnesses.—Rev. 11:2-13,—demonstrate the approach of a great crisis.

Sixth Lecture.—The seventh trumpet is about to sound, (Rev. 11:14-17,) when the "kingdoms of this world will become the kingdom of our LORD."

Seventh Lecture.—The signs of the times, political, social, and religious, mark the proximity of a final crisis.

#### LECTURES IN REPLY TO THE SECOND QUESTION.

First Lecture.—That crisis is not the world's evangelization, for that theory being founded upon the idea of human progress, contradicts all past experience.

Second Lecture.—It is contrary to the views of the early Christian Church, and adverse to the positive teachings of the Bible.

Third Lecture.—The crisis indicated by Historic Prophecy, is the personal return of the MESSIAH, as taught by various Scriptures.

Fourth Lecture.—The design of the return of the MESSIAH is, to raise the seed of ABRAHAM, that, with them, he may take possession of the earth—the land of promise.

Explain the first resurrection.

Fifth Lecture.—Trace the original promise, and show its accomplishment in the new earth; and harmonize all the Millennial texts with this view.

#### LECTURES IN REPLY TO THE THIRD QUESTION.

First Lecture.—The doctrine must produce watchfulness and holiness of life.

Second Lecture.—It requires his disciples to be active missionaries, in proclaiming this as the Gospel Hope. This is the message of Rev. 14:7, and Rev. 10:7.

Third Lecture.—The proclamation of this truth forms one of the peculiar features of the last days. History of this proclamation in various parts of the world.

Lectures to be continued, providence permitting, through the entire month of March. Commenced Sabbath at 3 o'clock, P. M., under favorable auspices. Our audience was more than twice its usual size, and at night the chapel was quite full. The strangers generally listened to our discourses on the prophetic scriptures with attention. On Monday and Tuesday evenings we delivered our first lectures in answer to the questions propounded as the foundation of future discourses. The congregations were good and attentive. The prospects so far are encouraging, and we anticipate a blessed triumph of the cause in Boston.—Our native sisters will soon be with us, to aid in our prayer and conference meetings. On Sabbath, the ordinance of baptism will be administered. We have a meeting of inquiry each afternoon at 3 o'clock. Let our brethren and sisters continue to present these meetings before the LORD, and labor as though this was truly one of the "last calls of mercy." Suffer no circumstances to divert you from a united and persevering effort in a cause so holy and inspiring. J. P. W.

#### NEW PERIODICALS.

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SUBJECTS FOR THE FIRST NUMBERS:—1st. Rule for searching the Scriptures. 2d. Scripture proofs of the separate conscious existence of the Spirit. 3d. Objections answered. 4th. Philosophical objections answered. 5th. Miscellaneous items.

I. E. JONES, 124 Prince Street, Brooklyn, N. Y.

"TRACT FUND."—I wish our friends who hold the LORD's money, would receive a new impulse in respect to the "Tract Distribution Fund." The circulation of tracts when a few lectures on the prophecies are given is exceedingly important to the spread and establishment of the truth. These little preachers will remain behind, and silently enforce the truth promulgated by the living preacher, after he has been compelled to leave. But how can these tracts be thus scattered? Not by the scanty means of the lecturer who, as a general thing, is unable to do this. Shall it be done by making sales of them? This would be well, but in the first place, many persons are not sufficiently broken down and interested, to come forward openly and purchase them; and what is still more unpleasant, you are liable to be charged with endeavoring to make money, if you urge the purchasing of tracts. I am always compelled to give away more than I sell, and I presume most of our preachers find it necessary to do the same. But when we have our bills to meet at the publisher's, we are compelled to draw on the scanty contributions which we receive, and need for our families. I hope our brethren who have property, and believe CHRIST is immediately at hand, and wonder how they can

make their property tell for God's cause and the salvation of men, will send in to our publication offices abundantly, that the truth may be spread abroad, and souls be converted to God. "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully." There is reason to believe that many of our brethren would enjoy more of the blessed hope, and would be stronger in faith, should they do more, both in this work and in the cause generally. AN ADVENT PREACHER.

ORDINATION.—At a meeting of the church of our LORD JESUS CHRIST, looking for the second and glorious appearing of the great God and our Saviour JESUS CHRIST, located at Three Rivers, on the 12th of February, Bro. JONAS CROSS, was duly set apart and consecrated to the work of the Gospel Ministry, by the laying on of the hands of the eldership.

Present by invitation of the church, brethren P. P. POWELL, W. S. CAMPBELL, L. H. LUDINGTON, and G. NEEDHAM. A sermon was preached on the occasion by Elder G. NEEDHAM, from 2 Tim. 4:1-5. Consecrating prayer by Bro. NEEDHAM, charge to the candidate by Elder W. S. CAMPBELL, right hand of fellowship by Elder L. H. LUDINGTON. We rejoice that Bro. Cross has at last responded to the obvious call of God, to engage in the work of saving souls. O! that the LORD of the harvest would send forth more laborers into his vineyard! In behalf of the brethren. G. NEEDHAM.

THE ROCHESTER KNOCKINGS.—We have had a long and instructive conversation with a gentleman of intelligence, from the vicinity of Rochester, who has taken some trouble to acquaint himself with the facts of those mysterious rappings, since they have been so much talked of; and his account makes it perfectly clear to our minds that the mystery is not only an imposture, but a very clumsy one—indebted for its success, so far, entirely to the credulity of the auditors and spectators who are impressed by it. We say entirely to the credulity, for the clumsiness of the imposture is actually so great, there is so little art in the means adopted to avert detection, that people have literally to shut their eyes to avoid seeing.

The only point in which there is any successful trick is the manner by which the rapping is effected. It is easy enough to see, if people do not wilfully shut their eyes, that the girls effect the rapping somehow. For instance, if they are prevented from placing themselves in close proximity to a door, a table, a piano, or some other object to rap on, the rapping very soon ceases; "the spirits will not communicate any longer." As for the moving of the table, any body can see how that is done; in fact, persons have been heard to acknowledge that they did it, to carry on the joke. A slight impulse with the foot gives a movement to the table, which runs, very easily, on rollers; and as the spectators are required to gather close round the table when it is to be moved, nothing can be easier than for one of them to give it a start with an imperceptible push merely of the toe of his boot. As for the other mysteries—the hands applied to the faces, the playing of musical instruments, taking combs out of ladies' hair, &c., these are all done in the dark. Of course it is easy to conceive who are the actors.

A sufficient explanation of the whole humbug is supplied by the fact that money is made by it, and that the money is shared by a considerable number of persons. The three girls and their mother are believed to be in receipt of from \$50 to \$100 per diem, from visitors; as they themselves say, the thing works very well. Mr. CAPRON, who is or was a journeyman printer, sells his pamphlet as fast as it can be supplied. A young man, who officiates in some sort as a director or manager of the girls, has talked quite freely about coming to New York with them, and making an engagement with "BARNUM;" saying that they could get \$50 each per week, but they could do better than that, perhaps, by staying at Rochester.

In short, we are entirely satisfied, as we were in part by the letter in the Boston Transcript, that the mystery is a mere trick; and we have no doubt that the girls could easily be induced, by a sufficient offer, to own up the whole story, and tell how they have managed their part of the imposture. N. Y. Spectator.

TO CORRESPONDENTS.—H. L. B.—The points you present would not be new to our readers. The arguments which militate with them do not seem to have been sufficiently considered by you.

N. BROWN.—We think your argument unsound.

CORRESPONDENTS will be patient. They shall all be heard in good time. We are flooded with correspondence, (and we hope our friends will keep us so,) but shall give as much as our limits will allow, and at the earliest possible moment.

LETTERS OF FATHER MILLER.—Our good friends are quite dilatory about sending them in. We hope those who have any will be so kind as to send in without delay.



## CORRESPONDENCE.



## CONFIDENCE IN GOD.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."—Psa. 123:2.

As servants watch their master's hand,  
To know his fondest will,  
So would we wait at thy command,  
Each mandate to fulfil.

Not with a dread and slavish fear,  
Would we thus seek thy face,  
Our waiting souls would gladly hear  
Thy messages of grace.

We ask for mercy, and our eyes  
Look for a sign from thee;  
The gift is free, thou bidst us rise,  
And all our sorrows flee.

E'er watchful for the Spirit's voice,  
We would each call obey,  
To do thy will would be our choice,  
Our chief delight alway.

Thy presence makes our tasks most light,  
Thy counsels give us joy,  
And every day seems always bright,  
When spent in thy employ.

Prostrate before our Master's feet,  
Submissive to his will,  
We willing stay, and love to meet  
To keep his precepts still.

He feeds our hungry souls anew,  
He gives us angels' food,  
The great supply he bids us view,  
And leave created good.

We wait and feast, like friends we fare,  
No strangers here abide,  
His humble followers subjects are,  
Who tarry at his side.

As sons he greets them, kindred dear,  
No aliens here are known,  
As servants they no more appear,  
Their birthright now is shown.

Approved as children, we would share  
Our Father's smiles below,  
That soon with triumph we may wear  
The crown he will bestow.

## LETTER FROM ENGLAND.

DEAR BRO. HIMES:—Last Lord's day eleven of our brethren and sisters in Leeds were baptized by Mr. Tunncliffe, at the Baptist chapel, Hunslet. He also baptized at the same time eight persons desiring admission into his church. In consequence of such a large number intending to follow their Master into the water at the same time, and the majority of these being Adventists, the report became widely circulated; and the result was, that an overflowing congregation was gathered to witness the scene. The chapel was densely crowded in the forenoon, when the ceremony took place; and so closely packed, to say nothing of being crushed, were the people standing in the aisles, that it was fortunate for them it was not in summer, or serious consequences might have followed. In the gallery every inch of ground was occupied quite into the staircase, and in the body of the chapel quite to the doors. Mr. Tunncliffe delivered a very appropriate discourse on the occasion, which, with a little scholastic disquisition to meet the minds of any critics, if such there should be in the audience, was very clear, easy to be understood, charitable, and conclusive.

Having previously arranged to attend his chapel again in the evening, when he promised to preach on the second coming of Christ, we closed our meeting room at Leeds on that day, and had a "fellowship meeting" at my father's house at Middleton, about three miles from Leeds. Thither nearly all the friends accordingly repaired, and having partaken of some refreshment, commenced the meeting in the room first freely opened, when all others seemed closed, and all prospect of success had almost vanished in Leeds and its vicinity, for the promulgation of these glorious truths, the preciousness of which has so agreeably bound us together in the bonds of brotherly love. We have had some happy meetings together in that room. Although it was so far from Leeds, the brethren, and sisters, too, did not think it too far to walk, to enjoy the happy seasons we used to experience, and to feel the holy influence which so often used to pervade our minds, melting our hearts into love and tenderness, and weaning our minds from the world: and while our brethren with holy rapture tried to expound the Scriptures relating to the speedy coming of our Lord as King of kings, our delighted minds listened with eager attention, and then joining together in harmonious song and earnest prayer, we were enabled to say, truly, "Our souls do magnify the Lord, and our hearts rejoice in God our Saviour." The brethren in Leeds often speak of the happy seasons they have enjoyed there, and those who were converted there often refer to it when speaking of their experience in the divine life.

But to return to the subject—the events of last Lord's day. It was a beautiful morning, without any frost, but a strong wind blew. The friends having walked to Hunslet in the morning to attend the chapel, were enabled at noon to walk up to Middleton, only about a mile farther, without much fatigue, except those who were aged, who found it rather difficult to breast the wind. After enjoying a very pleasant meeting in the afternoon, about seventy of us sat down very comfortably to a cup of tea, and then re-

turned to the chapel at Hunslet, when Mr. Tunncliffe delivered a discourse on the parable of the "ten virgins."—Matt. 25th. He showed that in the parables given by our Lord, one great idea was intended to be conveyed to, and impressed upon, the minds of his hearers; and that the grand idea in this parable is the return of our Lord as the Bridegroom of the church. He remarked, that having given several sermons lately on the subject of Christ's second advent, he need not now go into it again very minutely.

We were filled with rapture, however, while we listened with joyful attention to the delightfully Scriptural elucidation of the pleasing subject; and our hearts were made glad, while we heard him harmoniously explain the Scriptures, showing that the wheat and tares would grow together to the end of this dispensation; that the professing church would ever be a mixed people—a complex number of God-fearing men and women, who have "the root of the matter" in them, and of mere nominal professors, who make a profession of godliness, but are destitute of its inward feeling, its holy, living principle—until the coming of the Lord. He showed that at the Bridegroom's return, he would find them not only a mixed company, but asleep,—having lost sight of the great heart-cheering, soul-stirring truth of the Lord's return, and resurrection of the saints to take possession of the everlasting kingdom promised to our fathers; and that then he himself would make manifest, in such a manner as it had never before been seen, the great and eternal distinction between them. He made some beautiful remarks on the work of excision, and showed that God had not left that work to man, but had reserved it unto himself, lest while they gathered up the tares, they should pluck up also some of the wheat. He remarked, also, that then would be the time of reward to all God's people, and showed that those pervert and misconstrue the Scriptures who make death into the coming of the Lord, or teach that the saints enter their reward at death. He also showed that the apostles never urged death as a motive for preparedness, but always held out the coming of the Lord; and if we are ready for that event, we are ready for death—as the greater includes the less. But Oh! when speaking of the results of the Bridegroom's return, how our hearts did leap for joy!

With language which affected our hearts, with holy ardor, and with manner admirable, he showed that we all should then see Jesus—behold him whom we love better than life, and who is dearer to us than any friend; and that our fond eyes shall then doat on him, whom we believe we shall see, though now we see him not, and whom believing we shall see we rejoice with joy unspeakable and full of glory. Another result would be, we should see our friends, and all those who had died in the faith. Who would not like to see and to mingle in the company of Abel, and of Enoch, who walked with God, and who "was not, for God took him?" Who would not like to see and to mingle in the company of Abraham, the friend of God, of the meditating Isaac, of the prevailing Jacob, of the patriarchs, of Moses, and Joshua, and Samuel, and Isaiah, and all the prophets, of the sweet singer of Israel, of the twelve apostles of the Lamb, of Paul and Timothy, of the early Christians and martyrs, of Wesley, and Whitfield, and Luther, and Calvin, and of the redeemed of all ages, nations, climes, and tongues—a glorious company, who have gone through much tribulation, and washed their robes, and made them white in the blood of the Lamb? And among them we shall all find some that were once very dear to us. Some will rejoin parents; some will find children; some a husband; others a wife; this one a brother or sister; that one a dear and faithful friend. And now, therefore, we sorrow not for them as those without hope; we shall see each other again, and greet them on the resurrection morn. Another result will be, that we shall meet under the smile of our heavenly father. What would it avail us to see him, and to meet and greet each other, if he did not smile upon us! But ah! with what pleasure will he smile upon those whom he has so loved, and redeemed by his own blood! and with what delight will the smile of our Saviour inspire his ransomed ones, as they each in grateful tribute cast their crowns before him, and free from the fetters of humanity, lowly adore their King! Another result, remarked Mr. T., will be, that Christ will then perfectate the saints. The saints are not yet perfected, nor will they be until "the resurrection unto life." Their bodies shall be then re-united to their spirits, and made perfect. No more will the body drag down the spirit: never again shall we have to say, "The spirit is willing, but the flesh is weak;" but the body will benefit the spirit, and the spirit will assist the body: the body will be a "spiritual body," and we shall be fashioned like our Saviour. The last result of the return of the Bridegroom, which Mr. T. mentioned, was, that "the door will be shut!" O let us ever keep this in mind. There will be no more mercy offered them. It behoves us to stand ready, with our lamps trimmed and burning, and oil in our vessels with our lamps, having our loins girded, and we ourselves as servants waiting for the return of our Lord, lest coming suddenly he find us sleeping, and we be left without, and begin to knock, but, alas! find no admittance, for "the door is shut!" To knock and cry aloud will avail us nothing then. No matter what we may once have been—whether we have preached in his name in the street, or in his name done mighty works—he will say, "I know you not; depart from me, ye workers of iniquity."

Mr. T. also made some thrilling remarks respecting the various and contrasting scenes, sounds, feelings, and events of that day.—The sights and scenes in the heavens above, as they open to reveal the descending Judge!—The resurrection of the righteous dead from their dusty beds, at the shrill blast of the Archangel's trumpet, and the changing of the bodies of all his saints then alive upon the earth, this mortal having put on immortality, and both rising together to meet the Lord in the air.—The terror, anguish, and mourning, of those who are left behind, and find themselves eternally undone! The door is shut! While the bitter lamentations and woe of the lost are mingled with the dreadful shrieks of kings, and princes, and captains, and rich men, and the great men, and bondmen, and free men, who are fleeing in

dark despair they know not where, to be screened from the vengeance of the impartial and almighty Judge, crying for the rocks and the mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand! the redeemed of the Lord return and come to Zion with everlasting songs upon their heads; and they obtain joy and gladness, and sorrow and sighing flee away. With them all is harmony, joyfully glorious, and indescribably grand.—The risen dead and changed saints recognize with holy joy their friends, and all the patriarchs, "prophets, apostles, martyrs, and saints," exultingly exclaiming, with united song, "O grave! where is thy victory! O death! where is thy sting!" Myriads of descending angels,—holy, bright, celestial, pure,—meet the multitude of the redeemed gathered from all climes and ages, and in harmonious rapture join in loudest anthems, there to celebrate the Saviour's praise, and the blue ethereal vault of heaven resounds with rapturous notes of sweetest melody, while that heavenly host exclaims, "Hallelujah! the Lord God omnipotent reigneth!" To him who hath loved us, and washed us from our sins in his own blood, to him be glory, and honor, and thanksgiving, and praise, and dominion, and majesty, and power, forever and ever.

But I must close, for I perceive I have written more than I intended. I find myself, however, quite inadequate to do justice to the subject. It requires superior abilities to those I possess, to properly describe the views, and the manner in which they were presented by Mr. Tunncliffe, or the rich, appropriate, cheering, and invigorating language in which he delivered his discourse. The sermon was sweet to our taste. After the sermon was over, eight of the persons baptized in the morning were publicly taken into church fellowship; and in the name of that church Mr. T. gave the right hand of fellowship to the eleven brethren and sisters belonging to us, whom he had also baptized in the morning. We then all partook of the Lord's supper with his church, thus "showing forth the Lord's death until he come." We had a blessed influence in this service also.

Before concluding, allow me to express my satisfaction and pleasure on reading Bro. F. G. Brown's "Christmas Sermon." I have sometimes wondered at his silence. I think the readers of the "Herald," and especially those in England, would be glad to read communications from him more frequently. I hope he will gratify us in this respect. He tarried only about two days or so in Leeds, when he visited England, and Bro. Hutchinson only a few hours; but neither of them have been forgotten: they have our sympathies, our kind regards, and our prayers.

Yours, in the love of the truth,

C. A. THORP.

Hunslet (Eng.), Feb. 7th, 1850.

## LETTER FROM "BERTIE'S MOTHER."

To the Editor of the Advent Herald:—

DEAR AND ESTEEMED SIR:—As a reader of your valuable organ, the "Advent Herald," it is easy to distinguish the deep interest expressed therein in that great object, the reconciliation of sinners to their God. Encouraged by this prominent feature in your efforts, and those of the dear brethren with whom you are associated, I venture to introduce to your notice a few interesting particulars respecting a little corner of the Lord's vineyard in this vicinity. In order to trace these from their commencement, it may, perhaps, be well to give a few circumstances in connection with my own position, which I should not otherwise have adverted to.

It was in the opening of the memorable year 1843 that I first became interested in that blessed, beautiful, and heart-cheering doctrine of the second advent of our Lord and Saviour. To describe to you with what unutterable joy I first received it, with what earnest zeal I recommended it to all within my reach, and with what tenacity I clung to it, despite the chilling opposition I often encountered, would be impossible. Embracing the views respecting time, so ably set forth by our beloved and now lamented father and friend, Wm. Miller, and so much advocated by others whose names I had learned highly to esteem, you will have no difficulty in imagining the storm of railery, obloquy, and contempt to which I, in common with my brethren, was exposed. These inauspicious influences on the one hand, and removal from the society of my brethren in the faith on the other, operated in chilling my first love, and I grew lukewarm. True, I never abandoned my hope; true, I loved His appearing still, and took care to nurture my beloved children in the same, and to introduce it occasionally to personal Christian friends; but from that period I never brought it prominently forward to the world. I had presented my jewel to an unappreciating people, and they had trampled it beneath their feet, and turned again and rent my very soul. Torn and bleeding I gathered up my treasure, washed it in my tears, and wiped off the defilement with which the scoffer had covered it; and then, depositing my pearl of great price in my heart's inmost casket, I watched it with jealous care, only suffering those who knew me best and loved me most to recognize my possession of the same. And ever as I unlocked my casket and feasted my eyes upon the coruscations of my treasure, I esteemed my heart's blood as water in competition with its priceless value.

During this long drought to which my spirit was exposed, occasionally a few drops from the outer fringes of the cloud which shed its fertilizing showers upon you, have reached my parched and thirsty spirit; but how few. Thus have I walked almost alone, with the exception of my beloved father and my dear children, who have ever been my fellow pilgrims from the first.

Still, although under these circumstances of blighting influence, I have not been altogether idle in the vineyard, for how could I fold my arms, or occupy my time in frivolous pursuits, while souls were perishing around me! Becoming, some few years since, associated with my beloved brethren in the Scottish Independent Church, who suffered expulsion and much persecution for believing and teaching that God is love to all men, that Jesus died for all men, and

that the Holy Spirit strives with and earnestly desires the salvation of all men—that this triune "God is love," I procured their works, with the organ of their views, their periodicals, and their tracts, which I distributed through the villages surrounding me.—The consequence resulting in one neighboring village was, that the people, forming a small but interesting church there, and awaking to the appreciation of this blessed truth, soon raised the Macedonian cry, which reached me at a time when a beloved brother, on whom we mainly depend for aid, was unexpectedly called for a few weeks to a distant sphere of labor. On one occasion they were disappointed of a supply. In their trouble, a deputation from that interesting church visited me, to know decisively whether I should be able to guarantee to them an uninterrupted supply. In the emergency of the moment I had faith in God, and replied, "Yes, till the Lord come."

However, no sooner had my friends gone, than the enemy harassed me with a view of my position, and the seeming impracticability of the performance of my promise. I paced the room, and wept, and prayed, by turns. But help was near, even at the doors. In another hour my mourning was turned into rejoicing, my tears all dried, my fears given to the winds, and my heart gladdened, by the cheering presence of Bro. Bonham and Carmont.

Upon reflection, I somewhat checked my rising joy, lest peradventure Bro. Bonham should have more important work, but soon found him willing to follow wherever the Lord did lead, even though it were into the remotest corners of the field. First he preached for us here, with much acceptance, in our small chapel, which being a converted coach-house, we can sometimes hear from thence the lowing of the cow, mingling her deep diapason with our hymns, forcibly reminding us of

"Lo! He slumbers in a manger,  
Where the horned oxen fed."

while this sweet thought encourages us to the adoption of that precious sentiment of Milton's, "He who refused not to be born in a manger, disdains not to be preached in a barn."

After this we made arrangements for holding a series of services in the village chapel already spoken of, the care of which now lay so near my heart. The attendance upon these services exceeded our most sanguine expectations. The very pulpit stairs were occupied, and the aisles thronged with those who had brought their own chairs and stools to secure a seat. Even outside, on those most inclement nights, the anxious people crowded about the door and windows, to catch the crumbs which fell from the table.

For the space of ten long years, as far as it is known, a solitary case of conversion had not occurred within those walls by the preaching. Query.—Was it the gospel which had been preached there! Could it be that very same "gospel which is the power of God unto salvation, to every one that believeth it!" Had they not rather been fed on ashes!

But let us turn from this sad reflection to the blessed results which followed the preaching of Jesus and the RESURRECTION,—of the sufferings of Christ and the glory that shall follow. Within a few weeks only, twenty-eight souls have been born again, and now realize peace with God through our Lord Jesus Christ. To him be ALL the glory!

Some of the above characters were halting between two opinions, but most of them cared for none of these things until the cry.—"The solemn midnight cry, 'Behold, the Bridegroom cometh!'" reached them, and then they fled from the wrath to come, by taking refuge in the Ark Christ Jesus. Children were re-introduced to their believing parents in their new relationship of sisters in Christ; believing brothers received their brethren and sisters in a more endearing "bond of brotherhood;" husbands received their wives, and wives their husbands, in more endearing ties "in the Lord;" mutual enemies, whose enmity had embittered their existence, who are now bringing forth in early maturity the fruits of the Spirit, were weeping on each others' necks like Jacob and Esau; and old gray headed sinners, on the brink of the grave, now meet in that village street, mingling their "tears of joy" like "little children," because they have been awakened before the harvest was past and the summer ended. In one case, a woman, who had previously let her house to the Mormons to preach in, now decides, "This people shall be my people, and their God my God." And to close this outline, the village violinist and dancing master, having been awakened beneath the preaching, and ultimately coming to the knowledge of the truth as it is in Jesus by the perusal of a work of the Scottish Independent Church entitled "The Way of Life," has relinquished the merry evolutions of the dance for the superior joys of a "walk with God," declaring that the first Sabbath of 1850 was the first Sabbath to his soul. Nor has the interest ceased, as many more are on the threshold of peace with God.

Therefore, while we ascribe all the glory "to Him that hath loved us, and washed us from our sins in his blood," we yet echo from this distant shore our earnest blessings upon each and all who had any hand in sending our beloved Bro. Bonham to awaken the drowsy energies of the sleeping believers, and to arouse the sinners who slumbered on the verge of everlasting destruction. Truly, he has come to us in his Master's name, having his commission thickly clustered with the credential "seals to his ministry."

Our tears mingle with yours in the removal of our revered, venerated, and beloved father Wm. Miller. We, however, comfort ourselves in the hope of yet seeing him in the resurrection, shining as the stars in the kingdom of our God forever and ever.

I am, dear and esteemed brother, yours "in that blessed hope."

Lime Grove, Jan. 28th, 1850.

P. S. I am anxious to take this opportunity of expressing the high gratification I have had in the perusal of the "Second Advent Shield," No. 3, for April, 1845. My dear father unites with me in the expression of the same in reference to the deeply interesting works entitled "Restitution," "Armageddon," &c. &c. One word more—I can no longer eat alone, but am compelled to cry to my numerous friends, "Come and dine!" "Come, O friends, ye, drink abundantly!"



## LETTER FROM J. W. BONHAM.

DEAR BROTHER:—In England, the "blessed hope" of our Saviour's return is, at the present time, exciting considerable interest. Ministers of different persuasions have investigated this subject, and are presenting the evidences of its nearness. The accessions to the many works already published, on the signs of the times and on the visions of Daniel and the Revelator, and advertised in the religious and other journals of the day, prove that, while the majority of professors are slumbering and sleeping, others discern the signs of the present time, and are giving to the household "meat in due season;" and although there is a difference of opinion relative to the events to accompany the revelation of the Son of man, all are agreed on the great leading truth that "the end of all things is at hand." Some approach and present the subject with caution, and with more or less effect, but at the present time, as well as in times that are past, men with minds the most gifted are writing and preaching on the same. This should be made prominent, as many are anxious to ascertain "whether any of the rulers have believed."

The subject is also being agitated in Scotland.—Four distinguished ministers of the Free Church, holding the pre-millennial Advent faith, are appointed to deliver lectures in Scotland, to commence Jan. 23. W. Scott writes me that a course of lectures was also delivered the past winter, and were generally well attended. In a work recently published in England, the author (W. G. Rhuid), in his prefatory remarks, writes, "Although I do not say that the present distress of nations, with perplexity, &c., is the fulfilment of Luke 21: 25, yet I do say, *no period in the world's history has been at all so like it*; and if it should be so, then is the fig-tree budding, and Messiah's return at hand; and if so, the day of grace is nearly at an end. Let me then entreat you, dear friends, to lift up your hearts for your beloved teachers, . . . that the spirit of the Lord may open their understanding to the signs of the times, and that they may come forth in the power of the angel ministry Rev. 14: 7, and with the unchanged, the everlasting gospel as their message, and with a sense of impending judgment in their hearts, they may say, 'Fear God, and give glory to him; for the hour of his judgment is come.'—Rev. 14: 7."

But while one class of Zion's watchmen believe that the present convulsed state of the world is indicative of its speedy dissolution and the restitution, others, one of whom I conversed with a short time since, consider the present signs as premonitory to a golden age of peace to dawn upon the earth, while in its present cursed state, and to be enjoyed by its inhabitants to the exclusion of the personal presence of the Redeemer, of Abraham, Isaac, and Jacob, of the worthies mentioned by Paul in the 11th of Heb., and of the noble army of martyrs, with all who sleep in Jesus! The sound has, however, gone forth, that soon "this same Jesus shall so come in like manner as he was seen to go into heaven," at which period he will raise his dead and change his waiting saints; and many have believed the truth, and stand with girded loins, burning lamps, and longing hearts, waiting and watching for their Saviour. But, notwithstanding all the vocal and other warnings given to the church and the world to prepare for the judgment, thousands have turned a deaf ear and heed them not, on whom, alas! the day of the Lord will come as a thief. Although many have rejected the message, our duty is plain, and very beautifully expressed by the poet:—

"Fly, fly on wings of morning,  
Ye who the truth can tell,  
And sound the awful warning,  
To rescue souls from hell!"

The painful tidings of the departure of our beloved brother, Wm. Miller, has reached England, and found its way into the papers; by some it is received with sadness, but by those who love this world in its present sinful, cursed state, it has been received and spoken of with malicious joy. The following, from the "Leeds Mercury," is a specimen:—

"The notorious American fanatic, generally known as 'Father Miller,' who predicted the destruction of the world and the second coming of Christ in the year 1843, and formed a sect of some forty thousand disciples, died on the 20th of December, at the age of 68."

The writer of the above notice may probably consider that "the days are prolonged, and that every vision faileth," but, alas! must soon realize "that the days are at hand, and the effect of every vision;" and unless he has an interest in the blood of that Saviour who will soon take unto himself his great power and reign, he will be among those who will gaze upon him and wail! But then our beloved Father Miller, with those whom he has been instrumental in bringing to a knowledge of the truth, and the faithful of all ages and climes, will see the Saviour "as he is," and reign with him eternally.

With love to all the brethren and friends, I remain, looking for that blessed hope.

Bromboro' (near Liverpool), Jan. 18th, 1850.

## CONFERENCE AT SOUTH CHINA, ME.

A goodly number of brethren met, from various parts of the state on Friday morning, Feb. 15. The meeting was called to order by Bro. T. Smith, and opened by prayer by Bro. D. R. Mansfield, followed by others, after which appropriate remarks were made by several brethren, concerning the object of the meeting, the state of the cause, the importance of more extended efforts to spread the gospel of the soon coming kingdom of God, and of doing all we can to enlighten those around us on the nature and nearness of the coming crisis, that they may see the importance of being subjects of that kingdom. Conference then adjourned until 2 o'clock p. m.

Afternoon session; meeting opened by prayer by Bro. N. Smith. The conference was then regularly organized by the appointment of Bro. T. Smith Moderator, and I. C. Wellcome Secretary. The meeting was then open for remarks, and the time was improved by Bro. N. Smith, R. Harley, D. Brown, H. Stinson, S. Chism, J. Curtis, C. Goud, D. R. Mansfield, and several others. In speaking of the importance of the cause in which we are en-

gaged, and its demands upon those who see the signs of the times, and who have the last message of the gospel to a perishing world, the brethren deeply felt the need of some system of operation, by which we might have concert of action in our efforts to advance the cause, to bring our strength out, and put our means in more active service for the salvation of our fellow-men; to effect which a committee of seven was appointed, to advise some plan of operations to present to the conference. Bro. T. Smith, N. Smith, R. Harley, C. Goud, D. R. Mansfield, H. Stinson, S. Chism, composed this committee. The business meeting was then adjourned to Saturday p. m. In the evening a sermon was preached by Bro. T. Smith, from Matt. 25:34, in which were clearly shown who were to be the subjects of the kingdom, and what would be its nature; also the time when given to the heirs. Saturday a. m. a sermon was preached from Gal. 3:29, by Bro. H. Perkins, who gave us a plain and pointed description of a disciple of Christ, and showed us that such were the seed of Abraham. Some lively exhortations followed. At 1 o'clock p. m. the committee came in and presented the following resolution, which was accepted, and, after a stirring discussion as to its propriety, was adopted unanimously, with one exception:—

"Resolved, That a committee be appointed, whose duty it shall be, 1st. To use suitable efforts to obtain an efficient laborer to travel and preach among us wherever a door may be opened, as he and the committee may think most advisable. 2d. To advise with preachers, in this state, and elsewhere, who are ready to labor as missionaries, to supply those places where brethren and friends may apply for help, or where it may be thought the interest of the cause demands. 3d. To receive donations and pledges from those brethren and friends who may have ability and disposition to contribute for the more general spread of the gospel of the kingdom."

It was then voted that this committee consist of five, a majority of whom shall form a quorum to transact business. Bro. N. Smith, I. C. Wellcome, John Megguire, Thomas Smith, and Wm. Pullen, were then chosen for said committee. For the officers of said committee, N. Smith, Treasurer, I. C. Wellcome, Secretary. Conference farther

"Resolved, That the Secretary be directed to write an address to the brethren of this state, which, together with the doings of this meeting, shall be published in the 'Advent Herald,' with request that the 'Advent Harbinger' please copy."

Friends present whose hearts were filled with love for the coming Jesus, manifested their interest by coming forward and cheerfully contributing and pledging liberal sums, according to their means, to carry forward the work of the Lord. A discourse was then delivered from Dan. 12:1, by Bro. G. W. Brown, in which he took up the 11th chapter, and gave us the history of its fulfilment, by which we were made to feel that the time had nearly come for Michael to stand up, it being shown clearly that all is fulfilled before that action. In the evening Bro. H. Stinson preached from Luke 14: 26-33. He showed us the Bible doctrine of what it costs a man to be a Christian, and the importance of counting the cost, the benefits of paying the price, and the glorious reward which was to be given when Jesus comes. God gave power to the word, and his Spirit moved the hearts of the congregation, which was as large as the house would contain. Many of the brethren gave in their testimony for God and his truth. It was a refreshing time.

Sunday morning we met at 9 o'clock for prayer and conference, and the Lord was with us of a truth. At half-past ten the house was filled to overflowing. Bro. T. Smith gave us an interesting discourse from Acts 3:19-21, showing the importance of repentance, and the promise of God, by his prophets, to restore that which was lost by sin. In the afternoon Bro. H. Stinson gave a discourse from Gal. 3:29, in which he dwelt mainly on the promise, and was listened to with very careful attention by a large congregation, while they were shown from the great storehouse of God's Word, in a clear manner, that the promise was the one made to Abraham and his seed, of land, which they had not yet received, and to which all God's children are heirs, who will come into possession of it in the resurrected, immortal state.

The interest of the meeting had been rising from the commencement, and the children of God were much comforted by his blessed Word.

In the evening Bro. Goud gave us a sermon from Ruth 2:20, by which he brought an analogy between Boaz, the redeemer of a mortgaged lot in Israel, and Christ, the great Redeemer of a world under the curse, and lost by sin and poverty. To me it was an interesting discourse, and I trust it was to others also.

The meeting was continued, but the most of the people from abroad left on Monday, to toil on "in the patient waiting" for the Lord from heaven.

Truly, it is good to meet with the people of God here, but when we meet the whole family of God, with Christ, our elder Brother, our joys will be complete.

T. SMITH, Moderator.  
I. C. WELLCOME, Secretary.  
South China (Me.), Feb. 18th, 1840.

## AN ADDRESS TO ADVENTISTS IN MAINE.

DEAR BROTHERN AND SISTERS:—We occupy a peculiar position in community. Truth has led us out from many of our former improper associations and practices; and God, in his rich grace, has pardoned our iniquities, and made us joint-heirs with his Son Jesus, to a glorious and immortal inheritance. As the light of truth has shone upon us through Christ, we have seen that the time has nearly come for the promised restitution to take place. The times of the prophets are nearly ended. The signs predicted by our Saviour and his apostles having been fulfilled in our day, have convinced us that Christ is nigh, even at the doors. In consideration of these things, many of us have been led to Christ for pardon, and have been made partakers of his holiness; and many others of us to renewed efforts for the salvation of our fellow-men. In this we have done well, according to Peter (2 Pet. 1:19, 20); and

we have also endeavored to comfort one another, as directed by Paul (1 Thess. 4:18); and to follow the example of the Thessalonians.—1 Thess. 1:9, 10. And we want also to obey the command of Christ (Luke 21:34); and of Paul.—Heb. 10:53-25. Thus we shall show ourselves the "friends of Jesus, by doing his commandments."

These things we are to do until probation ends; and in order to prosecute our work we must be united to Christ, and receive strength and wisdom through him to do the work delivered to us. We have learnt by a few years' experience, to our sorrow, that the public mind is fast merging into infidelity, and multitudes of those among us seem to have lost all sense of the design of God's revealed will, and treat the great and fundamental truths of the Bible with indifference and neglect, while they are "turning from the truth unto fables," and "teaching for doctrines the commandments of men;" crying "Peace, peace, where God hath not spoken it;" and thus the precious doctrine of Christ's Second Coming is abused, the gospel of the kingdom perverted, the glorious restitution overlooked, and the day of vengeance of our God converted into a blessing, by which the world are being lulled to sleep on the brink of destruction. What is our duty in these "perilous times?" Shall we do as in days past, when first illuminated? Then we put all on the altar of God, and made everything (with which we had to do) tell that the Lord was at hand. Shall we cease to do so now, because Jesus has not come as soon as we expected, or renew our efforts according to the increase of light that shines in our path, showing us that our faith is correct? God has granted us various gifts, for which we are accountable to him. He has also in his providence caused the heavens, the earth, the sea, and the nations to speak, to vindicate his Word, and to teach us that the day of his wrath is at hand. We are accountable to God for this light, and shall we not continue to "do well," by using all our means to sound the alarm—to preach the everlasting gospel—to proclaim as far as we can that the hour of God's judgment is come, that by all means we may save some? "in meekness instructing those that oppose themselves, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will?" or shall we lie down in indifference, and gratify our appetite for ease and pleasure; "become drunken with the cares of this life," to "heap up treasure for the last days," to be burned in the conflagration, and thus be of the unfaithful servants who are to be "cut off" when the Lord comes? No, brethren, we will "do the truth, that our deeds may be manifest that they are wrought in God;" and in thus doing we shall make a proper use of all the means over which God has made us stewards, and use what we can spare in putting a tongue to everything that can speak for God, to reiterate the sound that "the Lord is at hand!" Many have acted well their part in this work. But our work is not yet done. The door is open in this State for the preaching of the Word. There are ears to hear, and hearts to receive the truth yet, and souls that may be saved through it. Shall they hear, believe, and be saved, or shall we withhold it from them while we have an abundance of means to do much? It is well known to us that we have some ten or twelve preachers among us who feel the "word like fire shut up in their bones," but are kept at home to labor for their families' support. These should be kept in the field constantly. They are ready to go. Brethren, shall they be sustained? There are also brethren abroad who can be employed to much more advantage than in the places where they now labor. They have ability, and a disposition to labor among us, and there is a place for them.

In consideration of the state of the cause, and its demands upon us, the China Conference was called, at which time the foregoing measures were adopted, to advance the interests of the cause, and to excite our brethren to emulation. The measures adopted there were not intended to take the work out of the hands of those engaged in it; neither to dictate as to their system of operations; but to co-operate with them by adding all to what already exists; to open a door more widely for usefulness by means of mutual correspondence, and a system by which to act in concert with those who need help.

We solicit the aid of all who may adopt this plan to promote the cause in which we are engaged. We will do what we can in the time allotted us; and let us remember that the cause is not ours, but the Lord's. Yet we are co-operators with him in the cause, and must give an account of our stewardship when he comes to reward his saints.

We would say to those of our brethren who may not unite with us in carrying out the plan we have adopted (if such there be): We do not dictate. We are doing the best we know; and if you have a better plan we are glad, and will do what we can to help you in it. We only want the work to go on, and all our means in the best manner applied in the building up and extension of the cause.

And now, dear brethren, let us who are in active service gird up the loins of our mind, be sober, and hope unto the end. And those who are slumbering, awake, O awake, and enter the service of the King who is soon to reign in righteousness, that you may reign with him. (In behalf of the Conference)

I. C. WELLCOME, Sec'y.  
Hallowell (Me.), Feb. 19th, 1850.

Bro. R. V. LYON writes from Hebron (N. Y.), Feb. 6th, 1850:—

Bro. HIMES:—The cause in this vicinity is prospering. Our congregations are large. Truth finds a hearty reception in some hearts, and it leads them immediately to be "immersed in the name of Jesus Christ for the remission of sins;" so that like the enunn they go on their way rejoicing in hope of the glory which is to be revealed at the revelation of Jesus. Some ninety-five have been immersed since I began to labor in this region. Last week I immersed five. My course has been thus far, to give them the whole truth; and the result has been, that all classes have been made the recipients of the pardoning mercy of our Lord Jesus Christ: and to him belongs the glory. Amen. Yours, for life.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in ME, will NEVER die."—John 11: 25, 26.

God has seen fit to afflict us the past year, by taking from us our eldest daughter, SARAH W. MORRILL, in the 27th year of her age. She was taken ill at Lowell, Mass., but had improved so much as to be brought home the 1st of July, and we began to think that she would get well. But she grew worse until the 10th of August, when her spirit left its worn-out tenement of clay. When young, Sarah evinced a love for study unusual for one of her age, and in after years, her books and pen were her delight. She was kind and affectionate, and was tenderly loved by all who knew her. She experienced religion when about seventeen years old, and joined the Free-will Baptist denomination, of which she remained a worthy member until death. In her last sickness she was calm and peaceful, and would often say, "It is all for the best." But though death has laid her low, we hope to meet her in the new earth in the morning of the resurrection, clothed in immortal bloom, where sickness, sorrow, pain, and death, shall never come. The following lines were written by my daughter before her death, which I wish you would give a place in the "Herald." T. E. M.

Fading, still fading, yes, passing away,  
While all things in nature are doomed to decay;  
The friends of our youth, still in life's early bloom,  
How many lie slumbering within the dark tomb!

Fading, still fading, seems written on all,  
The youth and the aged, the great and the small;  
Those friends whom we love, who are dear to our  
Are passing away, and soon must depart. [hearts,

Yes, fading, still fading, and naught can we find  
Substantial on earth, to solace the mind;  
Its pleasures are fleeting, its joys but a breath,  
They bloom for a moment, then wither in death.

Yes, fading, still fading, and we too must go,  
And leave this frail world, and all things below;  
Our life is but transient, and soon we shall fade,  
And in the cold grave our forms will be laid.

But happy the thought, that when all things decay,  
When the heavens and earth shall have passed away,  
There is a bright world beyond the dark tomb,  
Where friends may unite forever in bloom;

Where pleasures are lasting, where joys never fade,  
Where all is bright sunshine, and no dismal shade;  
Where the anguish of parting no more will be known,  
But friendship is lasting in heaven above.

FELL asleep in Jesus, at Chester Factories, Mass., Feb. 22d, Sister LOUISA CHAMPLIN, in hope of a glorious resurrection to immortality and eternal life, at the coming of Christ, when the last enemy shall be destroyed, and the ransomed host shall return and come to Zion with songs and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Sister Champlin was a great sufferer, but was willing that the will of the Lord should be done. May the mother and remaining daughter and sister be sustained in their sore trial, and be ready to meet her on the blest shores of immortality. May the brethren and sisters of Chester Factories be admonished to be ready, with their lamps trimmed and burning, to meet the Lord when he shall appear. The occasion was improved by the writer, in a discourse from Psa. 17:15.

How rest the saints in Christ who sleep,  
Far from the tempter's power;  
While for their loss the mourning weep  
In lonely halls and bower.

They rest as rests the planted seed,  
Within its wintry tomb,  
With hope from all its ceremonies freed,  
To rise in glorious bloom. D. BATES.

The following notice should have been given before, but was providentially delayed.

Died, at her residence in Worcester, Mass., Oct. 31st, 1849, Mrs. LUCY MILLER, aged 74 years, lacking a few days. She was for many years a member of the Congregational Church, but when she heard the voice of the angel, proclaiming "the hour of his judgment" come, she forsook all for the good news. Her sickness was short, but it found her with her work done up, ready for the coming Judge. She had always desired to live till that day, and hoped she should; but when she saw that God had given her up, for a short time, to the dominion of death, she bowed to the mandate of Jehovah, and sweetly fell asleep in Jesus. Sister Miller embraced the good news of the coming kingdom in 1840, I think, under the labors of our dear departed Father Miller. Since then she has been a firm and consistent believer. Her memory is blessed. G. NEEDHAM.

DIED, in Lincoln (Lincolnton Co., N. C.), Mrs. DAVID WELSH, late of Jedburgh, Scotland, in the 45th year of her age, in the blessed hope of a glorious immortality. Religion was a reality to her. Here neighbors bear witness to the holiness of her life. The morning before her death, we read together, as was our custom, the 21st chapter of Revelation. She seemed to be carried away in spirit to the full realization of the blessed hope which that chapter so eloquently describes. To the visits of the "Herald," in the providence of God, I ascribe her happy, peaceful, joyful end; for they led her to search the Scriptures daily, to see whether these things were true. D. WELSH.

In Centre Harlowe, N. H., Jan. 27th, Bro. LEAVETT ROBERTS fell asleep in Christ, aged 78 years, leaving a wife and seven children. He confessed Christ in 1842, and from that time adorned his pro-



fession with a well-ordered life and godly conversation, leaving an example worthy of imitation. His last moments were peaceful and happy, dying in hope of a crown of glory at the appearing of Jesus Christ.

J. G. S.

## THE ADVENT HERALD.

BOSTON, MARCH 9, 1850.

FOR some months past, the Wesleyan body in England has been agitated so deeply, as to give strong indications that a very extensive separation will take place at no distant day. The difficulty grew out of the publication of a series of articles in the "Wesleyan Times," (an able and popular journal among the Methodists, but not the official organ of the Conference), entitled "Fly Sheets," but bearing no signature. The object of these articles appeared to be to correct the abuses which had crept into the governmental system of that body. The decisions and conduct of the Conferences were dealt with in very plain terms. They were declared to be arbitrary, and that it was wrong for the laity to be excluded from having a voice in the enactment of the laws, and in all matters relating to the disciplinary arrangements of the church. In short, a more liberal and democratic administration of the affairs of the church was calmly, but firmly insisted on.

On the appearance of the "Fly Sheets," the Conference—or rather about a dozen individuals of that body (for subsequent developments have shown, that a few pulled the wires, while the great body very obediently danced to the tune)—set up a shout not dissimilar to that raised by Demetrius when Paul was at Ephesus, and, as it seems to us, for a somewhat similar reason. The time approached for the annual gathering of the "powers that be." But in the meantime, the homely truths uttered by the "Fly Sheets" were read by many, and by some who appeared to think that there was such a thing as individual responsibility, and that they could not see why they should not exercise it. The "Watchman," the organ of the Conference, attempted a reply, not by way of denial, but by barefaced reiterations affirming the right of the Conference to pursue its arbitrary and irresponsible course, and accompanied with the usual amount of pathetic entreaty to the beloved flock to adhere to the "old way," &c.

Well, the Conference at last met, and it was very soon discovered where the shots from the "Fly Sheets" had hit. The body proceeded to a course of action, as degrading to the great mass of the members, as it was despotic and impudent on the part of the few who assumed the power to insist on such a course. Each member was required to respond to oral questions from the President, admitting or denying his authorship of the "Fly Sheets." It was strongly suspected who were the authors, but it was necessary to administer the dose to the whole body, so as to ensure that every dissident member was reached, and "operated on." Out of the large number of ministers composing the Conference, only about half a dozen made wry faces on receiving their doses, and only three who were utterly unable to receive or look at it. The names of the three gentlemen who refused to submit to the arbitrary requirements of the Conference are, Everett, Dunn, and Griffith. The first named person is one of the most talented men in the Wesleyan connexion, and is the author of several works, and has a literary reputation. He had stated in other places that he was not the author, and none doubted it. When Mr. Everett was called upon, he protested against the course pursued with Messrs. Dunn and Griffith, who had been weighed in the balances and found wanting, and wished to explain his position. But not a single word he was allowed to utter, save yes or no. This he refused to comply with, and was, with the two other gentlemen, expelled from the connexion.

The expelled ministers have been holding large gatherings through the country, laying before the people the true merits of the case. They have published that it is not their desire to produce division, but to lay before the great body of the Methodist people the abuses that have crept into their ecclesiastical system, in order that it may be restored to its original simplicity and purity. Much sympathy has been created in their favor by the powerful support of the "British Banner," edited by Dr. Campbell (Independent), one of the ablest journalists in England. The "Wesleyan Times," the "Banner," with other papers in the provinces, keep the public fully apprized of all the demonstrations made in favor of the expelled ministers wherever they travel, and which appear frequent and marked.

A reconciliation is not expected, as the President of the Conference has issued his manifesto, abating not a jot of Confederal arrogance and usurpation. It is evident, that the three gentlemen are pursuing the only course left them. They are quietly throwing light into the public mind, and we see not how a wide and irreparable division can be prevented.

While the Methodist portion of England has been thus agitated, the "Establishment," or the Church of England, has been moved somewhat by a question of no little interest. The question is something like this: Is it a doctrine of the Church, that regeneration takes place in, and by virtue of, baptism? The truly pious and evangelical portion of the church deny that it is; while the Romanizing part contends that it is. Both parties appeal to the Thirty-nine Articles and Prayer Book, and both remain convinced of the truth of their relative positions. During this controversy, Mr. Gorham, a clergyman of evangelical tendencies, was presented with a living in the diocese of the Bishop of Exeter. Mr. Gorham had, we believe, written a work, in which he took the ground occupied by evangelical denominations. On presenting himself to the Bishop for the purpose of being inducted into his living, he was informed that he could not be allowed to receive it, in consequence of his heresy. Mr. Gorham appealed to the Archdeacon, presided over by Sir H. J. Fust, who, after cogitating on the matter, affirmed the decision of the Bishop of Exeter, and pronounced that the Thirty-nine Articles, which all ministers of the Establishment have to sign, do teach and enforce the Romish doctrine of Baptismal Regeneration. As a last resort, Mr. Gorham has appealed to the Privy Council, over which the Queen is supposed to preside, as head of the church. In this position the matter lies at present. The counsel of the parties have been heard, and the subject is now under consideration.

Should the decision of the last court decide against Mr. Gorham, the evangelical ministers of that church will be placed in an exceedingly embarrassing situation. It is not seen how such men as Mr. Bickersteth could remain after such a decision; and without him, and others of like character, the State Church would be but a dry carcass, without vitality.

This is a question of considerable interest, and its settlement, so far as the acknowledged authorities of the church can settle it, is eagerly looked for.

The not very recalcitrant truism uttered by Sam Patch—that "some things can be done as well as others"—is very strikingly exhibited in some rather unusual occurrences at the Cape of Good Hope. This is a thriving colony belonging to England, and is rapidly growing in commercial importance. Some time ago, the home Government resolved to send thither some convicts, of the better sort, contrary to the pledges made to the colonists that the place should never be made a penal settlement. The colonists remonstrated in the most energetic manner against this measure, as unjust and cruel, introducing, as it would, into their respectable community persons of the worst character. Finding that their remonstrances and entreaties were of no avail, the colonists proceeded to carry out a plan, which was as effective as it was effectual. They called public meetings, and nearly all, if not quite, of the community organized themselves into an association, binding themselves, when the convicts should arrive, not to sell anything to them, nor to the officers of government, and to have nothing to do with those who should. Accordingly, when the convicts arrived, the Governor made an appeal to the people, telling them what he could do if he chose, and exhorted them not to starve the convicts, to say nothing of himself, the representative of royalty, and his subordinates. But the great mass of the colonists remained firm, though it almost ruined them, as business was almost totally suspended; this was necessary, as otherwise they could not prevent provisions occasionally falling into the hands of the authorities. The Governor at last was compelled to order the convicts to remain in the ship, which was anchored in the harbor, until he should receive orders from home, which, it is supposed, will require the withdrawal of the obnoxious personages from the Cape. In the meantime, the colonists relax nothing of their efforts, though a very few of their number have violated their pledges, and in consequence have been almost ruined, from the refusal of the rest to associate or deal with them.

Though it is no trifling matter to starve people to death, yet there appeared to be no other course for the people of the Cape to pursue. It has ever been the plague of John Bull, that when he has once got an idea into his head, fair speeches, arguments, and bullets cannot force him to relinquish it. But assault his commissariat—his vulnerable spot—and all is over.

It is not often that an intelligent community is shocked at the exhibition of such deplorable ignorance as the following case presents. It is of a case before one of the London Police courts, in which a boy about fourteen years of age was a witness. On being ushered into the witness-box, a Testament was handed him, that he might be sworn. On taking the book, he seemed astonished, and evidently puzzled at the whole proceedings. The following questions were then asked him. "Do you know what you are about?" "No." "Do you know what an oath is?" "No." "Do you know what a Testament is?" "No." "Can you read?" "No." "Do you ever say your prayers?" "No—never." "Do you know what prayers are?" "No." "Do you know what God is?" "No." "Do you know what the devil is?" "No." "Pve heard of the devil, but I don't know him." "What do you know, my poor fellow?" "I know how to sweep the crossings." The magistrate said, that in all his experience he had never met with a case of such deplorable ignorance as this one. He of course could not take the evidence of a creature who knew nothing of the obligation to tell the truth.

## SUMMARY.

The Legislature of Indiana, in granting divorces, affix the proviso, that the party applying shall not contract marriage during his or her life, with another person than the one from whom he or she is divorced. It is painful to every friend of morality and virtue, to witness the vast number of divorces granted in various States, on very insufficient grounds. It is a conspicuous feature in this age of lax morality, that the marriage tie, which is indissoluble, save in one contingency, in the eyes of every Christian, has ceased to be regarded as anything more than as a private contract; and the fatal idea prevails to too great an extent, that it may be broken at pleasure with safety.

A convention of ministers recently assembled at Syracuse, N. Y., formally denounced the honorary degree of D. D., as a mark of distinction, and resolved that the title belongs to all teachers of Christianity. They recommended that all ministers should be called D. D. Henry Clay said in the United States Senate a few days ago, that he should go to his grave with the conviction, that slavery was a moral and political evil. And yet Henry Clay is a slaveholder. The peach buds in the vicinity of Chicago, Ill., have been destroyed by the frost, which was so severe as to kill some of the trees.

A woman, who lost three grandsons by the late explosion in New York, has died of a broken heart in consequence.

At St. Joseph's, Mo., on the 21st ult., a man was stabbed, and dangerously wounded, by an Indian, who was arrested and lodged in jail. The jail was fired and burned to the ground, and several criminals made their escape. The Indian, however, refused to escape, and underwent an examination before the authorities, which resulted in his acquittal.

A father and son named Spinnings, have been arrested for murdering Mr. Jenney, in Macomb county, Mich. The son confesses they poisoned him with arsenic, from the effects of which the poor man lingered fourteen days.

The steamer "Alabama" arrived at New York last Saturday, bringing sixty-five passengers, and about half a million of dollars worth of gold dust, from California. The news from San Francisco is to the 14th of Jan. Sacramento city had been overflowed by the river, leaving only a few spots above the water, by which an immense amount of property was destroyed, including all the cattle, and estimated at over one million of dollars. The inhabitants are said to be suffering terribly.

Charles E. Bogart was arrested in St. Louis, and fined \$100 for gross insults to ladies and girls in the street. He graduated in New York as a physician, and practised in Missouri with great success. Disappointed love and intemperance have broken him down.

Mr. C. J. Manning, an estimable business man, a gentleman, and a Christian, died at Sparta, Tenn., from the effects of a large dose of corrosive sublimate, administered to him by a physician, who mistook it for calomel.

Three and a third tons of gold—about two millions of dollars—were received at the mint in Philadelphia during the month of February, from California.

In Hopkinton, N. H., on Monday evening, Samuel G. Chase fired a charge of buckshot at Judge Horace Chase, as he was sitting in his chair. Two inches difference in the aim would have been fatal.—Sam fled, but was arrested in Warner. He is said to be insane, and will be sent to the asylum.

The wedding dress of a young lady in St. Louis was made of glass, and cost \$1200.

The area of the territory of the U. S. not yet organized into States, is enough for 45 and a half states as large as Pennsylvania. Of these, thirty-five will lie north of 35° 30', and would be free states even if that line of compromise was agreed on by the North and South.

Col. May, whom our readers will remember as having distinguished himself at the commencement of the Mexican war, by capturing Gen. La Vega, died in San Francisco, after a short illness from scurvy and bronchitis, produced by a long and disagreeable passage from New York to that place, by way of Cape Horn.

The total length of railroads in operation in New York is 1002 miles, and cost \$44,741,511. The total receipts during the past year were \$4,389,205.

Mr. Leshey, a converted monk, who lectured in Boston, and other places East and West, on Romanism, laying bare some of the gross monstrosities of that system, was assailed while delivering a lecture in St. Louis, and was forced to leave the hall, narrowly escaping with his life.

Joshua Lewis has been arrested in Grafton, N. Y., on suspicion that he was one of the men disguised as Indians, who murdered Mr. Smith several years ago. Lewis was to have been ordained as a minister of the Baptist church on the day of his arrest.

The wife of Asa Minor, of Bridgeport, Ct., put an end to her life on the 27th ult., by jumping into a well.

Two boys were brought before the police court for pilfering, and were sent to the house of reformation. They said that they were compelled by their parents to beg and steal, and were beaten when they failed to come home well loaded with plunder.

A speech of Mr. Calhoun, who was too ill to speak, was read in the Senate a few days ago, by Mr. Mason, of Virginia. The address takes extreme Southern ground, and attributes all the trouble on the slavery question to Northern aggression, by which the equilibrium of the States has been destroyed. He opposes all compromises, demanding, simply, what he terms justice. He avers that the dissolution of the Union is inevitable. It is supposed that Mr. Calhoun is in a rapid decline, which will render his speedy withdrawal from public life necessary.

The attention of Congress is still absorbed by the question of admitting California into the Union, though the excitement is not so intense as it has been. It is thought that that State will not be suffered to enter until the slavery propaganda have exhausted their superfluous garrulity, which those who are conversant with matters at Washington say, will require at least two months of active, unobstructed exercise.

Madame Carnaltz, of Mobile, in September last, had her leg broken just above the ankle, by the falling of several pieces of wood on one of the cars of the Mexican Gulf Railroad. She recovered \$4000 damages from the Company.

At Lafayette, La., on the 9th ult., Frederick King, formerly a constable, after severely couching a female slave, shot her in the breast and killed her, for being saucy to his wife.

Sir Robert Peel has engaged a competent gentleman, at a yearly salary of \$2000, to give to his tenants information on agricultural subjects, and superintend improvements on the estate.

M. Chomel has been lecturing in Paris on typhoid fever, and has asserted that it is generally contagious, but never attacks the same person more than once.

The editor of the London "Lancet" says that all drunkards are lunatics, and should be sent to the asylum.

A duel lately occurred in Madrid between two young ladies, when one was shot in the leg, and the combat ceased.

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

## LIFE AND WRITINGS OF WILLIAM MILLER.

THE extraordinary interest which has been created on the subject of the *Second Coming of CHRIST*, by the preaching and writings of Mr. MILLER, demands that a more full and correct view of his character and labors should be given to the world. This we purpose to do by giving—

I. An Account of his Life and Mission.

II. His Lectures on the Prophecies relating to the Second Coming of CHRIST and the Millennium.

III. His Addresses, Reviews, and select articles on various theological subjects.

IV. His Letters, Poetry, &c.

Since his death, we have examined his unpublished papers, and find some valuable articles. These, with a large number of letters, reviews, and addresses, which have been published in the *Advent Herald* during the last ten years, cannot fail to interest his numerous friends and the public. We intend to make a collection of all that is valuable from the productions of his able pen. Such a work will be a treasure to Adventists, and a bulwark of defence to the cause.

We shall proceed to make immediate arrangements for the publication of this work. It will require some little time to prepare the first part, containing his life. When this is done, it will be issued in numbers of fifty pages, or more, as often as we can get them out, say once or twice a month. The first number will contain a splendid mezzotint likeness, by J. SARTAIN, of Philadelphia. These numbers can be sent by mail to any part of the country; and when finished, can be bound in volumes. The number of pages each number will contain, and the price, we cannot now state. Perhaps the price will be 20 or 25 cts. each number. Due notice will be given.

In regard to the *specific time* of the Advent, this work will not, of course, produce the same effect as that produced by the previously published writings of Mr. MILLER. But we have before our eyes, in the church and world, the most stirring movements, which can be indicative of nothing but the speedy coming kingdom. The great crisis is evidently at hand, when all the glorious things for which we have been looking will be realized.

We wish agents to obtain subscriptions for the work. They will be allowed 25 per cent. discount. *No money will be required to be paid, to us or our agents, until the delivery of each No.* We hope those who feel interested in this work, will inform us how many copies they will take, and they will be furnished accordingly.

Nothing here need be said of the great importance of Mr. MILLER's writings to the Advent cause—all Adventists are well aware of it. What the friends have done in time past, we confidently hope will be now followed by similar effort. Let us all, therefore, unite in the re-publication and diffusion of the writings of one whom God was pleased to raise up to perform a most important work,—to sound the alarm, that men might be prepared for the coming Bridegroom.

JOSHUA V. HIMES.

Boston, Jan. 1850.

"*HERALD*" No. 1.—We regret that we have not been able to supply all the orders for this number, some having come in too late. There are many who wish extra numbers of the *Herald* to circulate; we shall, therefore, print an extra quantity of No. 7, March 16th, for this object. We have received from England several recent works on the Advent, among them one on "The Age," of much merit, which, with a letter of a Popish priest, and other articles of value, will render the contemplated number of great interest. The article on "The Age" is an unanswerable refutation of the assertion of the *progressionists*, that the world is becoming better. The other purports to be a letter from a Popish priest to his friend, written in Marseilles, France, Jan. 25th, 1788, and is entitled, "*Sur Proximité de la Fin du Monde*," and appears translated in an English journal, from which we shall copy. The writer expresses his belief that CHRIST will make his second personal advent about the middle of the present century. He bases his arguments on the "signs," and on a consideration of the prophetic numbers. Though we do not agree with the writer in all that he advances, yet the article is one that cannot fail to interest the reader.

We shall endeavor to make a rich number, and print a large quantity over our regular edition, for an extensive circulation. We believe the time has come eminently favorable to a wide diffusion of the Scripture doctrine of the Advent. If the friends will bestir themselves, and give a wide circulation to the forthcoming number, much good may be accomplished. We will furnish copies at \$3 per hundred. We hope that orders will be sent in immediately, so that we may know how many to print. We can receive orders up to Monday next.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. Van Blomcom, of Patterson, N. J., owes ..... 5 00  
B. Golden, of Jeffersonville, Ind., owes ..... 5 50  
J. S. Benedict, of Palmyra, Wis., owes ..... 2 00  
James Timothy, of Hydeville, Vt., stops his paper, owing ..... 2 50  
J. L. Dwight, of Ludlow, Mass., stops his paper, owing ..... 2 50  
Geo. Stearns stops his paper, owing ..... 2 50  
S. Barium stops his paper, owing ..... 1 20

Total delinquencies since Jan. 1st, 1850. .... 21 70

## BUSINESS NOTES.

S. D. Morse—Do the best you can.  
Henry Brigham—The \$1 you referred to was received and credited. The present \$1 pays to \$3—\$3 due.  
H. J. Pierce—The C. A. H. is paid to No. 48.  
James Whitmore—All the money was received—you have paid to No. 508.  
B. Morley—Money received—much obliged.  
Bundles sent—H. L. Smith, Anson Smith, A. A. Partridge, John Taylor, H. L. Hastings, H. H. Gross.  
H. Robbins—J. R. G. owes nothing.  
M. Beckley—The money was credited, and the papers sent. Mr. Miller's Life will be sent when out.  
J. W. Crooker—We have no one that can come at present.  
W. A. Fay—We gave one vol. free—do the best you can.  
D. Campbell—\$3 on acct, \$4 for subs. After deducting postage, we only get 61 cts. per vol. from all our Canada subscribers. Under these circumstances, we can do no more. We hope they will look at this and be prompt.

*Path-finder and Railway Guide, and Snow's Boston Monthly Express*—two pocket monthlies from the *Path-finder* office—are received for March, 1850. Each succeeding number is corrected, and thus far has valuable additional information.

## TO SEND HERALD TO POOR.

J. Vose ..... 1 00 | G. C. Baker ..... 1 00

NEW TRACTS.—Tracts on Prophecy (Nos. 12 and 13) are ready for delivery. The first consists of eight pages, called *The Saviour Nigh*. Price, \$1 per hundred.  
No. 13 is entitled *The True Israel, or, Who are the Israel to whom the Promises are made*—12 pp. Price, \$1 50 per hundred.  
These tracts are suited to the present time, and will commend themselves to those who love the doctrine of the Advent. It hoped that tract distributors will unite in giving them a wide circulation.

NEW EDITION of TWO DISCOURSES by CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER's Rules of Bible Interpretation. Price, \$2 50 hundred; 37 1/2 cts. per doz.; 4 cts. single.

POCKET EDITION of THE "HARP."—This book is nearly ready. It will be compressed into the smallest possible compass, and will be very convenient.  
We have a good supply of gilt Harps.

BACK NOS. of VOL. IV.—We have had calls for back numbers which were unable to supply. Having now Nos. from 14 to 25, we shall be happy to send to those who may desire them.

SMALL BIBLES.—We have a few copies of the Oxford edition or the Pocket Bible. Price, \$2 50 and \$4. One, with maps, extra binding (a superb volume), \$5.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

Gibbon's *Rome*.—Phillips & Sampson's cheap edition of this work may be had at this office.

## APPOINTMENTS, &amp;c.

We hope that those who are interested in the appointments, will preserve the papers for reference, as want of room will hereafter oblige us to omit notices after inserting them twice.

Bro. S. W. Bishop wishes his appointments withdrawn.  
Bro. N. Hervey will preach at Newton Upper Falls third Sabbath in March.

Bro. A. Brown will preach in Hawley Sunday, March 10th; Cheshire, 11th; South Adams, 12th; North Adams, 13th; Fowling, Vt., 14th; Cambridge, N. Y., 15th; Hebron, Sunday, 17th—each at 7 P. M., except Sundays, when he will inquire for letters.

Bro. F. H. Berick will preach in Marlboro', Mass., the third Sunday in March.

There will be a conference at Great Barrington, Mass. (on the Housatonic Railroad, about 20 miles south of Pittsfield), Wednesday evening, March 27th, to continue over the Sabbath. K. S. HASTINGS, H. L. HASTINGS.

There will be a conference at Northfield Mountain, Mass., to commence on Thursday, March 14th, and hold over the following 1 or 2 days. The meetings will be held in the old Methodist meeting-house. Elder G. Needham is expected to attend. G. R. GRIGGS.

Bro. I. R. Gates will preach in Lawrence (37 Common-street), March 10th; Manchester, 17th, Lord's-day, from the 14th to the 21st. Bro. Gates and Plummer will hold a conference in Salem, N. H., Friday, March 23d, at 2 P. M., and continue over the Sabbath.

A conference will be held in Addison, Vt., Sabbath, March 10th, and continue over the following Sabbath, or longer, as duty may dictate. Elder Edwin Burnham is expected to be present after the 13th. It is hoped there will be a general gathering. P. B. MORGAN.

Bro. N. Southard may be expected to preach at Wessenville (in Westboro') Sabbath, March 10th.

Bro. Daniels will preach in South Reading March 10th, and at Westboro' the 17th.

Bro. S. Britton will preach in Marlboro', Mass., March 10th.

Bro. O. D. Eastman's Post-office address is, for the present month, Newburyport, Mass.

## A NEW SINGING BOOK.

(REVISED EDITION.)

"THE AMERICAN VOCALIST,"—by Rev. D. H. MANSFIELD,—published a few months since, has had a most rapid sale. The revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as of the most distinguished European composers, in all 330 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

PARTS II and III—Contain all that is valuable of the Vestry Music movement, consisting of the most powerful Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 500 tunes, adapted to every occasion of public and social worship, and containing nearly all the gems of music that have been composed within the last five hundred years, and a large number of tunes never before published. The work is designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a time, instead of a single verse. It contains also a plain and concise system of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANSFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book.

Wm. J. REYNOLDS & Co., Publishers, at Cornhill, Boston.

Phillips & Sampson's cheap edition of Gibbon's *Rome*, for sale by Wm. J. Reynolds & Co., 21 Cornhill.

## AGENTS FOR THE HERALD.

Albany, N. Y.—P. Gladding, 111 Jefferson-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, N. Y.—W. M. Palmer.  
Cincinnati, O.—Joseph Wilson.  
Derby Line, Vt.—S. Foster, Jr.  
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Watertown, Sheffield, C. E.—R. Hutchinson.  
Worcester, Mass.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## Receipts for the Week ending March 9.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By the No. of the present



# ADVENT



# HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MARCH 16, 1880.

No. 7. WHOLE No. 463.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,  
BY JOSHUA V. HIMES.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.  
\$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



(For the Herald.)

### ALL IS WEARINESS.

All is weariness below—  
Who is there that is not weary?  
And the further on we go  
In life's track of weal and woe,  
Darker grows the way, and dreary.

Those who toil, and those who play,  
Grow alike both faint and weary;  
Claiming rest from day to day,  
Until each has passed away  
To the cold grave, dark and dreary.

They whose feet the lightest press  
Beauty's halls of mirth and pleasure,  
Headless of the poor's distress,  
Feel at length 'tis weariness,  
E'en to trip the music's measure.

Nothing's done by hand or mind,  
But at length will wear and weary;  
Forward look, or look behind,  
Rest we've sought, and hope to find,  
Still the way is rough and dreary.

All is care and labor here,  
But beyond is rest forever;  
Time, in flying, brings us near  
To that bright, celestial sphere,  
Where who comes is weary never.

### The Advent.

The following singular and interesting letter is from a Popish priest to a friend. It was written in 1786, and is headed, "Sur la proximate de la fin du monde." It has never appeared in an English translation before:—

"Sir:—When you informed me, in one of your preceding letters, of the wondrous effects of magnetism, of which you had been a witness, I had the honor to answer, that I suspected that there was in them more of imposture than reality, but that, if the effects were really such as you profess to have seen them, and even were they still more wonderful, I should not be surprised at anything, in these times in which we live, because I do not doubt, that we are verging on the end of the dispensations, an epoch at which impostors may be expected to come, who, according to the Gospel, shall work prodigies, calculated to lead astray, if it were possible, the elect themselves. Further I am thoroughly persuaded, that the last coming of the Son of Man will take place before the end, and, perhaps, even a little after the middle of the next century.

"This conjecture of mine has surprised you, and you are almost scandalized by it. Hence, you inquire of me, if it be permitted us to fathom a mystery, the knowledge of which God has reserved for himself alone, and you ask on what principle I rely as the foundation for believing, that the accomplishment of that mystery is so near at hand. To these two questions, I hope to reply by the following observations; I beg you to read them with all the attention which a subject so serious demands.

"As the day of the last coming of the Son of Man is a mystery of which God has reserved the knowledge to himself alone, you inquire if a man can be permitted to fathom its depths.

"This question, to be properly cleared up, requires a distinction to be made, to which sufficient attention has not been paid; and from whence an error arises into which very many have fallen, all the more dangerous, as it induces men to disregard the times in which we live, and exposes them to the sin of not recognizing those signs which God has promised us.

"It is undeniable, that God alone knows the day and the hour when the Son of Man will come. It is no less a person than Jesus Christ himself who informs us of this truth. Mark 13:32—'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.'

"But be on your guard, sir,—it is one thing to know the day of the second coming of the

Son of Man, and another to know the approaches of so remarkable an event. God is resolved that we shall not know the day, but he wishes, too, with the view that we may not be taken by surprise, that we should be aware of its approach. And it is even with the view that we may not deceive ourselves, that, not content with promising signs, by which we may recognize its approach, and for fear that we should not be able to distinguish these signs from many others very similar, which shall precede them, he has condescended to point out for us the times when these last signs shall begin to show themselves. It is true, that these times are marked for us in an obscure way. But it is this very obscurity which should awaken our attention, and render us more careful to study them, that we may not be exposed to the reproach to which God's people formerly were exposed when he addressed them by the mouth of the prophet: 'The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know not the judgment of the Lord.'—Jer. 8:7.

"It was because they had not known the time of the first coming of the Son of Man marked out in Scripture, that the Jews despised his miracles, that they were unwilling to recognize him, and that they were surprised by the misfortunes which had been predicted against the nation, and it will be also because they have not recognized the time of his second coming, that the majority of the inhabitants of the earth will not be struck with the signs which shall precede it, and that the great day of the Lord will surprise them unprepared.

"These will, indeed, be signs, but these last signs will then make no more impression on men than all those have made, which have appeared in the natural world up to this moment.

"Then, mankind, especially the unbelievers, will easily persuade themselves, that in all the great events which will succeed each other by intervals, there is nothing of which we have not in past times seen instances. Wars, pestilence, famine, earthquakes, which will ravage the universe, will be inflictions previously known, and of which human nature has often had experience. The false prophets which will appear in the world, yea, the very persecution of Antichrist will not more astonish them, because at all times there will have been impostors, and in all ages the Church will have been more or less the object of the persecutions of evil-minded men. It is true that signs will be seen in heaven, that the sun shall be darkened, that the moon shall not shed her light, and that the stars of the firmament shall fall. But independently of the fact, that these expressions may have been employed in a figurative sense, (as it seems we are to understand by the falling of the stars), let us suppose that the sun and moon will be under eclipse for a considerable time. I do not believe that such phenomena would then make more impression than they have made before, on each time of their appearance. But, be this as it may, whatever may be the signs which are determined to precede the end of this dispensation, however extraordinary they may be in their nature or their multitude, it is certain that the greatest part of the inhabitants of the earth will not look on them as the forerunners of the last coming of the Son of Man.

"For it is a matter on which we can have no doubt after the assurance given us by Jesus Christ, that the Son of Man will come as a thief, when men little expect it, and that he will surprise them as a net. . . .

[How few did the supernatural darkness of the sun at the time of the Lord's crucifixion affect savingly!—Tr.]

"The reason for this stupidity on the part of mankind, and of their insensibility at the sight of those signs of which they are witnesses, is, that they will be ignorant that such signs have been predicted, and that they will not be at the pains to recognize these last times, which are destined to precede the second coming of the Son of Man.

"Such being the case, I leave you to conclude, if it be useful, if it be prudent, or rather, if it is not absolutely necessary, to study the times in which we live; and how blind are those, who, under pretence that God has reserved to himself alone the knowledge of the day of retribution, will not give themselves the trouble to recognize its approach.

"I trust that I have said enough to satisfy your first request; let us now attend to the second. To answer this, namely, on what principle I found my belief that the second coming of the Son of Man will take place before the end of the nineteenth century, it is necessary to lay down previously a point of tradition founded on Scripture; which is, that a little before the second coming of the Son of Man, Antichrist and Elias will appear on the earth; the latter to convert the Jews—the former to excite against the Church the most violent of all persecutions that have hitherto taken place. This tradition St. Augustine (20 lib. de Civit. Dei) declares he had received from his predecessors, and this all who succeed him have equally taught. Such being the case, I have no intention of discussing with you the certainty of a tradition that is so well established, and is recognized by all Catholics. But if I shall succeed in convincing you that the conversion of the Jews by Elias, and the persecution of Antichrist, must take place a little after the middle of the next century, you will have no difficulty in agreeing with me, that we are not very far off the end of the world, and that in all probability the nineteenth\* century will not pass away without the mystery of the second coming of Christ being accomplished. To convince you, then, that the conversion of the Jews, and the persecution of Antichrist, will take place soon after the middle of the next century, it will be enough to remind you of what Scripture tells us touching the epoch of these two great events. I will commence with those that relate to Antichrist, as being that event which must precede the coming of Elias, if not in person, at least by divers false prophets, which are to prepare the way for him.

"In Daniel we find almost all the history of what is destined to take place, not only under the particular reign of Antichrist, but even during the whole course of the Antichristian empire, of which one day he will be the head; and what is much more interesting for us is, that Daniel, while he shows us the commencement of this redoubtable empire, has further endeavored to acquaint us with its duration; so that, to know the end, it only remains for us to search history for the veritable epoch at which it was destined to begin. . . .

"Recall to your mind, then, in reference to this point, what it is that Daniel says of the succession of the grand empires. This prophet, after having announced to Nebuchadnezzar the fate of his empire, and having pointed out three other monarchies which were successively destined to re-place his own, saw yet further, in a mysterious dream, these same empires under the figures of four mighty beasts: 1st, like a lion; 2d, like a bear; 3d, like a leopard; 4th, entirely different from the others, or from the first that he had seen, was of extraordinary strength, and had teeth of iron.—Dan. 11:37; 7:2.

"It is well known that the empire of the Babylonians, and particularly that of Nebuchadnezzar, is designated in Scripture by the symbol of a lion.—Jer. 4:7. Further, that in point of fact, this empire, represented by a lion, was invaded by Medes, especially Persians, in the person of Cyrus, who, out of the Chaldeans, Medes, and Persians, formed a new empire, represented by the bear. We know, too, from history, that the Persians were, in their turn, invaded by the Greeks, in the person of Alexander the Great, who founded the third, symbolized by the leopard; and that at last the

\* Mr. Fynes Clinton makes out, if I understand him aright from the Bible, that we are now in 1982, or rather, anno mundi 5982, within twenty years of that (παρβατισμος) rest that remains for the people of God; i. e., the beginning of the seventh thousand.

empire of the Greeks bowed in its turn to the power of the Roman empire, represented by the fourth beast—a power which no people could resist, and such as became, by the force of its arms, the most extended empire that had been ever seen on the earth.

"This fourth beast, adds Daniel, had ten horns (7:7), which, as the angel of the Lord apprized him, represented ten kings, destined to reign on earth. From history we learn, that many provinces in the Romish empire were dismembered by the barbarians, and these new kingdoms were reduced to the number of ten, at the beginning of the seventh century; that of the Lombards in Italy, that of the Franks in Gaul, that of the Goths in Spain, the Heptarchy of the Saxons and Angles in Great Britain. Let us follow Daniel strictly, and see whither his prophecy will lead us.

"From the midst of his ten horns, or from the ten kingdoms, there came forth a little horn, before which the three first were torn up. This horn had eyes as the eyes of a man, and a mouth that spake great things. The angel of the Lord informed Daniel that this little horn, which sprung from the midst of the ten other horns, represented a new kingdom, which was to raise itself after them, and which should be greater than those which had preceded it; that it should humble three kings, that it should trample under foot the saints of God, and should set itself to change times and laws.—Dan. 7:24.

[The worthy Canon sees the fulfilment of this prophecy of the little horn in the career and person of Mohammed: but as all students of prophecy are now agreed that this is not the case, I see no advantage in printing his observations.—Tr.]

"It is after the fall of the last three kings, that the Antichristian empire, having arrived at the highest period of grandeur to which God desired to elevate it, will itself be subjugated by Antichrist, of whom Mohammed was the type. This Antichrist will speedily be consumed by fire from heaven, and precipitated into the abyss with all the wicked. But how long, you will ask, is this Antichristian empire (over which the Antichrist appears to reign) destined to endure, and at what epoch will it end?

"Pay attention to the angel; for this is the very point of which he informs Daniel, when, after tracing the character of the kingdom represented by the little horn, he says that the saints shall be delivered into his hands till a time and times and a half. This phrase, 'time, times, and a half,' is generally employed to signify years. Thus Daniel (4:20, 23), when predicting to Nebuchadnezzar the duration of the chastisement to be inflicted on him, says, that he should live with savage beasts for seven times,—that is, seven years. Again, the same prophet, speaking in another place (12:7) of the grand persecution, says, that it will last a time and times and a half—that is, three and a half years. But this mysterious expression may also have a more extended meaning; and we cannot doubt, that, as the subject in question here is the duration of an empire (that of Rome), which has already lasted so many centuries, that these 'time, times, and a half' must mean a period much longer than the letter of Scripture would seem to say. Taking the days, then, in the widest sense that we can give them, days of years, they will represent a duration of 1260 lunar years. This period must have commenced at the taking of Jerusalem by the Mohammedans about the year 637 A. D., which is the veritable epoch when the saints were first delivered into the hands of the Antichristian empire, and is, therefore, destined to last till the year 1897.

"From this, however, we must deduct thirty-seven years for the deficit of the lunar years, which have ten and eleven days less than solar years. Hence the duration of the 1260 years will end, at the latest, at about 1860.

"It is, then, at this point of time, as it would appear that the complete overthrow of the Antichristian empire is to take place, as well as that of Antichrist, of which Mohammed was the predecessor and image. After which Dan-



iel informs us, when winding up his prophecy, that the last judgment [query, judgment of the just?—Tr.] shall take place, and that kingdom shall commence; in which God is to dwell with his saints through eternity.—7:26, 27. The prophet Daniel is not the only one, who, while describing to us the character of the Antichristian empire, explains to us also its duration. If we consult in later times the apostle John, we see that in the Apocalypse he entirely agrees with Daniel. Speaking of this empire under the symbol of the first beast, whom he saw coming up from the bottomless pit, he informs us, that it was like a leopard, that he had the feet of a bear, and the throat of a lion; and that there was given him a mouth, which insolently exalted himself and blasphemed; and that he received power to make war on the saints forty-two months.—Rev. 13. By the features under which he elsewhere describes the Antichristian empire, we cannot but be reminded of what Daniel had before said of it. This monstrous beast inherited his empire from the leopard, the bear, and the lion, figured by the three monarchies which the Antichristian empire was destined to humble, according to Daniel, and of which it was to be chiefly composed. This beast had a mouth, too, full of insolence and blasphemy. We have already remarked in reference to the great things, that the little horn, spoken of by Daniel, was to do; how full of pride was the language of Mohammed; how increasing have been the blasphemies which his empire has poured forth ever since its establishment against the only Son of God. Power was given to this beast to make war on the saints forty-two months;—expressions very remarkable, and which perfectly correspond to those which are employed in the seventh chapter of Daniel, where it is said, that the saints shall be delivered over to a kingdom, represented by the little horn, during a time, and times, and half.

"For observe, sir, that as the three times and half of Daniel, taking the days for years, give us a period of 1260 years, so here—taking the forty-two months of St. John for the period of thirty years (agreeably to the Mohammedan method of counting time)—forty-two periods of thirty years represent a duration of 1260 years.

"These commencing as the three years and a half of the seventh of Daniel, at the taking of Jerusalem by the Mohammedans, somewhere about 637, (A. D.), will also end about 1860.

"You see, sir, after these first observations concerning the length of the Antichristian empire, that my conjectures, as to the nearness of the end of the world, are not altogether without foundation. My conjectures will, however, appear more probable, now that I have led you to see from Daniel and St. John, that Antichrist is likely to appear about 1860 [or perhaps before?—Tr.], if I shall further show you by proofs, taken from the Old and New Testaments, that it is precisely about the same time and about the same epoch, that the conversion of the Jews is to take place. You are, no doubt, as well aware as I am, that the infidelity, into which at different times the Jews fell, in regard to the Almighty, was a figure of that in which they have persisted so long a time. On the same principle, in the duration of their first infidelity, one may recognize a type of their last. Let us consult the Scriptures afresh to discover the mysterious sense, which is concealed under these figures. If there is one part of Scripture where the duration of the ancient infidelity of the Jews is marked for us in a precise way more than another, it is undoubtedly found in the prophecies of the fourth chapter of Ezekiel, where God, reproaching the Jewish people with their wickedness, announces at the same time the limit of their punishment.—Ezek. 4:1-3.

"This sign, which the Lord wished to give to the house of Israel, is not very difficult to comprehend; and we there recognize the prediction of the last siege, which Nebuchadnezzar laid to Jerusalem about 589 years before Christ: a siege which was accompanied with the most frightful calamities, and at last followed by the storming of the town, the fall of the temple, and the transportation of the Jews to Babylon, where they remained captive seventy years, as it had been predicted to them by Jeremiah.—25:11, 12; 39:10. Let us proceed with the prophecy of Ezekiel, and give its renewed application in 4:4-6, 8, 9. The prophet was to lie on his side for 390 days—composed of two periods of 350 and 40; during the former he was to lie on his left side, and during the latter on his right. Again; the 350 days, during which the prophet was to remain lying, had a double sense. In the first sense, they signified the days that the siege of Jerusalem was to last; and in the second, the years of infidelity of the two houses of Israel and Judah—i. e., the 350 on the part of the house of Israel, forty on the part of the house of Judah, representing a total infidelity of 390 years.—"A day for a year I have given you."

"Without entering here into chronological difficulties, which the holy writings present on the literal accomplishment of the 390 years of infidelity, I cannot doubt that, in a second sense, the duration of their present infidelity,

which, to speak properly, is only the sequel of their ancient infidelity, will last till the consummation of the last persecution of the church, pre-figured, according to the fathers, by the captivity of Babylon.

"This being the case, we must find out in the 390 years, of which Ezekiel here speaks, a number which exceeds the duration of the infidelity of the Jews up to the present moment, and which corresponds to that to which it may still attain. At this number we arrive by taking the 390 years of Ezekiel for Sabbatic years (390×7=2730). To which, if you add ten Sabbatic years of the last persecution, you will really find for the Jews 2,800 years of infidelity.

"Then by placing the commencement of this infidelity at its proper epoch (suppose the confirmed revolt of the ten tribes), it follows that this infidelity will last to somewhere about the year 1860 of the present era.

"The same principle of calculation, which is simple, may be equally applied to the four hundred years of which God spake to Abraham in Gen. 15. The literal sense is verified by the bondage in Egypt, from which the Israelites were not delivered till four hundred years after. Take these four hundred years as Sabbatical years, you have the duration of the infidelity of the Jews represented by the bondage in Egypt, (400×7=2800,) which, commencing as before laid down, at 940 A. C., is to end in 1860.

"To confirm the truth of this mysterious sense of Ezekiel and Genesis, it now remains to see if we can interpret similarly the forty years of the house of Judah, considered as representing Christians, more especially the Western Christians. The forty years of infidelity, similarly calculated, with ten Sabbatical years of punishment added, give an interval of sixty Sabbatical years—altogether 350 years.

"Now the preceding proofs have placed the end of the punishment of the Jews at 1860. From thence, if we cannot count backward 350 years, we are brought to 1510, the time when Lutheranism appeared, which is the principal epoch of the infidelity of the Christians in the West during these later centuries. To these confined proofs, taken from the prophets, which agree so well in placing the conversion of the Jews about 1860, I join one more, taken from the Gospel history.

"You are aware, sir, no doubt, that besides the literal and spiritual sense contained in the miracles of the Son of God, the fathers of the church have detected further a mysterious and prophetic one. Whence it follows that they have recognized in many of the acts of healing a type and prophecy of that which is to be achieved at the end of the dispensation in favor of the Jews. Now if there is one passage of the Gospel where this healing is noted for us, it is assuredly in that of the paralytic at the pool of the sheep-market.—John 5. The Evangelist informs us that this man had been afflicted thirty-eight years, when Jesus Christ healed him. It is not without reason, doubtless, that the Holy Spirit intended to acquaint us with the duration of the paralysis of this man—a paralysis which figures so well that which still afflicts the Jewish people.

"If we take these years as Jubilee years, of fifty years each, we find them = to thirty-eight, nineteen whole centuries. And this would seem to announce to us, that the duration of this paralysis of the Jews will be 1900 years. To find the time of its expiry, we have only to decide when it begins. And this we find to be the commencement of the reign of Herod the Great, who was the first strange prince that ascended the throne of Judea; an event which is the true epoch, when the paralysis of the nation of the Jews commenced. As this took place forty years before Jesus Christ, it follows that it will expire about the year 1860.

"In the alphabet of the Jews, all the letters are numerals, and the Hebrews make common use of their value to mark the dates. In the celebrated prophecy of Hosea (3:4), "They shall sit many days," it occurred to Mons. Rondet that God here intended to mark distinctly the reprobation of the Jews... and that through the numerical value of the letters, after the custom of the Jews:—

י	10	ימים רבים
מ	40	
ש	10	
ב	600	
ר	200	
ב	2	
י	10	
מ	600	
ש	10	
ב	300	
י	2	
א	6	
	1790	

According to the value of these letters, the nation of the Jews is to be scattered without king or prince 1790 years. Now, at what period must we fix the commencement of this epoch? All historians inform us that this must be at the last destruction of Jerusalem by the Romans, which happened seventy years after Christ. Adding then 1790 to the seventy, we arrive at the same period, 1860, Anno Domini.

"The above conjectures and remarkable coincidences will no doubt incline you, as they have inclined me, to believe that the second coming of the Son of Man (of which, indeed, we cannot know the day) is not far removed.

"I have, I hope, proved the obligation under which we lie, and the immense interest which we have in studying the times in which we live. . . . From the prophecies of Daniel and Apocalypse, it appears that the reign of Antichrist, who is to precede a little beforehand the end of the world, will probably end about the year 1860.

"I have shown you from Ezekiel, from Genesis, and by the Evangelists, and by the prophet Hosea, that the ancient infidelity of the Jews, their paralysis, and in a word their reprobation, will, it would appear, end about the same year of 1860. Whence it follows that being so near the end of the dispensation, there is no event so extraordinary or disastrous that should surprise us. Already our age is remarkable for plagues of every kind with which humanity has been afflicted. [This was in 1786. What would the Canon of Marseilles say now?] Already, since the middle of this century, our public papers are filled with nothing but convulsions in nature, with disastrous calamities and misfortunes, and what is more astounding, *unbelief rampant* through every state, marching with lofty head, and seeming almost to have arrived at that point when, according to our Saviour's words, he will 'scarcely find any faith on earth.' Add to all this the sensible diminution of Gospel missionaries, to which we may pay but little regard in the present, but of which we shall one day feel the privation.

"But however great the trials may be which we endure now, we have *only a few drops* of the fatal vial, which God is preparing himself to pour on the earth to punish the sons of man. These are the beginnings of sorrows. Happy they who recognize in the signs of the last times all that God has promised. . . . Happy still more are all they who hold themselves in readiness at all times, and who are not surprised by the arrival of the Son of Man. . . .

"I have the honor to be, &c.  
"Marseilles (France), Jan. 25th, 1786."

#### Extract from a Sermon

BY CHARLES K. IMBRIE

Pastor of the First Presbyterian Church in Rahway, N. J., preached before the Synod of New Jersey.

Speaking of objections to the study of prophecy, Mr. IMBRIE notices first the claim that it is "unimportant." He says:—

We aim to be "scribes well instructed unto the kingdom of heaven." Now the church sitteth in her chariot, and we run to her and hear her reading the prophet Zechariah. We ask, Understandest thou what thou readest? and she replies:—How can I, except some one should guide me? The place of the Scripture which she reads is this:—"Behold the man whose name is the Branch, and he shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both." Zech. 6:12, 13. And the church answers, and says, "I pray you, of whom speaketh the prophet this, of himself or of some other man?" Brethren! is it unimportant to know whether and how "I shall begin at the same Scripture and preach unto her Jesus," as King as well as Priest upon His throne?

If these things are unimportant, what, I beseech you, is important?

2. Shall we relieve our consciences by the reply that the subject is too dark?

Grant it dark; but remember the promise;—at the time of the end, "many shall seek and shall find knowledge." Grant it dark; yet even respecting dark prophecies, can we blot out that declaration of God, "Blessed is he that readeth and they that hear this prophecy, for the time is at hand?" Rev. 1:3.

The prophecy of Israel's return from Babylon was a dark prophecy. But as the time drew near, Daniel turned to the Scriptures, and "understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet concerning the desolations of Jerusalem."—Dan. 9:2. The prophecy respecting the first coming of Christ was a dark prophecy. But that did not hinder many from "running to and fro." "Knowledge had increased,"—and they "stood waiting for the consolation of Israel." Oh, brethren! is it only concerning His glorious coming "the second time without sin unto salvation," that all is so dark, that we hardly know whether we are to be "patiently waiting," under the assurance that "yet a little while, and he that shall come will come, and will not tarry?"—Heb. 10:37.

No, brethren! For what are we placed here, but to assure the church in an unbelieving age that "we have not followed cunningly devised fables when we made known unto her the power and coming of our Lord Jesus Christ?"—what but to remind her that one who did

not "taste of death until he saw the kingdom of God come with power," testifies that he was an "eye-witness of his majesty, when he was with him in the holy mount?"—and to assure her that we have also a more sure word of prophecy, to the same end, unto which she will do well to take heed, as unto a light that shineth in a dark place, until the dawn, and the day-star arise in our hearts?—2 Pet. 1:16-19.

3. Shall we reply with many that these views are not practical, or that they are even injurious?

Not practical! Why, then, is so large a portion of God's word occupied with the direct discussion of them? Not practical! when every prayer for the kingdom has a different aspect, as you view the subject in one way or the other!

These views injurious! Come forward, then, thou man of God, and tell us why thou didst so solemnly warn the church that the "day of the Lord would come as a thief in the night," and then add, "seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Tell us—why didst thou with piercing eye stand looking longingly for "the new heaven and new earth, wherein dwelleth righteousness?" and then when the holy vision was clear to faith, why didst thou cry, "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless?"—2 Pet. 3:10-14.

Ah! brethren, surely the apostles felt, that if the members of a church would "come behind in no gift," they must stand "waiting for the coming of our Lord Jesus Christ, who will also confirm them unto the end, that they may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1:7, 8.

4. Shall we defend our neglect with the reply, that the proposed views have been so often coupled with fanatical extravagance? Shall we be frightened by the stigmatizing epithets of Chiliasm, and Fifth Monarchy Men, and Millerites?

But what important doctrine of God's word has not Satan caused to be caricatured,—and that, too, by a very slight addition? A little leaven was put in. It leavened the whole lump, and made many reject the mass with loathing. Has He not tried this successfully with the doctrines of justification by faith, of baptism, of repentance towards God? Every important doctrine of Scripture is a complete arch, and upon this arch the church is called to build her hopes. Now do we not know that when the light of Scripture is so clear and strong, that the adversary cannot sweep away the whole structure at a blow, his next step is to tempt the rash hand of some fanatic to wrest away a single stone, and the whole mass falls into confusion and ridicule? I pray you, let us not be scared away from investigation by this ancient wile of the devil.

There is one lesson, which, it is thought, the experience of the church might have taught us. It is this: Truth is vindicated from her discolored and distortions, not by concealing her image, but by faithfully portraying her at full length. We discredit the caricature, only by producing the true likeness from the gallery of Scripture. Instead, then, of being alarmed into concealment, let the attempts of errorists rather urge us to preach the second coming of our Lord in its fullness, and our "tongues become as the pen of a ready writer, when we speak of the things which have been made touching the King."

Let us turn now to another view of the subject. Who are the men that urge these questions upon us?

Fathers and brethren! suffer me to appeal to you; I speak freely because I speak to you. Let me express my growing conviction that the church of Christ, in her missionary work, feels a pressing need of inquiring at this time and upon this subject. We are brought to a crisis. We must go forward or retreat. Every man who will take the pains to examine, feels the immense pressure of this difficulty, and this pressure is avoided only by inactivity. Against the generally adopted theory on the one side, there is setting in a strong tide of influence upon the other.

Look at the state of the case. Our sister church of Scotland has taken decided ground on one at least of these points. She has done more. Her general assembly has "blessed God that His church in all its various branches has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with 'that second coming of their great head and Lord,' which, whatever obscurity may hang over its details, 'should ever have been, and now more and more must ever be,' in its grand outlines, THE POLE-STAR OF HER HOPE."

Further:—some of her best and most spiritual ministers are zealous propagators of them all. The most evangelical of the English ministry are leavened with the same doctrine. To say nothing of the glorious host that might be



summoned from all past time, I see in these ranks, in our own day, such men as Duff, and McCheyne, and the Bonars, and Brooks, and Bickersteth, and Candlish, with many others—and last, though not least, the great and good Chalmers. In his last days, and in his secret retirement, he suddenly catches the glorious dawn at least of the same truth, and his eye brightens with unwonted lustre, just before he sinks to rest. Take one passage among many: "This seeing eye to eye makes for the personal reign of Him whose feet shall stand on the Mount of Olives. God's restoration of the Jews will be an event to arouse the wonder of the whole earth; and it will be a leisurely, well-concerted movement under the guidance of One far more illustrious than the Ezras, or the Nehemiahs, or the Zerubbabels of the Old Testament—One, at whose appearance all the kings of the world will fall prostrate, and at length acknowledge his rightful title as 'King of Kings and Lord of Lords.'" (Daily Scriptural Readings"—on Isaiah 52:7.)

These then are the men who demand our attention. Now these men come to me with the Bible in their hands. They invite investigation. They appeal continually to the word of God. Their arguments are remarkably calm, cautious, modest—in a word, just such as become a lover of the truth. They seem, at least, to kindle a light upon almost every page of the Scriptures, to illustrate and enforce their views. Under their potent touch, sentences once unmeaning become resplendent with joy and comfort. Scripture expressions that have lain in the mind in an almost deathlike inanity, suddenly start up into life, and beauty, and cheerfulness. What was once a garden indeed, but a garden where the living trees were comparatively few and scattered, while all the rest was one chiselled landscape of joyless stone,—smiles into the well-watered garden of the Lord; every leaf waving in the breath of the Spirit, and every flower exhaling the goodly smell of Lebanon. Nor must I forbear to add, that, smile as we may at their conclusions,—once grapple with their arguments, and unless we are prepared with some strong rod wherewith to break the chain of their reasonings, it is not easy "to resist the spirit and wisdom with which they speak."

Fathers and brethren! I ask you now candidly what shall I reply to these men?

Will it do to answer them by a sneer? Stop a moment. Let us hear the words of God!—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. "He will swallow up death in victory;" and the Lord God will wipe away tears from off all faces and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, we will be glad and rejoice in his salvation," Is. 25:6-9.

Now here, what is by all admitted to be a description of the coming kingdom, are associated—the restoration of the Jews, and their land made a blessing to all nations—their rejoicings in the Messiah after long and "patient waiting"—and complete deliverance to all from every sorrow.

Let us now summon from the tomb an inspired witness to fix the point of time for this kingdom.

Paul! tell us; when shall these things be? You may hear his voice coming up from the depths of a martyred grave. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, "DEATH IS SWALLOWED UP IN VICTORY!" 1 Cor. 15:54.

THOU FAITHFUL SERVANT OF GOD! Let "thy flesh then rest," as did thy Lord's, "in hope,"—for as thou hast "known the fellowship of His sufferings," so shalt thou know "the power of His resurrection," and "attain unto the resurrection of the dead." "Blessed and holy is He that hath part in the first resurrection!" Thou hast no crown of glory now—but "there is laid up for thee a crown of glory which the Lord, the righteous Judge, shall give thee in that day: and not to thee only, but also to all them that love His appearing." Return then unto thy sleep in Jesus!—and "when the chief Shepherd shall appear, thou shalt receive that crown of glory which fadeth not away"—for "thou hast suffered, and thou shalt also reign with Him"—and as "thou hast nobly overcome, thou shalt sit down with thy Lord upon His throne, even as He also overcame and is now seated with His Father upon His throne."

Brethren! you see whither we are brought,—not by the "words which man's wisdom teacheth, but which the Holy Ghost teacheth"—comparing things uttered by the Spirit with things uttered by the Spirit. What can a sneer effect in such a case as this?

## Signs of the Advent Nigh.

(Testimony from various authors.)

"The Lord cometh!" is the first. The heart of many an one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the Church, not like a flood-water, which is gradually lost in the sand beneath, but like a stream which, the nearer it draws to its destination rolls onward with greater power. How many a prophetic omen has there been, that the grand moment of jubilee is not far distant. We already perceive signs of the publication of the Gospel "in all the world," that of the shaken foundations of Mohammedanism; that of the re-emergence of the beast from the abyss; that of the decline from Christ and his Word extending through the world; and that of the "powerful errors" of an anti-Christian spirit acquiring domination over the cultivation of genius; of the idolization of men, and of many more similar signs.

"Never did the Church witness such a constellation of signs of the near coming of Christ, as now. "The branches of the fig-tree are full of sap; and the summer is at hand." Assuredly, I am not ignorant that a portion of the Church has become gradually weary of the long-tarrying, and has fallen into doubt. You also shake your head, and are of opinion, that we have long talked of "the last time." Well, use this language and increase the number of the existing signs by the addition of this new one. Add that of the foolish virgins, who shortly before the midnight hour maintained "the Lord would not come for a long time." They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, "Peace! peace! There is no danger!" But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of a whirlwind. "The Lord cometh!" O, were he already here! How do we long for his revelation in these dark times!"—*Krummacher*.

### NEARNESS OF THE ADVENT.

"We are nearer the troublous times of the end of the world, and there are signs and tokens of a shaking and convulsion, which, I trust, I do not err when I compare and even identify with the predicted indication of the second and glorious coming of the Son of Man in his kingdom."—*Dr. Candlish*.

### THE WORLD'S HOPE.

"Be not you (friends) discouraged, when you see great changes and overturnings in the world; for, thereby, the Lord intends not to bring all things to ruine and destruction: to leave the world without knowledge: himself without a worship: and men without a government: but, hereby, he will exalt the lowly: bring in a true light of understanding: be worshipped in Truth, and not in empty Formes; and make way for the great King (for whom the world was created,) to Rule the Nations with righteous Judgment."—*The Historie of Divine Verities. By John Bischensa. 1655. Epistle to Reader.*

### THE REDEEMED EARTH.

"The Apostle Paul represents the time of Christ's second coming as 'the time of the restitution of all things,' that is, when everything should be restored to its pristine condition. . . . It is precisely on the same object, a redeemed and glorified earth, that the Apostle Paul, in the eighth of the Romans, fixes the mind of believers as the terminating point of their hopes of glory. An incomparable glory is to be revealed in them, and in connexion with that, the deliverance of a suffering creation from the bondage of corruption into the glorious liberty of the sons of God."—*Fairbairn's Typology*.

### BAXTER'S MODESTY.

"Though I have not skill enough in the exposition of hard prophecies, to make a particular determination about the thousand years' reign of Christ on earth before the final judgment, yet, I may say, that I cannot confute what such learned men as Mr. Mede, Dr. Twisse, and others (after the old fathers) have hereof asserted. . . . But I believe there will be a new heaven and earth, in which will dwell righteousness."

### THE GROANS OF CREATION.

"Holy Scripture throughout conceives nature, in its relation to the world of spirits, like the human body in its relation to the soul and spirit, as filled and borne by their living breath. As, therefore, in the individual, the spiritual life operates either with a distracting or glorifying effect upon the bodily substance, so does the life of the regenerate, considered as a whole, upon the totality of the creation. The conscious life in man is but the bloom of the life that sways in the sum of the creation. If we observe, then, the unconscious creation more

narrowly, we must acknowledge that an impulse of glorification, a yearning for perfection appears in it also. The whole bent of the plant urges it to bring all its powers to perfection in the blossom and the fruit, and if checked by circumstances in its development—for instance, by want of light—an effort of all its powers may be perceived to surpass the hinderances and outset the default; so that a plant often presses through narrow clefts to get at the element of life, and produce its bloom. The same impulse for glorification shows itself also in the animal. In this impulse of life that creates life again, the life inclosed in the animal would press as if beyond itself, but naturally can produce nothing better than what itself contains. Inasmuch, however, as the animal sensibly suffers from the sin of men, the yearning and waiting for redemption is expressed far more distinctly and perceptibly in it; the eye of a suffering or dying animal speaks a language to which every feeling mind is sensible; it sighs and yearns for redemption, or rather, the general life in it yearns to get free from its confinement. The waiting and yearning of the creature, therefore, cannot possibly be admitted to be mere allegory, neither is there any obvious reason, after what has been said, to think it applicable only to men living out of the Christian principle."—*Olshausen on the Romans*.

### WORLD NOT TO BE CONVERTED BEFORE THE ADVENT.

"There is no reason why any person should expect the conversion of the world; for at length (when it will be too late and will yield them no advantage,) they shall look on him whom they have pierced."—*Calvin on Matt. 24:30*.

### WATCHFULNESS FOR THE LORD'S COMING.

"We have now ascertained the design of Christ, which was to inform believers, that, in order to prevent themselves from being suddenly overtaken, they ought always to keep watch, because the day of the last judgment will come when it is not expected."—*Ibid*.

### THE DAY IS AT HAND.

"Hitherto we have pursued these two heads or characters, concerning those peaceable times, and the Divine Shechinah, which should return to the Israelites; and we have given some tokens whereby the time of that peace and glory may be defined, but there yet remain some which are brighter. "For we are taking our journey towards the rising sun, and the farther we go, the shadows will grow lesser, and the light appear stronger."—*A Treatise of the Future Restoration of the Jews. By Thomas Burnet, D.D., late Master of the Charter-House. London: 1733.*

## The Apostolicity of Chiliasm.

Ere the Lord left the earth he, once and again, spoke to his disciples of his second coming, and commanded them to watch for it. His words are such as these, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42.) "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13.)

These exhortations were well understood and acted on by the early Church. They WATCHED. One of the special characteristics of the early Church was its watchfulness. They not only loved the appearing of the Lord; they not only looked for it; they not only waited for it; but they watched for it. They knew that loving, looking, waiting, were not all that their Lord expected, or their circumstances demanded. These were to be done, but the watching was not to be left undone. To remember the others, and overlook this last, was not only to forget the meaning of the word in which the command was given,—watch, (γρηγορεῖτε),—but also to lose sight of the reason for the watching which had been repeated so often, as if to prevent the possibility of either forgetfulness or mistake,—"Ye know not what hour your Lord doth come."

Their uncertainty as to the time was to be the ground of their watching. In regard to the time, they were to know nothing,—nothing, at least, which could throw them off their guard,—nothing which would interpose an interval between them and the Master's coming,—nothing which would diminish the uncertainty of the time when He should come. Subsequent events were to prove that there was an interval, but that interval was to open out of itself, upon the view of the Church. Its length was hidden, so that neither the early Church, nor the Church in any age, could say, "there is some time to elapse ere the Lord come." Never was the Church in circumstances to say, "the Lord cannot come for a thousand years yet." Never did she in her early days even attempt to place herself in that position. Had she done so, watching would have been impossible. She might still have loved and looked and waited, but she could not have watched, for watching in its very nature implies that there is no necessary, no known interval between us and the object watched for. A necessary or known interval must destroy watchfulness.

It has been argued recently, that the early Church could not have watched in this sense,—that the events predicted by our Lord and his apostles were of such a nature as necessarily to lead the Church to see that there was a long interval to elapse before his coming. After pointing out various events which were to take place, Mr. Brown puts such questions as these,—"Could any intelligent Christian in apostolic times,"—"Could any sensible Christian in apostolic times," &c., believe that such events would not require a long interval? Now we are not at present concerned with what the primitive Christians could do, but with what they did. In doing what we are prepared to show they actually did, they may not have been intelligent, they may not have been sensible, &c.; that is not a question which we require to raise. It is with historical facts that we have to do. And though we may be told that such and such things are "incredible," yet, finding them in authentic history, we are disposed to think them not only credible but true. No amount of reasoning, as to the incredibility or unlikelihood of the thing, can alter history. Reasoning in the above way, a post-millennialist might undertake to prove that the Christians of the first three centuries were not Chiliasmists at all. He might say, "Could any intelligent Christian of primitive times" believe such a doctrine? "Could any sensible Christian of primitive times" adopt a system so unscriptural, so absurd, so carnal? And thus he might come to the easy conclusion that the thing was incredible, and therefore that no amount of historical evidence could establish it as a fact. Viewing events from his own position in the nineteenth century as they have opened out age after age, he thinks it incredible that any sensible or intelligent Christian of the first century could have seen them differently. Retrospectively looking at them, we may wonder how we could ever have thought of a less interval than eighteen centuries for their development; but had we looked prospectively along the line of brief prediction, should we have conceived this?

It is, then, with the historical fact that we have to do. What the evidence for it is, we shall see. We did not expect to be called on to produce evidence of this; for, up till the present time, we had never heard of its being questioned. The obstacle which it casts in the way of post-millennialism has at length been discovered, and it has stirred up the defender of that system to deny it—with what success, we shall see.

Gieseler thus writes,— "This millenarianism became the general belief of the time, and met with no other opposition than that given by the Gnostics, and subsequently by the antagonists of the Montanists; the thousand years' reign was represented as the great Sabbath, which should begin very soon."

Hagenbach thus writes,— "The disciples of Christ having received from their Master the promise of his second coming, the primitive Church looked upon this event as one which would shortly come to pass."

Dr. Kaye (Bishop of Lincoln) thus writes,— "In the early ages of the Church a notion was very generally prevalent among its members, that the end of the world was at hand."

Semisch thus writes,— "The present state was one of tribulation and suffering; the hearts of believers naturally indulged without reserve in the hopes of a better future; the speedy return of Jesus from heaven was expected, and their thoughts were fixed with delight on the happiness which was supposed to be connected with that event."

Dr. Russel thus writes,— "It will appear from the quotations which I am about to make, that the Christians who lived in the first, second, and third centuries, really believed that the sixth millennium was far advanced, and, consequently, that the great change which was to usher in the new heaven and the new earth might very soon be expected."

Mr. Trench thus writes,— "The love, the earnest longing of these first Christians, made them to assume that Coming to be close at hand; in the strength and glory of this faith they lived and suffered."

These six authorities might have been multiplied to sixty-six, had space allowed, or were it needful. But the thing is so absolutely settled and agreed upon as a matter of historical verity, that every one who alludes to the subject assumes it as a fact,—a certainty,—a thing past contradiction,—a thing which nobody ever thought of disputing. To ask, then, is it credible? is not to the point; for the thing is quite ascertained. To ask, could any intelligent Christian believe it in primitive times, is a question put too late; for all ecclesiastical historians are agreed in telling us that they *did* believe it. The authors quoted are not pre-millennialists. Some of them are keen opponents,—some of them scoffers at the name. On this account their testimony is indisputable.

Journal of Prophecy.

LOVE FOR THE BIBLE.—We learn from Chrysostom, that in the primitive church, women and



children had frequently the Gospels, or parts of the New Testament, hung round their neck, and carried them constantly about with them. The rich had splendid copies of the sacred writings on vellum, in their libraries and book-cases, but as the art of printing was not known till many ages after, complete copies of the Scriptures were, of course, exceedingly scarce. Children were particularly encouraged in the efforts which they made to commit to memory the invaluable truths of the Divine Volume. Though in those times the Bible was to be multiplied by no other means than the pen, and every letter was to be traced out with the finger, so repeatedly were the Scriptures copied that many of the early Christians had them in their possession; and they were so copied into their writings that a celebrated scholar engaged, that if the New Testament, by any accidental circumstance, should be lost, he would undertake to restore it, with the exception of a few verses of one of the Epistles; and he pledged himself to find these in a short time.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 15, 1850.

### The Age.

FROM THE "JOURNAL OF PROPHECY."

The special boast of the age is its *progress*. Upon this its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or the race upon a higher level—spiritually, morally, intellectually, physically.

Let it be allowed that, in many things, the age is one of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. We admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it, and its discoveries are certainly neither shadows nor tinsel—they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true fountain-head of God-given truth, or casts dishonor upon Him, "in whom are hid all the treasures of wisdom and knowledge."

The *mental philosophy* of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Scepticism, Pantheism, Atheism. The *science* of the age is prodigiously in advance of former ages. The age's *literature* is wider in its range, and higher in its aim. Its *arts* are on a higher and more perfect scale. Its *astronomy* has searched the heavens far more extensively and profoundly. Its *geology* has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and because of these things we may admit most freely that there has been, in some things, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is *true*, in any region of God's world, must, in its measure, be valuable. What is true is of God, and therefore not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used his worst enemies as his servants, making them his hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of a Balaam to point to the Star of Jacob? The difficulty lies not in discerning what

truth is of value and what is not, but in regulating its degree of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, [tho' not all Divine]," said Cowper; but to this we must add, that though all truth is precious, yet all truth is not *equally* precious, nor *equally* worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally; our life is brief, and we have no time for all; we must select—for we are hurrying onwards;—the King will soon be here, and it concerns us to dwell most on those things which will help to fit us for his presence and kingdom.

There is the atom of dust under our feet—there is that flower-bud rising above it—there is yon forest stretching miles around—there is yon vast mountain-range that walls in the plain—there is the blue arch above us, with its clouds and rainbows—there is day with its sun and splendor—there is night with its stars and stillness. All these things *exist*. Their simple being is a *truth*; and with that being there are connected ten thousand *truths*. Yet there is not the same kind of truth, nor the same amount of truth, belonging to each, for each is the centre of a circle, wider or narrower, less or more important, according to its nature. Yet what there is of *truth* in each is *equally real*, and therefore not to be slighted. To say that the facts in each of these are *equally precious* because *equally true*, or to say that the same amount of study should be allotted to each, would be foolishness. To say that the same amount of time may be expended upon each is gross miscalculation, indicating a false estimate of the different parts of truth, as well as of the true value of time. The truth which affects the future, specially the eternally future, must be more momentous than that which influences the present only. The truth which relates to the inner man must be more important than that which relates to the outer man. The truth that goes to make up the link between us and the God that made us, must be unspeakably more precious than that which forms the tie between us and earth, or even between us and each other. The truth which bears upon earthly citizenship and its rights, must be far inferior to that which bears upon heavenly citizenship and its more glorious privileges. These distinctions the age does not consider. Progress in one direction, or at least in one or two directions, it is apt to regard as progress in all directions. Blinded by the magnitude of its discoveries, and by their present bearing upon society, it overlooks counteractions—it forgets how sadly it is losing ground in many things—it veils the evil, and exaggerates the good; and then reports progress, where real progress there is none.

To confound or misregulate the *degrees of value* in truth is at once an error and a mischief. It deranges everything. It is in itself an error, and it leads on to innumerable errors. It is in itself a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralises the truth discovered, but it draws out of it all the evil of positive *untruth*, thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be many steps of advancement, which by the evil use made of them or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the *loss* as well as the *gain*, the *minus* as well as the *plus*, and is it on the ascertained *difference* that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science—it is an age of far-ranging inquiry—it is an age of discovery—it is an age of action—many run to and fro, and knowledge is increased. But still it may not be an age of progress. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress, God is not recognized, or only by a few; or only recognized out of compliment or custom, and in such a way as to place him at an immeasurable distance from the works of his hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing God from his works, making man, or chance, or abstract laws, the centre of creation, instead of the living, personal JEHOVAH,—thus shifting the axis of the universe in order to be saved the irksomeness of coming into contact with Him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie,—or at least lodges a lie in its very core,—if apart from God and his CHRIST. All wisdom is foolishness, if independent

of him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of scepticism, if separated from him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of him who is its birth-place. All enlightenment is but a dream, if not received from him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness and ambition and pride, if dissociated from him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of JEHOVAH and his Incarnate Son.

We hear much of the knowledge of the age. Well: but has not one of its own poets said, "Knowledge comes, but *wisdom* lingers!" Yes, knowledge comes, but *wisdom* lingers! Knowledge comes, but *goodness* lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; it tears do not cease to flow. Its crimes are not fewer: its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us with its overwrought muscles, its over-tasked energies,—toiling unrestingly, and yet failing in its mighty aim,—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire; nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly they set themselves in their own way to help forward the regeneration of the world, and the correction of the evils of the age.

Among these there are various classes, or subdivisions. There is, for example, the *educational* class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge;—"useful knowledge," "scientific knowledge," "enterprising knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible. There is the *novelistic* class,—a very large one, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what they conceive to be the purer feelings of our nature. Of one school the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a being as God, or such a thing as his law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to choke or weaken our grosser and more hateful. There is the *poetical* class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school it is the worship of nature; with another it is the love of the beautiful; with another it is chivalry; with another it is the re-enthronement of "the gods of Greece," with another sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold! There is the *satirical* class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well! There

is the *philosophic* class,—large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence. Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from condemned as ruinous, are welcomed as so many forces operating at different points for the anticipated elevation. Give them earnestness, and they will do without revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make *man* his own regenerator by making him the fountain-head of truth. There is the *political* class. They have their many cures for the evils of society, and are quite sure that by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast, it is incalculable. We see but its outer circle,—its innumerable inner circles of villainess and misery we see not, we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of second TIMOTHY, or the twenty-fourth of ISAIAH, or the descriptions of Israel's state and sin, drawn by JEREMIAH and EZEKIEL. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, and to mourn, and to pray.

Along with its boast of progress, the age boasts of its liberality. Let us look at this, and see how far it can make its boasting good. True liberality is a blessed thing; for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is, indifference to sin and error. Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the church and the world; between Protestantism and Popery; between the belief of God's Word, and Infidelity, or Atheism. All its sayings and doings in government, in the Legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only not responsible for acting upon it, but it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinctions, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without reference to any such distinction, as if the Bible were not the basis of all society. But is not this calling good evil, and evil good,—putting darkness for light, and light for darkness,—putting bitter for sweet, and sweet for bitter?

We see this liberality in the kind things spoken of Infidelity; in the praises of Popery; in the sneers against Protestantism, as being by its very name a system of illiberality. Education from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral; to listen to the blasphemies of Socinianism for the sake of the eloquence of the preacher; to hold fellowship with the avowed Infidel for the sake of science; to sit at the table of the licentious, on the score of his artistic fame,—these are common things amongst us, and all are honored by the name of liberality! Because our fathers condemned these things; because "they abhorred that which was evil, and cleaved to that which was good," they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and the evil, it is honored with the name of enlightened.

Thus to blot out the difference between truth and error has been the feat of the age. For this it praises itself, pitying the littleness and contractedness of other days and other minds. In so doing, it forgets that no man is narrow-minded who expands to the full circle of *truth*, and that the first step beyond that is contractedness of spirit. Latitudinarianism is not true liberality; indifference to error is not true liberality, unless it can be shown that the Bible, the Book of Truth, is equally Latitudinarian, and equal-



ly indifferent to error. It is an appalling fact, that men, with the Bible in their hands, should deny the distinction between truth and error, and then, as if ashamed of what they had done, call it by the venerated name of liberality. But it is a more appalling fact, that men should give, as the reason for this indifference, that truth is not discoverable, thereby throwing the blame upon God for having given a Bible so vague, so ambiguous, so unmeaning, that no one reading it can certainly gather what is truth or what is error.

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, at most as if the fact of its being error entitled to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably down to the level of error. Thus, though assuming a Protestant name, its deference to Popery is unlimited; while its hatred of all that is decided and essential in Protestantism is deep and unconcealed. It finds many excuses for the Popish claim of infallibility, but none for the Protestant assertion of the full and thorough inspiration of the Word of God. It palliates the Popish system of monastic vows, but detests and denounces the Scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in the virtues of dead men's bones, or in the immaculacy of the Virgin MARY; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible, and loves his SAVIOUR, and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.

The age also boasts of its religion as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it is the seemly discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellencies. With others, it is the adoption of a creed or connexion with a church. With others, it consists in bustle and outward zeal. In all, it lacks LIFE,—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with JEHOVAH himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience," and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and shallowness.

The religion of the day is an *easy-minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second-rate* religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart,—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of harder times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion, that is to say, it is not rooted in *certainly*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing: there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.

These are some of the features of the age. Such is its PROGRESS. Such are its prospects of self-regeneration, or world-regeneration. Alas! how little in all this do we see of God! How little can we

detect, in these movements, of the Spirit of God! There is a movement, doubtless, nay, not one movement, but many. But how much of this is the work of the Holy Spirit, of Him who alone can reform an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is especially grieving, nay, quenching the Spirit? And in many of these things which are counted progress, are we not grieving Him most signally and awfully? Instead of setting our face steadfastly to go after CHRIST, are we not following after Antichrist in his manifold delusions, in which by mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light to mislead and ruin!

Not as though some strange thing were happening to us. We look for no times of righteousness in these last days. We have been warned to expect evil and not good,—progressive evil, not progressive good,—until the LORD come.

The age of progress is not the present; it is the age to come. In the present there is the development of evil,—in the future, the development of good. Man is now putting forth his power to the utmost in efforts after progress. Poor progress at the best, yet much boasted of! It is but man's progress; it is but finite development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction. His downward progress was swift enough, it is to be tried whether his upward progress will be as rapid, or whether there can be such a thing as upward progress at all when he is left alone. God has been putting him to the proof. He says to him, "Try to govern the world;" man tries it, but fails. He says to him, "Try to regenerate a world;" he tries it, and fails. He says to him, "Fertilize the earth;" he tries it, and fails. He says to him, "Try to advance,—make progress,—increase in knowledge;" man tries it, and fails. It will not do. Man's day has been a long one; but it has been a day during which in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of ought within the world's wide circle,—from the atom of crumbling dust beneath his feet up to his own imperishable soul.

When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust and inability for any progress, save a downward one; he sets him aside as "a despised and broken vessel," in order to bring in the "greater man,"—aye, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going against man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic,—all have had their long age of trial, and all have failed. The verdict will soon be given, and the sentence pronounced.

At this crisis we now stand. At the close of a long series of experiments made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of JESUS. The heart remains still deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife, and hatred, are still unradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, "Depart," in vain. The "rooted sorrow" still keeps place in memory, scorching health's freshness, and tearing down life remorselessly,—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful,—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

Such are the fruits of the first ADAM's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been

proved that man can ruin, but not restore a world.—His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that, progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise him, and he will restrain the remainder thereof. A certain amount and a certain duration he will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second ADAM is at hand, and, with him, the kingdom and the glory. He brings the cure. He knits the broken world.—He rebukes disease and sorrow. He binds death.—He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one,—the inner and the outer chamber of the one tabernacle of JEHOVAH,—and setting up the true JACOB'S ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.

That is the age of PROGRESS! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how poor, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the king of Babylon's remembrance of his seven years' sojourn with the beasts of the field.

THE STATE OF THINGS.—We give the friends of the *Herald* the credit of making a net gain to its subscription list of two hundred and one, since this volume commenced. Our subscribers and patrons will receive our warmest thanks for their interest in this matter. Our increased weekly expenses are yet only partially met by this increase. We want still an addition of three hundred or more, to meet them.—The field is wide and ready. If the *Herald* in its true character can be placed before the people, it will be appreciated and taken. We print 6000 of this number, so that those who will, may circulate extra copies, in order to extend its circulation. We will send from two to four copies gratis to any who will use them to get new subscribers.

A column will hereafter be devoted to advertisements, which will aid some in expenses. We shall also give a rich selection of foreign and domestic news, both religious and secular. Our readers may be assured that in every way we shall aim to excel in all that is edifying and useful. Will friends make one more effort! The first six numbers of this volume can no longer be supplied; but from No. 7 onward we shall be able to supply to several hundred new subscribers. Shall we have them? The price of this volume, beginning with No. 7, will be only 50 cents (in advance) to new subscribers, except where we have to pay postage.

PACKAGE FROM ENGLAND.—We are indebted to Bro. BONHAM for a valuable lot of Books and Tracts by the last steamer. Our readers will be edified by their rich contents in the *Herald*, as soon as we can attend to them.

We wish also to express our grateful acknowledgments to Lieut. RAYMOND for his kindness in promptly forwarding the above.

We have the pleasure to acknowledge the receipt of the two following very valuable works from his Grace the Duke of Manchester:—1. "The Finished Mystery. To which is added an Examination of Mr. Brown on the Second Advent. By GEORGE DUKE of Manchester." 2. "The Times of DANIEL, Chronological and Prophetic, Examined with Relation to the Point of Contact between Sacred and Profane Chronology." By GEORGE DUKE of Manchester.

The Duke will please accept our very grateful acknowledgments.

We also acknowledge the receipt of a new work from our kind friend Mr. HABERSHON, of London, entitled "A Glance at the events of 1848, Chiefly as they appear in the Light of the Prophecy of the Seven Seals; with Brief Strictures on the Rev. E. B. ELLIOTT's Interpretation of this portion of the Apocalypse. By MATTHEW HABERSHON, author of Works on the Old Testament Prophecies, and the Apocalypse," for which he will receive our thanks.

A MISTAKE.—A correspondent, endeavoring to locate the kingdoms symbolized by the toes of the image, in the Italian territory, gives us, as ten independent states now existing in Italy, "Naples, Sicily, Tuscany, Sardinia, Lucca, Modena, Monaco, Lombardy, Venice, and San Marino," and remarks that "Sicily, till the spring of '46, was a part of the king-

dom of Naples, but is now an independent government. Lombardy and Venice belonged to the Austrian empire, but are now free states. Parma was an independent government, but has recently become united to Sardinia."

The above was more true a year since than now. Austria has re-extended its dominion over Lombardy and Venice, Sicily is still a part of the kingdom of Naples, and Monaco is now dependent on Sardinia. Lucca is now annexed to the Grand Duchy of Tuscany. Besides those named, there are the Roman States, subject to the Pope; but for the present under the protection (!) of France. But counting it as independent, it would make but six independent governments now in Italy—only one-sixth of those named as being independent. We presume correspondents would prefer having such mistakes quietly pointed out or silently omitted, than to have publicity given them. We feel a little responsibility when geographical questions are mis-stated in our columns.

We hope our readers will not fail to read the article entitled "The Age," under the editorial head. It is copied from the *London Journal of Prophecy*, a quarterly magazine devoted to the exposition of prophecy. We know not when we have read an article that has given us more satisfaction. It portrays, with admirable vigor and fidelity, the deceptive appearances presented on the surface of society, erroneously deemed as manifestations of progress. Our friends will do well by calling the attention of their friends to the article, and enjoining on all a careful and unbiassed perusal.

A large portion of our paper to-day is made up from this excellent magazine, from which we hope hereafter to make copious selections.

#### Notices of Publications.

"The Church in Earnest. By John Angell James, Author of the Church Member's Guide, etc. (Sixth thousand.) Boston: Gould, Kendall & Lincoln, 59 Washington-st. 1850."

To ensure success in the affairs of this life, earnestness in the prosecution of any enterprise is indispensable. Of how much more importance is it to secure an inheritance with the saints in light. The above work of Mr. JAMES illustrates in an interesting and instructive manner, the importance of earnestness in religious matters. From his conclusion, however, that the two last chapters of Revelation are descriptive of the church under the present dispensation, we emphatically dissent. As a whole, however, the work may be read with much profit.

"Latter Day Pamphlets, edited by Thomas Carlyle. No. I. The Present Time. Boston: Phillips, Sampson & Co., 110 Washington-st. 1850."

From a cursory examination, we have not been particularly impressed with this pamphlet, nor able to become sufficiently interested in it to give it a thorough reading. Still, others might. Its style is a kind of a slap-dash, clap-trap, verbose, tautological, much-ado-about-nothing. It contains sixty pages, and is sold for five cents—dog cheap, but dear at that.

"John Borland's Reply to 'a Brief Statement of Facts,' by Dr. Hutchinson."

We have received a copy of this pamphlet, and wish that it might have a general circulation throughout the British provinces. It carries its own antidote. How a man calling himself a Christian minister can stoop to ridicule and sarcasm to meet the candid expose of Dr. HUTCHINSON, would be an enigma, did we not happen to know that he had no other weapon for self-defence.

"A Lecture for Introductory to the Course on Surgery, delivered at the Mass. Med. College, in Boston. By Henry J. Bigelow, M. D., Prof. of Surgery in the Med. School of Harvard University. Boston: David Clapp, printer, 184 Washington-street."

This is an interesting pamphlet, which we have read with pleasure. It contains many valuable suggestions, and extends no mercy to quackery. From this introductory lecture we should judge the course would amply repay the attendance of those even who do not intend to make medicine their profession.

THE Christian Parlor Magazine for March, (published by GEO. PRATT, 116 Nassau-street, N. Y.), is received, and is, as usual, neatly printed, with its usual variety of chaste and appropriate articles.

"The Index, for Boston and vicinity, and Country Advertiser," is the title of a very handsomely printed and highly ornamented paper, distributed gratuitously, and published by GEORGE ADAMS, of this city.

TO CORRESPONDENTS.—C. PATTERSON—The lines were received, but are not of sufficient merit for publication.

B. PERHAM—The lines attached were destitute of poetical merit.

L. KIMBALL—We have no additional light on the points referred to, and have had no reason to change our previously-expressed opinions.

"THE ADVENT."—The article with this title in another column is interesting only from the fact that it was written so long since, and by a priest in the communion of Rome. The chronological conclusions arrived at are extremely fanciful, and are of no weight.

BRO. Z. WHITNEY, of Bridgeport, wishes Bro. I. ADRIAN to write to him immediately, and inform him how early in April he will visit that place.



## CORRESPONDENCE.



## JERUSALEM.

Jerusalem, thou holy land,  
O, could I tread the sod,  
Where once in human aspect soted  
The glorious Son of God.

O, could I view thy crumbling walls,  
Thy ruined temple see!  
My soul is filled with love divine,  
Jerusalem, for thee.

Could I but climb thy rugged hills,  
And range thy valleys o'er,  
And breathe thy sweet, regaling air—  
Thou land that I adore.

Could I but weep where Jesus wept,  
How happy should I be;  
My tears of grief would freely flow,  
Jerusalem, o'er thee.

Fain would I lay my youthful limbs  
Beneath thy fragrant sod;  
There might my spirit wing its way  
To meet my Saviour God. M. W.

## THE RESTITUTION.

BY M. D. WELLCOME.

When God created the heavens and the earth, with all therein, he pronounced all "very good." There was no curse on the ground—no thorns and briars to check the growth of vegetation. Man did not have to toil, and obtain his bread by the sweat of his brow—his food was the fruit of the trees. No blight was there to mar the beauty of this fair creation. The flowers were unfading and ever blooming, and the foliage always green. The birds sang among the branches without fear, and the beasts were harmless under the dominion of Adam, who was lord of the entire creation. No sin was there to destroy the happiness of this goodly heritage. Man was pure and upright. The Lord God walked in the garden, and conversed familiarly with him.

"All else was prone, irrational and mute,  
And unaccountable, by instinct led:  
But man He made of angel form erect,  
To hold communion with the heavens above,  
And on his soul impressed his image fair,  
His own similitude of holiness,  
Of virtue, truth, and love, with reason high  
To balance right and wrong, and conscience quick  
To choose, or to reject, with knowledge great,  
Prudence and wisdom, vigilance and strength,  
To guard all force, or guile; and last of all,  
The highest gift of God's abundant grace,  
With perfect, free, unbiassed will." Pollak.

Thus was man made, and crowned king over all the earth. O why did not this glorious state of things always continue! Alas! in an evil hour the tempter came, and man yielded to his flattering suggestion, broke his Maker's law, and fell. He falls from his high position, ceases to be lord of the creation,—his kingdom is taken by a usurper,—and is driven forth from the garden, to wander over the face of the earth. A flaming sword guards the way of the tree of life, lest he take thereof, eat, and live forever. The sentence of death is upon him: "Dust thou art, and unto dust shalt thou return." O how great the change which so suddenly, in consequence of man's disobedience, swept over the earth. "Cursed is the ground for thy sake," was the mandate of heaven. Thorns and briars now spring up spontaneously. The flowers wither and die. The leaves become sere, and fall to the ground. The little birds are frightened at the approach of man. The beasts become fierce and uncontrollable, and, leaving the herb of the field, which God had appointed them for food, they begin to devour one another. Communion with God is lost, for man, guilty and ashamed, flees from the face of his Maker. All is pain, wretchedness, and woe, where yesterday was peace, pleasure, and joy. O sin, what hast thou not done! The whole creation groaneth! The creature is made subject to vanity, though not willingly. It is subjected in hope. A brighter day will yet dawn. The curse shall be removed, and Eden bloom again. The creation will participate in the glorious liberty of the sons of God, for he hath spoken the word, and it will be done. A gleam of light springs up amid the darkness. A promise is given to man, upon which he may stay his soul, and hope now springs up in his heart. The promise speaks of One to come who will seek and save that which is lost. What the first Adam lost the second Adam will restore. Paradise lost will be regained. The tree of life, now excluded, will be restored. The universal kingdom, now taken away, will be again bestowed. The favor of God, now forfeited, will be again enjoyed. Man will receive the re-impression of the Divine image; yea, his entire being will be changed and assimilated to the nature of the second Adam, the Lord from heaven. But on whom is such blessedness to be conferred! Upon those who are counted worthy to obtain that world, and the resurrection from the dead—those who have received the spirit of adoption, enabling them to cry, Abba, Father. Such will be equal to the angels, and die no more.

Notwithstanding the great mass believe that heaven will be some bright world "beyond the bounds of time and space," yet it is a fact that God has promised no other home for them than Eden restored. In Isa. 11:9 we have a description of the peaceful state of Christ's kingdom: and the whole "earth is full of the knowledge of the Lord, as the waters cover the sea." Before this the wicked are slain, (v. 4), and in Isa. 65:17-25 we find it is to be after the creation of a new heavens and earth. Peter, after speaking of the flood which destroyed the old world, says, "But the heavens and the earth which are now, by

the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in the which the heavens and the earth will pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Nevertheless we, according to his promise, [that in the 65th of Isaiah,] look for a new heavens and a new earth, wherein dwelleth righteousness." Peter expected the heavens and earth which succeeded the flood to be themselves succeeded by a new heavens and earth, after the present are destroyed by fire. Thus Isaiah prophesied of them, Peter looked for them, and John the Revelator saw them in vision (Rev. 22:3). The glorious state here represented in connection with this new creation, can only be fulfilled in the future age. The present heavens and earth are the same, only somewhat changed, as existed prior to the flood; so we also believe that the new heavens and earth will be the same, only changed and renewed. In evidence of this, Paul in Hebrews says, "The heavens and the earth like a vesture shall be folded up and changed." In Acts 3:21, we read that the heavens must retain Jesus until the times of the restitution of all things which God had spoken by the mouth of all his holy prophets." They have spoken of the restitution of the earth, the kingdom, &c. In Isa. 35th we have a description of the blessedness of the new earth; and in Isa. 51:3 we find a promise that the Lord will comfort Zion, that he will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord." In Isa. 55:13 we find a promise that "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

## LETTER FROM W. H. FERNALD.

DEAR BRO. HIMES:—O how precious are the truths of God's word at this time, to those who, as pilgrims and strangers here, are travelling to a land which is out of sight. How do such esteem those agencies now in use for a fuller and more general development of those great and sublime truths which for the last few years have been sounded in our ears. The "Herald" comes to us laden with incontrovertible evidences of our proximity to the kingdom of God.—And Oh, as we near the haven of rest, how does it affect our hearts! Do we partake more largely of the sufferings of the Son of God—his sympathetic sufferings! Do we find ourselves agonizing with him in prayer for the salvation of our fellow men! Are we endeavoring to purify ourselves even as Christ is pure! Are we striving to conform more and more to the image of him who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead! If so, we may hope to reign with him. O, how exalted, how glorious a privilege, to reign with Christ! Do we appreciate the honor conferred on us! What! shall we who caused him to bear the heavy timber up the rugged steep of Calvary, and there to stand and behold the cross erected on which himself was to be crucified,—we who caused him to be nailed to the cross,—have such honor conferred on us! Shall we reign with him! Yes. Though we were ignorant of it, for our sakes he suffered, bled, and died. For us he said, "It is finished." For us he gave up the ghost. Had his blood not been shed, there had been no remission of sins. He suffered, bled, and died; but arose again, and ascended up on high, where "he ever liveth to make intercessions for us." And we are assured, that "if we suffer, we shall also reign with him." For our encouragement and comfort here in this land of our pilgrimage, John has given us a bright view of the saints' glorious reign with Christ. Says he, "They who have a part in the first resurrection, shall be priests of God and of Christ, and shall reign with him a thousand years." Whilst he in vision saw the new heavens and the new earth, his attention was attracted by something away in the distance, which for brightness far out-shone the sun and the moon; and as he stood gazing up into heaven, wondering what it could be that should so confound the sun and make the moon ashamed, the angel, whose office it was to make known to him the things that were shortly to come to pass, made known to him what it was, which he thus records: "And I John saw the holy city, the heavenly Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." It would appear from this, that the inhabitants of that city would have no need of temples made with hands to worship God in. No, they do not. Says John, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." So pure, so transcendently glorious was everything in the city, that they had no need of the sun, neither of the moon, to shine in it. And as "a city which is set on a hill cannot be hid," so do the nations of them that are saved walk in the light of it. How many of us, brethren, shall be numbered with those who walk in the light derived from God and the Lamb! Remember it is for you and I to settle this question for ourselves. The Rock through which we must pass, if we ever arrive to that blest region of light, has been cleft, the door has been opened, and the invitation is extended to all, Come and knock, with the assurance that it shall be opened. O let us continue to knock, and soon, right soon, shall an abundant entrance be administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ. Your brother in the hope of the gospel. Leaviston (Me.), Feb. 7th, 1850.

P. S. I want to remark here, that I consider the first number of the present volume of the "Herald" worth the subscription price of the whole volume.—O that controversy on the intermediate state of the dead and destruction of the wicked might forever cease in the "Herald." W. H. F.

## LETTER FROM J. L. CLAPP.

DEAR BRO. HIMES:—That the long-suffering of our Lord is salvation, we have had of late abundant

evidence. And I doubt not that as long as probation is lengthened out to man, the sword of divine truth, when properly wielded, will produce results that will occasion the angels of heaven to rejoice, and individuals to praise our adorable Redeemer to all eternity. There are many that we have seen recently rejoicing in hope of the glory of God, and loving the appearing of the Blessed One, who but a few weeks ago were in the gall of bitterness and bonds of iniquity; and I trust they will soon be numbered among those that have gained the victory over the beast, and over his image, and over his mark, and over the number of his name, and that stand on the sea of glass, having the harps of God, and tuning their voices in singing the song of Moses and the Lamb. I allude to the town of Pompey, where God has of late made his word effectual to the salvation of many. Last fall Bro. Bates was requested to visit that people, and explain to them the reasons of our hope, but was prevented from complying with their wishes until about the last of December, when, according to previous arrangement, he went and commenced a meeting in the house belonging to the disciples. The word was preached, and soon the house was filled to overflowing. Many of the people, being astonished at the doctrine, asked, "Is this Millerism?" This meeting continued ten days, with an increase of interest daily, and at its close the preaching had become the universal topic of conversation among all classes of men, and the wonder among many was, why they had not seen these truths before. During this meeting many were pricked in their hearts, and made the inquiry, "What shall I do to be saved?" while others rejoiced in hope. Seven went forward in the ordinance of baptism.

By the earnest request of many, Bro. Bates consented to visit them again in about three weeks, at which time the meeting was resumed. During his absence many had found peace in believing, and on the first Sabbath after his return, twenty-three were ready to follow their Lord in the ordinance of baptism. This meeting continued about two weeks, with a perceptible increase of interest day by day, so much so that the place of worship became too strait; whereupon the Baptist house, which was much larger, was freely granted, and soon that was filled to overflowing: and such was the power of truth, that hundreds were convicted, and constrained to acknowledge that the doctrine preached was the truth: and daily there were those that we trust gave up all for Christ's sake. There was scarce a house that was visited but that more or less of its inmates were affected, and ready to sit down and earnestly inquire with regard to the truths preached. It was truly pleasing and heart-cheering to see the interest manifested to know what God had revealed to us in his word. Here I wish to say, that during these meetings some of the brethren and sisters from this church have been constantly with Bro. Bates, and have visited from house to house day by day, and according to their ability have explained the word of life; and in so doing they feel that they have been blessed indeed and in truth. Doubtless they have been instrumental of good in the hands of God.—Such was the religious influence for miles around in every direction, that some of the aged inhabitants said they had never seen the like before. The converts are from all classes, even from the gray headed to the youth. In all, seventy have been buried in the likeness of the Saviour's death, and we trust have been raised to newness of life. Others are still inquiring what they shall do to be saved.

Notwithstanding the Presbyterian minister and one of his deacons said many things against Advent preachers, and the doctrine advocated, and used their influence to prevent persons attending our meetings, the number increased up to its close; and we trust that many have so learned Christ that it will be with difficulty that they can be brought to bow to ecclesiastical dominion, and thus lose that freedom wherewith Christ hath made them free. Our prayer is, that God may preserve them blameless unto the day of his appearing, which must be near, even at the door. And then to them who by patient continuance in well doing have sought for glory, honor, and immortality, will be given eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, will be awarded indignation, wrath, tribulation, and anguish, which will come upon every soul of man that doeth evil. Yours, &c.

Homer (N. Y.), Feb. 18th, 1850.

## LETTER FROM S. A. CHAPLIN.

DEAR BRO. HIMES:—As the prophetic delineations respecting the rise, domination, and overthrow, of the successive monarchies destined to precede the kingdom of God have had a perfect fulfilment in history, excepting a few items connected with the closing scenes; as the periods of duration assigned for the continuance of those governments are also demonstrated to be completed to an inconsiderable fraction; and as predicted signs, physical, political, and moral, are occurring in due order, and in exact connection with the closing facts and terminating periods; it behoves us to seriously contemplate those events so soon to take place.

Christ Jesus is to come! Yes, the testimony of Scripture is too abundant to be quoted, that the Son of man, the Lord himself, the same Jesus, is so to come, in his own glory, and in his father's, and in that of the holy angels, as to demonstrate "the sure word of prophecy," in its literal acceptance, both to the spiritualizing mystic, and the scoffing blasphemer.

The solemnities of the judgment are to be realized! The crowning results of redemption's stupendous plan,—the salvation of the subjects of the kingdom of God, and the bestowing upon them of eternal life in the inheritance incorruptible, undefiled, and unfading, as well as the fearful and final perdition that awaits all the workers of iniquity, when punished with an everlasting destruction from the presence of the Lord, and from the glory of his power, are to be manifested to the unfallen intelligences of Jehovah's vast empire, in the grand dispensation of judgment, now about to open upon the world.

Subsequent to this advent, and involved in this "judgment of the great day," the first resurrection will transpire, the saints will be gathered to meet

their Lord, the wicked nations will be destroyed, the sanctuary—the land of promise—will be cleansed, the heavenly city will be located, "the Lord of hosts will reign in mount Zion, and in Jerusalem, and before his ancients gloriously," where, it appears, the great antitypical rest will be enjoyed: then the wicked dead, "Gog and Magog," will be raised, and surround the camp of the saints and the beloved city, and meet their final doom, having been "reserved unto the day of judgment, to be punished" in the "devouring fire" unto which "the heavens and the earth which are now are kept in store," being "reserved unto fire against the day of judgment and perdition of ungodly men;" where, amid melting elements and "a dissolving, burning earth," will be realized the "lake of fire," the terrible antitype of Gehenna "without the city;" then all things will be made new, and earth,—the home of the saints, the kingdom of Christ, and a lovely province of Jehovah's stupendous monarchy,—will bloom in Eden beauty and loveliness forever.

Dear brother, it is the lot of your humble correspondent to differ with you, and others connected with you, relative to some questions, but I love you in the Lord, and esteem you for your works' sake. I have received a great amount of instruction from the "Herald," and I would solicit my brethren who entertain views similar to my own respecting the state of the dead and the end of the wicked, to be punctual in meeting their dues. It is the sure word of prophecy that reflects light on every other question. I sympathize with you in your bereavements and affliction, but commend you, and all the holy brethren, to the Lord. Amen.

Summit (Ind.), Jan. 29th, 1850.

## LETTER FROM W. M. INGHAM.

BRO. HIMES:—I wish to say to all the friends of the cause of our Lord Jesus Christ, that the Lord, in great mercy, has lately visited his people in the town of Clements, and poured out his Spirit among us. A number of precious souls have been called from darkness to light, and from the power of Satan unto God, and are rejoicing in prospect of speedy redemption. I think ten have been converted among the Adventists of late, and as many backsliders reclaimed; some of the latter were converted under the Advent doctrine a few years ago, and some that formerly belonged to the Baptist church. There is still some interest among the unconverted, and I hope that many who are now in the broad road to destruction may repent, and become the servants of God. Six males and five females, from fifteen to twenty-six years of age, have been baptized in Clements. We met in conference the 5th of January, when these eleven united together to sustain the worship of the Lord, and to comply with the ordinances of the gospel. It is expected that a number of others will soon unite with the little church.

The Lord has also visited Bear River, where a number have been converted. Lord's-day, Jan. 20th, I baptized seven. A number of others have been converted, and one of whom, a lad about fifteen years of age, would have been baptized at the same time, but for the unwillingness of his parents, who are Methodists. May the Lord help the parents to see to it that they do not keep their children from obeying the Lord, and thus be the means of their children being left when Jesus comes. May the Lord help the parents and children to do the commandments, that they may have a right to the tree of life, and enter through the gates into the city. The brethren and sisters at Bear River (sixteen in number) have united together to sustain public worship. The brethren at Bear River and Clements have agreed to comply with the following rule, viz.:—"We the undersigned, believers in the speedy personal coming of our Lord Jesus Christ, agree to associate together to sustain the worship of the Lord, and to take the Holy Bible for our rule of faith and practice; and by the grace of God to comply with its precepts and examples."

Truly the Lord has been good unto us in Nova Scotia; and amidst all the opposing influences (and they are not a few), the Lord has owned his truth, and a number have been brought to a saving knowledge of it, and are now looking for speedy redemption at the coming of the Lord Jesus Christ the second time without sin unto salvation, to them that look for him.

I wish to say to my brethren and sisters, that I am still a pilgrim and a stranger in a distant land, but am looking for the better country, expecting soon to meet all the family of my heavenly Father, at home in our own land, to part no more. Then shall we see that very same Jesus who died to redeem us, and be made like him, and sit down with Abraham, Isaac, and Jacob, and all that have washed their robes and made them white in the blood of Lamb. There we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat; for the Lamb which is in the midst of the throne shall feed us, and lead us unto living waters, and wipe all tears from our eyes. This thought often cheers my heart amidst my trials and conflicts here; and I rejoice to see the evidences that the Lord is soon to come in all his glory, to gather his ransomed ones home. This, dear brethren and sisters, should encourage us to continue in the faith of the gospel; for we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

Lower Granville (N. S.), Feb. 7th, 1850.

## THERE IS REST.

Truly the representations in God's word in regard to those who rest in Christ, are most pleasing. The beloved apostles thought it gain to depart and be with Christ,—to be absent from the body and present with the Lord, enjoying an intermediate blessedness, while their mouldering dust lies unconscious in the grave. It is pleasant for the weary pilgrim, as he journeys on through this vast wilderness to his Eden home, to think of those who have trod the rugged path before him, and entered upon their rest. O! where are they who, formerly in deep poverty, loved the Sa-



viour! who lingered in chambers of affliction, or wasted away on beds of suffering, unnoticed or despised! Where are they? Where are they no longer poor or despised. They are asleep in Jesus.—Blessed sleep, from which none ever wake to weep. They had their trials, but these are ended. They had their pains and tears, their days of languishing and hour of dying,—but all this is over. The former things are passed away. The cares and anxieties of the present life no more distress those happy conquerors. God has wiped away every tear from their faces, and removed every sorrow. They have no toilsome days and wearisome nights. Their heads never ache, nor their hearts throb with anguish. Pain and sickness are alike unknown. The state of the blest is a state of perfect safety. This world is a scene of danger and of frequent conflict. Prosperity tempts the soul to love the world, adversity to murmur at the dealings of God. Youth and age, poverty and wealth, health and sickness, all have temptations peculiar to themselves. But in the world to come, no inward corruption distresses the soul, no anger, shame, or envy will ever be felt. They will leave all these behind when they leave the precincts of mortality. O! how cheering the thought, that this mortal will soon put on immortality, that this poor, despised, feeble body will soon be permitted to join the blood-washed throng in the world to come, where the wicked cease from troubling, and the weary are at rest. O! ye blessed scenes of felicity and peace, shall ye be mine? and mine soon, and forever! Thou happy heaven! glorious abode! where for me eternal love has prepared a mansion of peace, and where for me elder brethren wait. Shall I soon see the walls of salvation? Ye happy angels, shall I, a poor traveller on earth, soon be equal with you? as blest, as rich, as safe as you? Thou Lamb of God! once slain for my transgressions, and now my life, shall I soon see thee as thou art, and wear thy lovely image? Shall I have done with toil and care, labors and earthly sorrow, and be at rest? Will all this be mine, when a few more suns have rolled their cares away? Then why need I fear the trials of the wilderness? I will not; but my cry shall ever be, Come, Lord Jesus, come quickly! Amen.

W. B. MAYNARD.

### Extracts from Letters.

Bro. L. P. JUDSON writes from Bristol (Ct.), March 1st, 1850:—

DEAR BRO. HIMES:—We commenced our meeting in this place on Tuesday of this week, but we have not as yet seen any very ostensible results. On the first evening a singing-school was held in a part of the building in which we held our meeting, and on Wednesday a court was held, so that we had to meet in a private house. Last evening another singing-school was held over our heads, and there is an appointment out for a concert and experiments in ventriloquism for this evening. By this means we shall have only Saturday and Sabbath in which we can hope to have an access to the mass of the people.—The Lord direct the result.

Bro. Edwin Burnham is lecturing every evening this week in Providence. I hope the labors there may not be spent in vain. We commence there on Monday evening.

In Salem we had a blessed meeting. Bro. Osler labors with all his might. The church there seems to be at peace among themselves, and united in the work of the Lord. There was considerable interest secured by the prayer meetings which were held the week previous to our commencing efforts, and it steadily increased during our stay there. A goodly number embraced Christ, and among them a young man that I hope will solemnly inquire of the Lord whether he has anything for him to do in the ministry. I do not pretend to state even the probable number of those hopefully converted. I have not formed an estimation in my own mind. We shall know on the day of the revelation of all things. The brethren concluded to continue the meetings during the present week. The assistance of Bro. Daniels and Weetsee were secured, from whom, as well as from Bro. Osler, you will undoubtedly hear something more concerning the work. Salem is an interesting field, and the truth has a strong hold of many minds. The Lord increase and continue the work until the day of his appearing.

I have heard indirectly from Bro. Needham, that he is continuing his efforts in Worcester with success.

So far as my observation has extended, there is a general gathering of strength among the brethren in this entire vicinity. I mean an increase of faith for the conversion of men. In the days of our disappointment and subsequent controversy, we lost sight, to a great extent, of a very important part of our work. We gave up much of our faith for the salvation of those in the way of death. But few, if any, retain that power of faith we once had,—under which many were led to Christ. While we have believed the door of mercy was open, we did not believe that many could be persuaded to enter it. The Lord is now rebuking our unbelief. See the numerous works of grace in progress among those of like precious faith with us in different parts. I hope every brother will inquire how far he has indulged unbelief, and repent; how far he has gone from the Lord, and return. Yours, in hope.

Bro. W. PRATT writes from Hopeville (R. I.), February, 1850:—

Bro. HIMES:—The saints scattered abroad in the land may be cheered to learn, that the truth is taking effect in this place, and souls are becoming reconciled to God.

Bro. A. S. HIMES moved to this place in the spring of '49. No Advent meetings had been held here, and but one family (Bro. Richards') sympathized with the truth of a speedy coming Lord. They commenced holding prayer-meetings, and their neighbors came in to hear what those that belonged to the "sect everywhere spoken against" (Acts 28:22) had to say. They really thought they brought certain strange things to their ears; but being anxious to know what this new doctrine whereof they spoke was (Acts 17:18, 20), they listened to the word from preachers and

brethren, and concluded to prove the doctrine. Accordingly, they searched the Scriptures daily, to ascertain whether these things were so.—Acts 17:11. Some of them were persuaded of the truth, and embraced it, and readily confessed they were pilgrims and strangers on the earth. Heb. 11:13, 14. Bro. Champlin commenced a series of meetings, and held them for four weeks every evening. Bro. Fassett was there during one week, and gave them three or four soul-reviving discourses. The writer preached twelve times, to some little effect, I trust, by God's blessing. The congregations numbered from two to four hundred persons, who listened with candor. It was thought there were about thirty reclaimed and converted. Bro. C. baptized seven happy souls. I also administered this ordinance to one the following Lord's day. Bro. C. will lead more into an American Jordan next Sunday, if the Lord will. May the Lord give him a better time, if possible, than before. Many others in that community are persuaded of this truth. O that God would help those convicted souls to come out on the side of truth. "Why halt ye between two opinions?" Amen.

Bro. L. D. MANSFIELD writes from Syracuse (N. Y.), February, 1850:—

DEAR BRO. HIMES:—Since the decease of our beloved Father Miller, and your new afflictions from that event and from ill health, I have been purposing to write you; but have been hindered hitherto. I fully endorse your expression,—“Mr. Miller's labors and character have not been appreciated,”—and do not wonder that your heart has been weighed down with grief, who can well understand the worth of this champion of our cause, who has done so much in “contending for the faith once delivered to the saints.” Your proposition to publish his entire works in numbers is an excellent one, and I hope you will have calls for a very large edition. This will enable you to put them at a price which will give them a wide circulation. Our brethren residing in cities and large towns should assume the responsibility of payment, and have them on sale at book stores and news rooms. I think I may safely say, that I can circulate by this means among our brethren in this region one hundred copies.

The cause in this city is not as prosperous as could be desired; but we have occasion to bless God that some persons of intelligence are getting their eyes opened more fully to the great truth of the speedy coming of Christ. Some who were interested at the Tent-meeting are growing up into the truth. Meetings have been held at Pompey Hill, at the Disciples' chapel, which have resulted gloriously. Many souls have been converted. Bro. Bates has done most of the preaching, and is now much worn down by labor. He has immersed seventy. I had an excellent meeting at Tully, in the chapel of the Disciples, where Bro. Chase labors. I think good will result, and those beloved brethren will be brought to feel a deeper interest in the coming of Christ at hand. I have held several other meetings in different places, and have many calls for labors. O for strength to sound the alarm till Christ comes.

Bro. D. BOSWORTH writes from Low Hampton (N. Y.), Feb. 19th, 1850:—

DEAR BRO. HIMES:—I am sorry to learn that your health is such that you are not able to preach. Never were judicious and efficient laborers wanted more than now. When I look over the names of those who have stood in the forefront of the hottest battle, fighting in the cause of our coming King, against the combined assaults of earth and hell, and behold him who stood, like Saul among the children of Benjamin, a head taller than his brethren, laid low in the dust, and those who have stood by his side in the thickest of the fray, carried from the field wounded, bruised, and torn, unfit for active duty, and others presenting their backs to the enemy, and turning aside, one to his farm, another to his merchandise, and others to questions that gender strife, division, and every evil work, I can but exclaim, “Who is sufficient for these things?” I rejoice that the cause is the Lord's; for although those whom God may have chosen as pioneers in proclaiming the gospel of the kingdom fail, or turn aside from the path of duty, yet “with stammering lips and another tongue,” God is able to speak to his people; and although adverse winds may drive clouds of thick darkness across the pathway of the heavens, yet the angelic messenger must, and will, speed his flight to every nation, tongue, and tribe, announcing the hour of judgment come. It cheers my heart to see that this message is yet being blessed of God to the salvation of precious souls, as I did by Bro. Weetsee's communication from New York, Bro. Chapman's from Pennsylvania, and others', and as I have seen myself in Hebron and vicinity, where about one hundred have made a public profession of their faith, under the ministrations of Bro. Lyon and others, since September last.

One word about that work on the kingdom.—Get it out as soon as possible. It is just what we want, and will doubtless meet with a rapid sale.

We are arranging to get out the work as soon as possible.—Ed.

Bro. L. D. THOMPSON writes from Cabot (Vt.), Feb. 8th, 1850:—

Bro. HIMES:—I have within a few weeks past visited a number of places, where it seemed to be the will of the Lord I should. In Piermont, where I have labored occasionally for some months past, the Lord has been with us. The brethren and sisters have been encouraged to hope, and patiently wait for the kingdom of God to be established. I baptized three happy converts, not long since, at this place, and they are still holding on their way. Jan. 16th I went from this place to Grafton, Vt. There are but few brethren in Grafton. We had a good congregation and a good hearing. There is an open door for the truth to be presented in the love of it. Weak and unworthy as I am, the Lord blesses me in my endeavors to give the people meat in due season, and I feel constrained to go out and do what I can. It will be blessed to hear the joyful sound, Enter into rest, which will be the lot of those found faithful when the Master comes. Yours, striving to be one of the number.

Bro. H. L. SMITH writes from Auburn (N. Y.), Feb. 15th, 1850:—

DEAR BRO.:—I am “according to the promise,” still looking by faith for the new heavens and a new earth.

I find that man's disobedience and sin were the procuring cause of the “curse.” The items are given thus:—

“Cursed be the ground for thy sake.” “In sorrow shalt thou eat of it,” &c. “Thorns and thistles shall it bring forth to thee.” “In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken. For dust thou art, and unto dust shalt thou return.”

The deliverance—the inheritance:—“There shall be no more curse.”

“Neither sorrow”—instead of thorns and thistles “the tree of life.” “No more sweat of the face, but ‘the throne of God and the Lamb shall be in it; and his servants shall serve him.’” “And there shall be no more death.”—praise the Lord. “And they shall reign forever and ever.”

Yours, in hope.

Bro. N. BROWN writes from Kingston (N. H.), Feb. 8th, 1850:—

DEAR BRO.:—There is a very little flock in this region, who are anxiously looking for a new creation. The mass—the ungodly world—care for no such event. Many of the Israel, according to the flesh, are also very indifferent. “Now that which decayeth and waxeth old is ready to vanish away.” Sin has so corrupted and debased the mind, that all those who have not been sprinkled with the blood of Jesus are amazingly afraid to have the heavens pass away with a great noise, and the elements melt with fervent heat. O, they cannot endure the thought to have the groaning creation relieved from the bondage of corruption! The “Golden Fleece” is their darling object. They believe in the fabled tree in the forest of Dodona—they will follow its deluding responses in the acquisition of pleasure, wealth, and fame. But, alas! theirs is a corruptible crown! A brighter prospect is before God's dear saints. He that sits upon the throne of God has said: “Behold, I make all things new.” He will do it. He will soon speak—the work will be done. He will not stop the chariot wheels of his re-creative energy, nor fix the golden compass, until the present creation shall sink in the abyss of years, and the new creation arise in immortal beauty.

Bro. L. S. LUDINGTON writes from Thorndike (Mass.), Feb. 11th, 1850:—

Bro. HIMES:—I take this opportunity to say, that the conference recently held at Jawbuck (Enfield), has resulted in good. Some fifteen or more young people have been, as is hoped and believed, converted to the truth, and are rejoicing in hope of being called to “inherit the kingdom prepared for the saints from the foundation of the world.” There is a serious thoughtfulness manifested by others who are not yet decided. God speed the work. We were favored with the labors of Bro. H. Munger and H. L. Hastings, which proved beneficial. Such tokens of God's power and willingness yet to save are truly encouraging to the servant of Christ, as he wends his way through the highways and hedges, “compelling them to come in.” Yours, in hope.

Bro. C. W. SPERRY writes from Panton (Vt.), Feb. 19th, 1850:—

Bro. HIMES:—It is acknowledged by all, that the times in which we live are ominous of some great event. Many are sounding their peace trumpets, darkening the mind, quelling the fears, drowning the thoughts, turning light into darkness, and the Bible into fables. But the Bible reader knows that the last trumpets to be sounded to this world, are no trumpets. And while they are thus crying peace, the child of God may expect sudden destruction. I believe the few of this place are desirous to know what is present truth. Some of us are convicted that 1817 full years from the crucifixion will end the 2300 days, when the sanctuary will be cleansed, and the saints receive the end of their faith and the salvation of their souls. I fear that our minds are not awake to the power and magnitude of the consequences of that tremendous day. But blessed is that servant whom, when the Lord cometh, shall be found giving meat in due season. Yours, believing that “the vision will speak and not lie.”

### Obituary.

“I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die.”—John 11:25, 26.

DIED, of consumption, in Hatley, C. E., Feb. 14, 1850, Miss LAVINIA SAMPSON, daughter of Joseph and Rhoda Sampson, aged 21 years, after an illness of eleven months. Thus has death taken away another of our number. She has left a large number of friends to mourn her loss, but they mourn not as

those who have no hope. She died in full faith that when our Lord shall appear, she should appear with him in glory.

C. R. C.

DIED, in Hinsdale, N. H., of quick consumption, Feb. 5th, Bro. JAMES MASTERS, in his 90th year. He was a warm-hearted friend of the Advent cause, and has been a consistent Christian for about fifty or sixty years. The language of Rev. 14:13 may be said of him with propriety: “Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

B. P.

DIED, at Rouses Point, Feb. 10th, HENRY ROCHESTER, aged three years and four months. Bro. and Sister Rochester are thus called to mourn, the king of terrors having entered their little family circle, and snatched from their embrace a beloved boy. The funeral was attended by the brethren, appropriate remarks and prayers being made on the occasion. This bereavement is made more afflictive on account of the extreme illness of Bro. R., who was, and still is, laboring under a severe disease of the lungs, and confined to his room. But they mourn in sweet hope of soon meeting their little lost one, and all the saints, in the land of life which is soon to come, and where death will never enter.

D. T. T. JR.

DIED, of consumption, in Barnston, C. E., Feb. 18th, 1850, LYDIA HILL, wife of Hawley Hill, aged 30 years and 12 days, after an illness of about thirteen months, during which time this beloved sister manifested a spirit of meekness and Christian patience. Though her sufferings were intense, yet she was never known to murmur. She appeared to be conscious that her sleep in the earth would be of short duration, for a long time before her death. She appeared to be entirely reconciled to the will of God. She often spoke of the goodness of God towards her in pardoning her sins, and warned the many friends who often surrounded her bed, to prepare to meet her, when summoned, before the bar of God. She died in full faith that she would soon come up in the resurrection, when she would be arrayed in a glorious robe of righteousness. She has left an affectionate husband and four little children, and many friends, to mourn her decease; but they mourn not as those who have no hope.

C. R. C.

DIED, in Philadelphia, Feb. 19th, 1850, of liver complaint, Bro. SAMUEL DREW, aged 65 years. Bro. Drew was born in Plymouth, Mass.; his early life was spent upon the seas. He embraced religion several years ago, and has ever since been a devoted and exemplary follower of the Saviour. He was a most ardent believer in the doctrine of Christ's speedy coming, and longed for the day to arrive when mortality would be swallowed up of life. For a few weeks before his death, he was deeply impressed that he should not remain here long, and in several social meetings he expressed himself to that effect. He would say, “I firmly believe the Lord will soon come, or I shall go to him; for I feel in myself that I shall not be here long.” Although he so firmly “looked for that blessed hope,” yet he was also a strong believer in a conscious spiritual existence after death. This he entertained both from the Divine testimony and what he saw and heard with his own senses. The circumstance was a most remarkable one, and I may hereafter, in a work on that subject, give it in full. For many years our brother labored under the disease which terminated his life, and suffered much from it. He was confined to his bed a little over a week, but exceedingly happy in the Lord, and longed to be gone. Bright visions of glory opened to the eye of his faith, and he “longed to be there.” His last words were, when his wife, as she was about to leave the room to get some water to wet his mouth, said to him, “Well, father, you are almost through;” he replied, “Yes, bless the Lord.” Before she could return, his spirit had fled. “Blessed are the dead that die in the Lord, from this time, for they rest from their labors, and their works do follow them.”

J. LITCH.

DIED, at Middletown, Ct., Feb. 19th, 1850, ISAAC AVERELL, aged 59 years. Bro. Averell made a profession of faith in Christ at the age of twenty-five, and connected himself with the Methodist church, and was soon made a class-leader. For a number of years he was somewhat distinguished for piety and zeal in the church with which he was connected.—During the latter part of his connection with that body, he had become dissatisfied with the decline of godliness around him, and with the pride and fashion that had crept into the church, driving away its former humility and simplicity. It was while mourning over this state of things, that he heard Bro. Miller and Himes present the evidences of the speedy coming of Christ, and was brought to embrace the doctrine of the Second Advent. This was in the beginning of the year 1843, in New York, where he then lived. His house was ever a welcome home to all the faithful servants of Christ. The reception of the Advent doctrine greatly revived him; as he expressed it, it was just what he needed, and placed him upon his feet again. He embraced the truth in the love of it, and became a consistent believer, and a bright and shining light till his death. For the last two years, in consequence of a disease of the optic nerves, he was totally blind, which, added to the asthma with which he was troubled, rendered him an object of deep affliction. His last sickness was very distressing, being congestion of the lungs and bleeding. But in all his affliction, he was never heard to murmur or complain—he was a perfect example of patience and resignation. It can be truly said of him, that in life he was cheerful and pleasant; as a neighbor; kind and obliging; as a Christian, zealous, humble, and devoted; as a husband, tender and affectionate; as a father, kind and indulgent; and in death he was peaceful and happy. He leaves a kind and affectionate wife, and five obedient, loving children, who deeply mourn this affliction. Sister Averell desires the prayers of all God's waiting children, that this bereavement may be sanctified to her and her children's spiritual and everlasting good.

s. c. c.



## Foreign News.



The British steamship *Canada* arrived at New York on Monday last, bringing news from the Old World two weeks later than that contained in our issue of the 2d inst.

In England, nothing of special importance has occurred, although Government is steadily bringing forward measures of a liberal tendency, which cannot fail to result in the good of the people.

The accounts from Ireland are of a less sombre hue than usual. There is quite a perceptible revival of the spirit of industry and enterprise among all classes of the people, who evince a disposition to shake off the apathy, which a long period of suffering had thrown over them, and to do something to extricate themselves. In evidence of this encouraging state of things, Lord John Russell stated in the House of Commons, that during the four months ending Jan. 5th, 1850, there had been a decrease in the expenditure on Irish pauperism of £188,000; and that during the last year the number of paupers receiving out-door relief diminished from 557,281 to 118,940.

The French Government, it is said, contemplates dividing all France into four military divisions, each of which to be commanded by a General, who shall have power to declare a state of siege at any moment. This measure is evidently designed to put a speedy end to any revolutionary movement on the part of the people, if they should presumptuously suppose they have any social or political rights. The report of this measure caused much excitement and conversation.

A letter from Marseilles, of Feb. 7th, says that there was great agitation in that city, and throughout the whole department. The troops had received orders to be ready for action, in consequence of a report being circulated, that the Red Republicans had formed a plot to take the arsenal and the prefecture by surprise. But it was discovered in time for full precautions to be taken.

In Paris, the Socialists are displaying the greatest activity, with a view to the approaching elections.

The French Government proceeds steadily in its work of suppressing the last vestige of the rights of the people. The press is fettered, and those who would avail themselves of its privileges, are fined and imprisoned. It would seem as if there were a fatality in every movement of the despots of Europe, who despise, apparently, the examples afforded them in the past.

ITALY.—The Pope has not yet returned to Rome, though it was announced that he would set out for that place on the 13th ult. His loving subjects manifest but very little regret at his prolonged absence, though they probably would suffer less under his immediate eye, than they now do under the tyranny of the cardinals and priests.

The carnival at Rome was a dull affair, the people having resolved to make it a mournful, instead of a gay ceremony. On the 8th ult., however, the Corso was suddenly invaded by a procession of persons, who shouted, "Viva la Repubblica!" (that day being the anniversary of the proclamation of the Roman Republic), and before the police and military force could arrest them, they disappeared as suddenly as they had come. In the evening, the Corso being still filled with citizens, soldiers, and shirri, tri-colored Bengal fire was let off on all sides. The military wanted to stop the seditions fires, but the people prevented them.

Prussia has made a formal demand on the Government of Switzerland for the expulsion of all foreign refugees from its territory. A compliance with the demand was promised, but some of the cantonsmen declare that no such tyrannical measure shall be carried out.

All Germany resembles a camp. The National Assembly of Frankfurt has decreed that the governments should carry the armed German force up to 900,000 men. The princes who had refused to obey the resolutions of the Assembly, had executed this with great zeal. The consequence is, that it is not Austria alone which has an imposing force under arms, but all other countries of Germany, especially Prussia and Bavaria.

A decree has been published at Berlin, for the German Parliament to meet at Erfurt on the 20th of March. It is generally understood, that should Prussia attempt to enforce the decrees of the Parliament on any part of the States, they will be protected by Austria. Belief of this has gained strength from the fact, that Prussia had demanded an extraordinary credit of 15,000,000 thalers, and that Austria was concentrating troops on the Bohemian frontier.

Stephen GEORGEY, the brother of the traitor, ARTHUR GEORGEY, has been forced to enter the Austrian service as a private soldier.

An Austrian fleet was preparing to set sail for Greece, to oppose, it is said, the English Admiral. The Austrian minister at Athens had orders to act in concert with the Russian charge.

The people of Hungary are beginning to express their feelings of hatred towards their oppressors.

The sentence of death passed on twenty-three Hungarian officers on the 24th of January, has been commuted by Gen. MAYNAU to terms of imprisonment in irons, varying from fifteen to five years.

A Crecow newspaper announces a dreadful conflagration at the salt mines in Bochnia, in Galicia. Many lives had been lost, and all the shafts were hermetically closed, in order to extinguish the fire below. These mines are of great pecuniary importance to Austria.

There has been a destructive inundation in Hungary. In Presburg the water attained a greater height than was ever known before; and the whole city and environs presented one vast sheet of water. The streets were traversed by boats.

The Russian troops in the Danubian provinces, had received orders from St. Petersburg to retire from those principalities on the 20th ult., with the exception of a garrison of 10,000 men, with thirty pieces of cannon.

Russia and Austria have protested against the Constitution lately adopted by Prussia. But the latter is firm, and is warmly supported by all classes.

The Hungarian refugees in Turkey have been sent into the Adriatic provinces.

The recent attempt to assassinate Kossuth is being investigated by the Turkish government.

Austria had not yet resumed diplomatic relations with the Porte.

The last news from Constantinople reports, that apprehensions existed there that the English demonstration against Greece would divide the efforts of France and England in the Turco-Russian affair.

GREECE.—The mediation of France in the difficulty between England and Greece has been accepted by the former. But it is thought, that if England does not moderate her demands, reconciliation will be impossible, as the ministers of Otho are unanimous in their support of him in refusing to comply with the demands made on him. In the meanwhile, Admiral Packer continues his blockade along the whole coast with unabated vigor. Several Greek steamers and small vessels of war, together with a host of merchantmen, have been seized, and sent to Malta, Corfu, and other stations. Most people in England look on this blockade as a demonstration against Russia, with a view of checking the Emperor's operations against Turkey. If so, it has been a failure.

CHINA.—The Chinese were attempting, in violation of their treaty, to raise their duty on tea a half-penny per pound. This movement is resisted. The pirates have been effectually put down.

## SUMMARY.

Since our last, the steamers *Empire City* and *Cherokee* have arrived at New York, from Chagres, bringing a number of passengers and a large amount of gold. The news from California is interesting.

The papers contain a detailed account of the late inundation of Sacramento city and vicinity. The damage done was immense. It was anticipated, however, that when the water should retire, gold would be found to have been laid open in the channels formed by the mountain torrent; indeed, much had already been found where bars had been formed by the streams.

Several shocks of an earthquake were felt at San Francisco on the 16th of January.

Wm. H. Lambdin, master and owner of a schooner from Wilmington, Delaware, has been arrested at Norfolk for trying to sell three likely blacks, the crew of his vessel, with whom he sailed from Philadelphia Feb. 3th, on an alleged oyster excursion.

The U. S. Marshal for the eastern district of Louisiana, has advertised to sell at public sale in New Orleans four hundred and ninety-three slaves, of both sexes and all ages. Among the number is one old man named "Sampson," aged 111 years.

While a little daughter of Mr. A. Monel, of Cincinnati, was kneeling down to pray, a large needle, with a thread attached, penetrated its entire length into her knee.

E. C. Judson, alias Ned Buntline, sentenced to one year's imprisonment of Blackwell's Island, for being concerned in the Astor Place riot, has been pardoned by the Governor of New York.

Mr. Lewis, whom we last week stated had been arrested in Grafton, N. Y., on a charge of murder, at the moment he was to be ordained as a Baptist minister, has been discharged. The warrant for his arrest is said to have been obtained maliciously.

In the House of Delegates of the Virginia Legislature, recently, \$30,000 per annum for five years were appropriated, for the removal of free persons of color from the State.

Dr. Hatch, of Montville, Me., has been committed to jail, charged with stealing the body of a lady who was buried on Saturday in that town. The body was found under a cooper's shop, shockingly mangled. He acknowledges the deed, and says his object was to obtain the body for surgical purposes.

Col. May, who distinguished himself in the Mexican war, is not dead, as was reported. It was Capt. Thomas C. May, formerly of Pittsburgh.

A telegraphic dispatch was received in this city on the 6th inst., from R. R. Cugler, president of the Central Rail-road Banking Company, Savannah, Ga., dated the 4th inst., stating that \$100,000 of the notes of that institution had been stolen. A reward of five thousand dollars is offered for the recovery of the money and the arrest of the thief.

## THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Living and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

## LIFE AND WRITINGS OF WILLIAM MILLER.

The extraordinary interest which has been created on the subject of the *Second Coming of CHRIST*, by the preaching and writings of Mr. MILLER, demands that a more full and correct view of his character and labors should be given to the world. This we purpose to do by giving—

I. An Account of his Life and Mission.

II. His Lectures on the Prophecies relating to the Second Coming of CHRIST and the Millennium.

III. His Addresses, Reviews, and select articles on various theological subjects.

IV. His Letters, Poetry, &c.

Since his death, we have examined his unpublished papers, and find some valuable articles. These, with a large number of letters, reviews, and addresses, which have been published in the *Advent Herald* during the last ten years, cannot fail to interest his numerous friends and the public. We intend to make a collection of all that is valuable from the productions of his able pen. Such a work will be a treasure to Adventists, and a bulwark of defence to the cause.

We shall proceed to make immediate arrangements for the publication of this work. It will require some little time to prepare the first part, containing his life. When this is done, it will be issued in numbers of fifty pages, or more, as often as we can get them out, say once or twice a month. The first number will contain a splendid mezzotint likeness, by J. SARTAIN, of Philadelphia. These numbers can be sent by mail to any part of the country; and when finished, can be bound in volumes. The number of pages each number will contain, and the price, we cannot now state. Perhaps the price will be 20 or 25 cts. each number. Due notice will be given.

In regard to the *specific time* of the Advent, this work will not, of course, produce the same effect as that produced by the previously published writings of Mr. MILLER. But we have before our eyes, in the church and world, the most stirring movements, which can be indicative of nothing but the speedy coming kingdom. The great crisis is evidently at hand, when all the glorious things for which we have been looking will be realized.

We wish agents to obtain subscriptions for the work. They will be allowed 25 per cent. discount. No money will be required to be paid, to us or our agents, until the delivery of each No. We hope those who feel interested in this work will inform us how many copies they will take, and they will be furnished accordingly.

Nothing here need be said of the great importance of Mr. MILLER's writings to the Advent cause—all Adventists are well aware of it. What the friends have done in time past, we confidently hope will be now followed by similar effort. Let us all, therefore, unite in the re-publication and diffusion of the writings of one whom God was pleased to raise up to perform a most important work,—to sound the alarm, that men might be prepared for the coming Bridegroom.

JOSHUA V. HIMES.

Boston, Jan. 1850.

*Path-finder and Railway Guide, and Snow's Boston Monthly Express List*—two pocket monthlies from the *Path-finder* office—are received for March, 1850. Each succeeding number is corrected, and thus far has valuable additional information.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

*Pettingill's Reporter*, is the name of a monthly paper, just issued by S. M. Pettingill, at his advertising agency, No. 10 State-street, Boston. This paper has for its object to show the necessity of advertising in all branches of business. The April or May number will contain a complete list of all the newspapers in the United States.

NEW TRACTS.—Tracts on Prophecy (Nos. 12 and 13) are ready for delivery. The first consists of eight pages, called *The Saviour Nigh*. Price, \$1 per hundred.

No. 13 is entitled *The True Israel*, or, *Who are the Israel to whom the Promises are made*—1—12 pp. Price, \$1 50 per hundred.

These tracts are suited to the present time, and will commend themselves to those who love the doctrine of the Advent. It is hoped that tract distributors will unite in giving them a wide circulation.

NEW EDITION of two Discourses by CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER's Rules of Bible Interpretation. Price, \$2 50 hundred; 37½ cts. per doz.; 4 cts. single.

POCKET EDITION OF THE "HARP."—This book is nearly ready to be compressed into the smallest possible compass, and will be very convenient.

We have a good supply of gilt Harps.

BACK NOS. OF VOL. IV.—We have had calls for back numbers which we were unable to supply. Having now Nos. from 14 to 25, we shall be happy to send to those who may desire them.

SMALL BIBLES.—We have a few copies of the Oxford edition or the Pocket Bible. Price, \$2 50 and \$4. One, with maps, extra binding (a superb volume), \$5.

Advent Library, 8 vols.—We now have a supply. Price, \$3 per set.

GIBSON'S *Rome*.—Phillips & Sampson's cheap edition of this work may be had at this office.

"The Kingdom of God," by Rev. CHARLES K. IMBRIE.—A few copies for sale at this office. Price, 37½ cts.

## BUSINESS NOTES.

Z. W. Hoyt—Received \$1. It pays to No. 432, end of present vol. Our friend "Z. W." will accept our thanks.

J. Dammou—The Harps were sent by mistake for Testaments. Have credited you 60 cents, the difference, and \$7 50 cash, now received.

J. M. Stevens—Bundle for you sent to care of J. Litch, 13 Chester-street, Philadelphia, Pa.

H. C. and R. D. Rhodes—We sent the books by express, care of Bro. Sherwin, Bristol, Vt. Excuse the delay.

T. Smith—Sent bundle. The acct., &c., are correct on the books.

R. V. Lyon—You will find a letter in the P. O. at Chicopee Falls.

J. G. White, Lake Providence—We have sent you a box of books and tracts at last. Excuse the delay.

Leonard Kimball—The \$10 sent Feb. 7th were received and credited. The fifty copies of No. 1 were sent, but must have been misdirected. The \$1 to L. K., in No. 5, may have been from another L. K.

A. C. J.—L. H. S. is not Mrs. Sigourney. She lives in Hartford, Ct., and L. H. S. lives in Portsmouth, N. H. Thank you for the "Lines."

## TRACT AND MISSION FUND.

A Friend ..... 2 50

## TO SEND HERALD TO POOR.

R. Miller ..... 1 00

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. Van Blomcom, of Patterson, N. J., owes ..... 5 00

B. Golden, of Jeffersonville, Ind., owes ..... 5 50

U. S. Benedict, of Palmyra, Wis., owes ..... 2 00

James Timothy, of Hydeville, Vt., stops his paper, owing ..... 2 50

J. L. Dwight, of Ludlow, Mass., stops his paper, owing ..... 3 00

Geo. Stearns stops his paper, owing ..... 2 50

S. Barnum stops her paper, owing ..... 1 50

Total delinquencies since Jan. 1st, 1850 ..... 21 70

## APPOINTMENTS, &amp;c.

We hope that those who are interested in the appointments, will preserve the papers for reference, as want of room will hereafter oblige us to omit notices after inserting them twice.

Bro. Ira Wyman will preach at Chatsbury, N. Y., March 15, and continue over the Sabbath; Bangor, 13; Dickinson, 19; Brassard Falls, 20; Messina, 21; Messina, Sabbath, 24.

Bro. R. V. Lyon will preach in Chicopee Falls, Mass., March 23, and remain over the Sabbath.

Bro. N. Billings will preach in Marlboro' the first Sabbath in April, Essex, the second, and Rye Beach the third.

Bro. S. Fletcher will preach in Abington (at Bro. Jackson's) Sabbath, 17th.

Bro. H. H. Gross will preach in the Court House at Baiton Spa, Sabbath, March 31st, at 10 A. M., and 1 and 7 P. M.

There will be a conference in the Tabernacle, North Scituate, R. I., Wednesday evening, March 20th, and continue over the Sabbath. Bro. J. Turner and W. Pratt are expected to be present. The brethren in the surrounding vicinity are earnestly invited to attend. (For the brethren.) H. W. PRAY.

Bro. N. Hervey will preach at Newton Upper Falls third Sabbath in March.

Bro. A. Brown will preach in Hawley Sunday, March 10th; Cheshire, 11th; South Adams, 12th; North Adams, 13th; Pownal, Vt., 14th; Cambridge, N. Y., 15th; Hebron, Sunday, 17th; Pownal at 7 P. M., except Sundays, when he will inquire for letters.

Bro. F. H. Berick will preach in Marlboro', Mass., the third Sunday in March.

There will be a conference at Great Barrington, Mass. (on the Housatonic Railroad, about 20 miles south of Pittsfield,) Wednesday evening, March 27th, to continue over the Sabbath. K. S. HASTINGS, H. L. HASTINGS.

## BUSINESS CARDS.

WILLIAM H. HILL & CO., Stationers, Blank Book Manufacturers, and Dealers in Book Binders Stock and Tools, Nos. 30 and 32 Cornhill, Boston. WM. H. HILL, A. W. THAYER, 30.

JOHN P. JEWETT & CO., Publishers, Booksellers, &c., No. 23 Cornhill, Boston.

GOULD, KENDALL & LINCOLN, Publishers and Booksellers, No. 59 Washington-street, Boston.

WETHERBEE & LELAND, Wholesale and Retail Dealers in Ready-made Clothing. Also, particular attention given to custom work. No. 47 Ann-st., second door south from Blackstone-st.

N. E. CHAFFEE & CO., manufacturers of Chaffee's Patent Machines for Dyeing Wool, Cotton, Silk, Fur, or fabrics made from those materials. Patented February, 1849. Nelson E. Chaffee, Charles Burnham. Ellington, Ct.

## AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common colds and coughs. Read below the opinion of men who are known to the world, and the world respect their opinions.

FROM PROF. HITCHCOCK.

"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of pulmonary and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."

EDWARD HITCHCOCK, M. D., President of Amherst College.

From the "London Lancet."

"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

"This may certify, that I was afflicted with a severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral'."

West Killingly, Ct., Sept. 25, 1848. CATHERINE K. CADY.

Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Mass.

"Dr. J. C. Ayer—Dear Sir: I enclose please find remittance for all the 'Cherry Pectoral' I sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; I have never seen a medicine which has cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 15-3m.]

## DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spleen and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders



# ADVENT



Luke 24: 22-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MARCH 23, 1850.

No. 8. WHOLE No. 464.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 5 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES.

TERMS.—\$1 per volume of twenty-six numbers. \$3 for six copies. \$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



(For the Herald.)

### CONSOLATION FOR BELIEVERS.

"And the inhabitant shall not say, I am sick." Look away, feeble pilgrim, now sighing with pain. To the fair promised land, thine own haven of rest; That couch, where for wearisome days thou hast lain, Will soon be exchanged for a mansion most blest.

How cheering the prospect! no chill piercing air Will ever sweep over that world of delight; No poisonous vapors, or pestilence there, To leave their destructive and withering blight.

No sickness—no, not the least shadow of pain, And 'tis from the fear of disease not a sign; Thy only, redeemed from the cure, will remain Still perfect, while ages on ages roll by.

Look away, then, worn pilgrim, to that happy home, And on this sweet promise with confidence rest; The day is approaching when Jesus will come, And lead thee away to thy mansions so blest. A. C. J.

(For the Herald.)

## Lectures on the Apocalypse. No. 3.

BY J. P. WEETHEE.

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat upon the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gave glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of

the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."—Chaps. 4, 5.

**Symbols explained, and terms.**—John, while in the Spirit, and gazing upon the lofty archway of the heaven, sees a door thrown open in the blue vault. It discloses to his mental eye the true sanctuary—the dwelling place of the Most High. A trumpet voice, with its fascinating, silvery tones, solicits him to enter, that he may learn the future destinies of the afflicted church of the Anointed. In vision he ascends, and in a moment he breathes the celestial atmosphere. In the presence of the Deity, associated with the myriads of angels dwelling in light, he is prepared to commence his record of the future. He sees the relative positions of the heavenly agents who are officiating in the work of redemption; views the Saviour acting as the Royal High Priest upon the throne of his Father, and his retinue of royal priests. The Anointed has thus been occupied since the day of his ascension. For the edification and consolation of the saints, John is permitted to see and record his vision of the celestial agents.

**Symbol Objects.**—A throne appears, a symbol of the dignity of its occupant; the bow of mercy, denoted by the green of the emerald, half encircling it. The throne is placed amid cloud and dark tempest, from which issue "lightnings, and thunders, and voices." The pavement on which the throne was erected, was a glassy sea. This was a pavement of sapphire, melting away "into the clear and proper blue." This pavement represented the blue vault of the heavens, from which arose the cloud-enveloped throne and the person of Jehovah: hence it is said, "Thou hast set thy glory above the heavens."

**The Seven Lamps.**—These are not the lamp-stands of Rev. 1:12, 20, which are denoted by the Greek word, "λυχνας"—*luchnias*, but "λαμπάδες," *lampades*, the same as "λυχοι," *luchoi*, signifying the lights. The lights are said to be "the seven Spirits of God." These are understood to be the Holy Spirit, as is shown in Rev. 1:4—"John to the seven churches which are in Asia: Grace to you and peace, from him who is, and who was, and who is to come; (the Father,) and from the seven Spirits who are before the throne; and from Jesus Christ." These seven lamps represent the Holy Spirit, whose office is to illuminate. The symbol book, or roll, in the right hand of him who sits on the throne, represents the series of Divine providence. The twenty-four thrones denote the official dignity of those who officiate, as the elders and their associates—the living creatures.

**2. Symbol Agents.**—These are, the Father, the Son, and the Holy Spirit, the four living creatures, and the four and twenty elders, and the multitudes around the throne, each of which will come under notice. 1. **The Father.** One occupied the throne, in appearance "like jas-

per and a sardine stone." All the visions of the Deity represent him encircled with clouds. "In the morning watch, the Lord looked to the host of the Egyptians through the pillar of fire, and of the cloud."—Ex. 14:24. In the wilderness, "the glory of the Lord appeared in the cloud."—Ex. 16:10. At Sinai, "the cloud covered it, (the mount) six days: and the seventh day he called to Moses from the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel."—Ex. 24:16, 17. A similar cloud attended his presence, in the tabernacle: "I will appear in the cloud upon the mercy seat."—Lev. 16:2. Also in Solomon's temple, "The house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."—2 Chron. 5:13, 14. In the Psalms he is described in a similar manner: "He howled the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and flew; yes, he flew upon the wings of the wind. He made darkness his secret place; his pavilion around him were dark waters and thick clouds of the skies. At the brightness before him his thick clouds passed, hail-stones, and coals of fire."—Ps. 18:9, 12. In the vision of Isaiah 6:14: "I saw the Lord sitting upon a throne high and elevated, and his train filled the temple; above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Likewise in Ezek. 1:4: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and from the midst of it as the color of amber, from the midst of the fire." In the vision of the cherubim, Ezek. 10:3, it is said that "the cloud filled the inner court." The visions of the Deity as presented to Isaiah and Ezekiel, are similar to the one seen by John. His bright appearance denotes his purity, and also, that he will consume the unholy: "Our God is a consuming fire."

**2. The Holy Spirit.**—Its office is denoted by its name, seven lamps. As the seven churches are represented by lamp-stands, having no power to produce either oil or light, only as they are fed from a foreign source, so it is here fitting that the illuminating power should be represented by the Holy Spirit. The Holy Spirit is, to the church, what the oil and lights are to the lamp-stand. The agency of the Spirit during the gospel dispensation, is here brought to view. It is the only divine illuminator of the church.

**3. The Son.**—The Saviour fills an important agency in the vision. He occupies the place of the Royal High Priest, and of a revelator. In the first chapter it is said, "The Revelation of Jesus Christ which God gave to him." Here that revelation is received from the Father, and is contained in the "little book." The dignity of the Saviour appears in that he alone was found, among the heavenly hosts, worthy to take the book, and to "loose the seven seals." The names by which he is here designated are, "The Lion of the tribe of Judah," "the Root of David," "a Lamb as it had been slain, having seven horns and seven eyes." The word *Lamb* is here one of the proper names of Christ. It appears before the throne, not in the form of a seven-horned and seven-eyed animal, but in his human form, as the Saviour, the Lamb of God, as the one who gave himself as the anti-typical Lamb. This will appear plain from the terms applied to him in the same chapter. He that is called the Lamb has hands, (Rev. 5:7), as one who was slain, and through whose blood came redemption. The Saviour does not appear in the vision under the symbol of an animal, but is called such from his office. The seven horns denote Almighty power, and his eyes,

his omniscience. He is thus brought to view as a priest.

In the vision John has a view of the Father sitting as the supreme arbiter on his throne during the Christian dispensation; the Holy Spirit, as illuminating the church, being sent forth from the throne of the Deity; and the Son, officiating as the great atoning High Priest.

**4. The four and twenty Elders.**—Who are they? Who do they represent? Their number will give us some clue to the class which they denote. The Aaronic priesthood was divided into twenty-four courses. Among the sons of Eleazar, there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. 1 Chronicles 24:4, 5, 19—"These were the orderings of them in their service to come into the house of the Lord, according to their manner under Aaron, their father, as the Lord God of Israel, had commanded him." Thus we see that the Aaronic priesthood was divided into four and twenty courses, and this order existed after the Babylonian captivity, and even to the days of our Saviour, as we learn from Luke 1:8—"And it came to pass, that, while he (Zechariah), executed the priest's office before God in the order of his course, according to the custom of the priests' office, his lot was to burn incense when he went into the temple of the Lord." These persons were the fathers, or elders of the courses, and officiated as chief priests under the direction of the High Priest. Such were the arrangements of the Aaronic priesthood during the existence of that order. At the sacrifice of our Saviour, the Aaronic priesthood was terminated. Our great High Priest by the sacrifice of himself as the anti-typical Lamb, instituted a new priesthood. At his ascension he entered into the most holy, into heaven itself, there to officiate as the Royal High Priest, until he "shall return without a sin offering unto salvation." Those who are associated with him in the true sanctuary as priests, may be regarded as a royal priesthood, to be perpetuated until the second advent. As the elders and four living creatures are of the same order of beings, both representing those who are redeemed from among men, but differing only in their stations, and in official distinctions, we shall find the elders and living creatures in the same class of redeemed. Before we hunt for said class, we shall endeavor to determine the nature of those who are in the common version very improperly denominated *Beasts*.

**5. Living Creatures.**—What is their nature? From Ezek. 1:10 we learn that they are *cherubim*. Let the hearer turn to the vision of Ezekiel, and compare those living creatures with those of the Apocalypse. Ezekiel is a captive in a position to the remnant nation which returned from Babylon, similar to that of John in regard to that remnant nation which shall be established under Christ. Ezekiel under the Aaronic priesthood. John under that new order established by the Saviour. With these facts in mind, compare item by item, Ezek.—"The heavens were opened." John—"A door was opened in heaven." Ezek.—"Behold, a great whirlwind, a great cloud, and fire infolding itself," and of lightnings. John sees the lightnings flash round the throne. Both speak of the amber bow; of a firmament of crystal: of a voice; of a sapphire throne; of a personage upon the throne representing the glories of Jehovah. Both describe the four living creatures, which agree in so many particulars, that they are evidently the same class of beings, performing the same offices in the Divine presence. Ezekiel calls these living creatures "*cherubim*." In Ezekiel 10:20—"This is the living creature that I saw under the God of Israel, by the river Kebar; and I knew that they were the cherubim."

The living creatures of the Apocalypse are therefore in their nature *cherubim*.



Who are the cherubim?—They are introduced to our notice, first, as the guards of paradise: "He placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life."—Gen. 3:24. These are explained to be angels, Ps. 104:4—"Who maketh his angels spirits; his ministers a flaming fire." See the same quoted in Heb. 1:7. These are the chief ministers of state, waiting round the throne, and flying swiftly at the command of Jehovah. These living creatures are of an angelic nature. But they must be *men* exalted to that nature, for, in their ascriptions of praise, they say, "Thou art worthy to take the book, and to open the seals of it; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and language, and people, and nation."—Rev. 5:9. They must have undergone *some change*, which elevated them to the angelic nature. What change introduces man into that state where they partake of the nature of angels? The first resurrection introduces man into that state. In proof, we refer to the language of our Saviour. "They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are *equal* to the angels; and are the children of the resurrection." Luke 20:35, 36.

The twenty-four elders are the same in nature with the four living creatures, both being the representatives of redeemed men. The living creatures are cherubim, which are angels in nature, but from the human race. But as the human race do not attain to the nature of angels until after the resurrection, these four and twenty elders and four living creatures are the symbols of a body of saints who have been born from the grave, and are therefore children of the resurrection.

Has a body of saints been born from the grave? At the crucifixion of Christ, "the vail of the temple was rent in two, from the top to the bottom; and the earth shook, and the rocks rent; and the graves were opened, and many bodies of saints who slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared to many."—Mat. 27:51-53. These bodies did not again enter the graves, for, as they are the first who came up after the order of the final resurrection, if they died again, they would be subjects of the second death. That they ascended with the Saviour, would appear from Eph. 4:8—"When he ascended on high he led captivity captive, and gave gifts to men," or as it is sometimes rendered, he led a multitude of captives.

That they did not again die, but went with the Saviour into the true sanctuary, will appear from the nature of the *wave offering*.

**The First Fruits.**—The law is recorded in Ex. 23:19—"The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." "And ye shall count to you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Ye shall bring out of your habitations two wave-loaves of two tenth-parts; they shall be of fine flour, they shall be baked with leaven, *they are the first-fruits* to the Lord."—Lev. 23:15, 17. The ceremony among the Jews was performed as follows: On the first day of the passover feast, the Sanhedrim sent out a number with sickles into the fields, after dark, with a basket. They cut some of the ripe barley, and brought it in great pomp to the court of God's house. They parched it (Lev. 2:14-16), ground it, and sifted it thirteen times. They then took an omer, or tenth part of an ephah, and brought it to the priest, who took out a handful and put it upon the altar, with oil and frankincense. The rest he kept for his own use. They were not allowed to use the harvest until this was waved. The priest put his hand under the basket and waved it. Deut. 26:2-8. Christ, in his resurrection, fulfilled this type. The whole sheaf was the first fruits; only a part was laid on the altar, while the other part of the first fruits was for the use of the priest. Christ and those that came out of their graves after his resurrection, constituted the first fruits.

The Saviour, laid upon the altar, answers to the handful of flour laid on the altar. Those that arose answer to the remainder. This idea appears in 1 Cor. 15:20—"But now is Christ raised from the dead, and become the first-fruits of them that *slept*," denoting that the company once asleep is now awake. A body of saints arose after Christ came out of the tomb, who answer to the remainder of the first-fruits, that they did not die, but ascended with him. We understand that body of saints to be for the special use of Christ, while he officiates in the true sanctuary as *high priest*. They would, therefore, be officiating chief priests, assisting the high priest in his ministrations. Have we reason to believe that the elders and living creatures are the representatives of that body?

1. The time of their redemption would agree, they arise between the crucifixion of Christ

and their reign on the earth—"Thou wast slain, and we shall reign on the earth." 2. They are executing the same offices. They are exalted to a royal priesthood—"And hast made us to our God kings and priests." They had also harps, and golden vials full of odors, which are the prayers of saints. They are therefore officiating as priests. The same office is performed by one of this order in Rev. 8:3, 4. That those who assisted in the revelations, and who appeared as angels, were of the redeemed saints, will appear in two instances. John says, "I fell at his feet to worship him; and he said to me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus."—Rev. 19:10. Again: "And when I had heard and seen, I fell down to worship at the feet of the angel who showed me these things. Then said he to me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book: worship God." Rev. 22:8, 9. Persons redeemed by the blood of Christ, are represented as angels in the Apocalypse, and assist in the revelations and in officiations of the sanctuary. Have we not reason to conclude that that body of saints who arose at the resurrection of Christ is identical with those who are here represented under the symbols of elders and living creatures? The whole view stands thus: Christ "died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." In his resurrection, he filled the type of the wave-offering; that after his resurrection a body of saints arose. These with himself were the first-fruits. He then ascended with this company, entered the true sanctuary, and began to officiate as the high priest. Those who went with him were to officiate with him in the ministrations of the true sanctuary. In that position, when they had been thus occupied nearly sixty years, John is permitted to have a view of the sanctuary, and to witness those who were occupied in its ministrations during the priesthood of our Saviour; the throne with its accompaniments, the Father, amid storm, yet with the bow of mercy; the Holy Spirit, with its illuminating power; and the Son as the slain lamb; the elders and the living creatures discharging their priestly duties.

In this position, while John is contemplating the ministrations of the true sanctuary, the book is taken by the Son—the book of God's purposes, sealed with seven seals. With what strong emotions does his bosom heave when the seals are about to be opened. John is about to witness the destinies of the church under the priesthood of Christ, and its triumph under his regal authority. Before these seals are opened he is permitted to hear the songs of praise offered to the Saviour by the heavenly choir, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and honor, and glory, and blessing."

A word to you, my hearer, while this company of the royal priesthood have their golden vials full of odors, which are the prayers of saints, and are presenting them in the holy sanctuary: have you an interest in that holy employment? Are your prayers thus ascending? Have you sent your devotions in humble breathings to the Divine throne? Can you join in part in that celestial lay, "Worthy is the Lamb?" Without an interest there, you will soon cease to have the benefits of the atoning High Priest."

**The Church's Hope the Joy of Angels.**

"And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him."—Heb. 1:6.

"That I may know him!" Such was the desire of the apostle, and such *should* be ours.—There are three heaven-provided methods for growing in an acquaintance with Christ, of which we should gladly avail ourselves,—the testimony of God concerning him, the dealings of God with him, and the estimate formed of him in the heavenly world, and by angelic beings. These subjects are strikingly brought out in this chapter. Here God speaks in the most glowing language concerning the glories of Christ, tells us of the dignity to which he has exalted him, of the glorious destiny yet in reserve for him, how he outshines all the angels, and how they gladly acknowledge his excelling glory, and rejoice to see it unfolded and communicated.

The passage at the head of this paper has been generally applied to the first advent of Christ, and the song which the shepherds of Bethlehem heard has been regarded as a fulfilment of this scripture. That indeed was a glorious event; angels felt the deepest rapture, and expressed it in the loftiest songs: and blessed are those who enter into the meaning of their glorious anthem, and having welcomed the glad tidings of salvation, through the incarnate and crucified One, find peace through his blood, enjoy the good-will of God toward them, and,

above all, triumph in the thought that, where they find a suitable salvation, God gets his highest glory. Such will not only join the angels in singing incarnate love and redeeming mercy, but will, like them, look for the babe of Bethlehem to come as "the Lord from heaven," when not merely "a multitude of the heavenly host" shall worship him in the presence of a few shepherds, but when "all the angels of God shall worship him" before an assembled universe, and "confess that he is Lord to the glory of God the Father." To this great event we believe that the words of the apostle refer, and that for the following reasons:—

1. *The original* (as given in the margin) is *in favor of this view*.—"When he he bringeth again his first-born into the world." This rendering is preferred by many learned and judicious critics. This view of the passage supposes the first advent to have taken place; it anticipates the second; and leads us to study them both in connexion with each other.

2. *The latter part of the verse is a quotation from Psa. 97*—"Worship him, all ye gods." Here the angels, as in Psa. 138:1, and other places, are called Elohim. The whole of 97th Psalm is a prediction of the future glorious advent and reign of Christ; when the fire of judgment shall burn up God's enemies; when "the heavens shall declare his righteousness, and all people shall see his glory;" when the idols and idol-worshippers shall be confounded; Zion and the daughters of Judah be made glad; the whole earth rejoice, and Jehovah be enthroned; then before this enthroned One, even our Immanuel, shall the angels of God worship and adore.

3. *The title given by the apostle to Christ, leads us to the same conclusion.* The term "first-born," or first-born, occurs in Rev. 1:5, and refers to the resurrection of Christ; he is there called "the faithful witness, and the first-born of the dead." See also Acts 13:34, where the declaration in the second Psalm, "Thou art my Son, this day have I begotten thee," is expressly applied to the resurrection of Jesus from the dead. In Psa. 89:27, Christ is spoken of as "the first-born, whom God will make higher than the kings of the earth," which promise, together with the surrounding context, will be fulfilled when Christ, who is raised from the dead, shall sit on the throne of his father David. The following passages might also be profitably studied: Rom. 8:29; Col. 1:15, 18; 1 Cor. 15:20. But if those above quoted be considered and compared, they will, we believe, lead to the conclusion that the title "first-born" was not applicable to the first advent of Christ, but that it is altogether so to his second, it is equivalent to saying, "he shall bring again the risen Jesus into this world."

4. One other proof remains to be mentioned; *the connexion of this verse with Heb. 2:5*. "The world to come, whereof we speak." The apostle had spoken of it in this verse. This is more obvious when we view it in connexion with the ninety-seventh Psalm, where "the habitable world to come" is so beautifully described.

If we have succeeded in establishing the point that the second advent of Christ is here predicted, then the subject brought before us in this verse is evidently this: *God introduced the risen Saviour into the world, to the unspeakable joy of angels; who on this august occasion render to man's Redeemer peculiar homage.*

It would seem that the doctrine of the Saviour's coming into our world to reign was assumed by the apostolic writers. It was one which they did not consider to require proof, being the theme of the Old Testament. Hence we find so many incidental allusions to it in their preaching and writings. Alas! how has the church let go this great truth, and has substituted going to Christ at death, and a millennium of her own imagining for the coming of Christ, and his glorious kingdom!

Let us a little further survey and improve the glorious truth here taught, and thus "looking for our blessed hope," have fellowship with the angels in their glorious expectations.

*Who will come again?* The first-born, even the first-born from the dead. He, who conquered death in his own person, and came to swallow up death in victory. Having become "the first-fruits of them that slept," he will rob death of his harvest, and gather his sheaves of glorified ones into his Father's garner. He will thus realize to the full God's great idea which lay from eternity in his mind, that all his people shall be "conformed to the image of his Son, and he be the first-born among many brethren."—Rom. 8:29. As "the first-born from the dead," Christ is the founder of a new family; the head of a spiritual relationship, whose basis is resurrection life, and so beyond the reach of death and change. This idea of relationship shall be consummated in the resurrection, and the glorious state which shall follow; which is, therefore, called "the adoption, viz., the redemption of the body." Then will that text be fulfilled, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."—Rev. 21:7. "Heirs of God, and joint-heirs with Christ." Their God "will

make Christ his first-born higher than the kings of the earth," (Psa. 89:27,) and all contained in the covenant made with David shall be realized. For he who is "the bright and morning Star," "the Sun of Righteousness," "shall be as the light of the morning, even a morning without clouds;" then "the Just One shall rule over man;" and he who is "the first-born of every creature," shall be the restorer of creation, and its eternal sustainer, in being, beauty, and blessedness.

Yes, he, the rejected one, shall come again *into the world*. His second advent will be as real as his first, and much more enduring.—Then he was rejected, but hereafter he shall be welcomed; then he was despised, but at his second coming "all kings shall fall down before him, all nations shall obey him." True, he will first have to make room for himself and his people, by acts of terrible judgment. His fire shall devour, his sword shall slay, his earthquakes shall rock, his reapers shall gather, his chain shall bind, his breath shall consume; and then his voice shall be heard, saying, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." He comes to reckon, and a fearful account many will have to give; he comes to reward, and blessed are they whom he accounts faithful; he comes to renovate and regenerate man and nature, and his voice shall hush discord, and tune all to sweetest harmony. He comes to reign, and his kingdom shall be high, glorious, and eternal. He comes to receive homage from creation, and honor from his Father, and all shall be plentifully showered upon his worthy head. Angels shall praise him in loudest, sweetest strains; but above their harmonious chorus, above the louder strains of a renewed world and a ransomed church, shall be heard the voice of the Father: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness and hated wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Yes, it is the Father who brings him again into the world. The hand of the Father is to be traced in all Christ is and all he has done; it shall also bring to pass all he is ordained to be. It was God's wisdom that provided Christ, his love bestowed him; his grace accepted him in the sinner's stead, when his justice bruised him on account of the sinner's guilt. When man slew him, and cast him in a sepulchre, the Father raised him, and seated him at his right hand; and though kings combine and set themselves against him, "he will set his King upon the holy hill of Zion," and though Antichrist usurp the high places of the earth, "he will smite down his foes, and plague them that hate him," and will bring him to his rightful inheritance, even that world so tenderly loved, so dearly purchased. All God's power shall be put forth for him, because of his unbounded delight in him. The glorious night vision which Daniel saw, and to which so many allusions are made in the New Testament, shall be realized to the full.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14.

Then shall all things be subdued unto him, and "God shall be all in all." Then shall "the angels of God worship him." It is meet and right that they should do so. From him they derived their being, for "all things were created by him, and for him, whether they be thrones, or dominions, or principalities, or powers."—Col. 1:16. He is infinitely their superior, their acknowledged, their everlasting Lord. Then shall the type of Jacob's ladder, with its mysterious occupants, be fulfilled; then shall our Lord's words to Nathanael be made good: "Hereafter ye shall see heaven open, and the angels of God ascending from the Son of man, and descending upon him."—(Campbell's trans.) What great things shall then be seen—what glorious themes shall then be sung—no mind of man can conceive. All things shall be gathered into Christ. He shall be the centre of order and harmony, and the soul and source of happiness.

Many reasons may be assigned for the delight which angels will feel in worshipping Christ. They saw him in his sorrows on earth, and ministered to him in his bitter agony. They have likewise from age to age attended on his people, and guided and guarded the heirs of salvation safe through the wilderness. They have executed God's fierce wrath against wickedness, and wondered much at his forbearance with such a world as this. They have longed to see holiness triumph on earth, and this world become the suburb of heaven. They have been very jealous for the Lord of hosts, and desired to see his enemy, the prince of darkness, cast out; and now all is accomplished, Satan is



bound, holiness fills the world, nature's groans are over, a new era has dawned, the rights of God are acknowledged, and man has taken his true place as an adorer and servant at the footstool of the Most High. God's kingdom is come, and "God's will is done on earth as it is done in heaven;" and Jesus is the great author of this glorious change. Therefore the angels praise him, and sing, with hearts glowing with adoring love, "Thou art the King of glory, O Christ." Then shall responsive choirs of burning seraphs cry to each other: "Holy, holy, holy is the Lord God of hosts! the whole earth is full of his glory."

It may be well before leaving this subject, just to inquire what was the apostle's design in introducing this testimony concerning angelic worship of the Mediator. There can be no doubt but that his one single and sublime object was to demonstrate the greatness and glory of Christ. We have a Saviour who is infinitely greater than the angels—one to whom they owe their being and blessedness, and unto whom they render spotless worship and willing service. It has been observed that the seventh verse: "Who maketh his angels spirits, and his ministers a flame of fire," should be read in a parenthesis, and then the sixth and eighth verses present a contrast, and one very glorifying to Jesus. God bids the angels worship him; he salutes the Son with, "Thy throne, O God, is forever and ever." Jesus is God—the angels are ministers. Jesus is reigning upon an eternal throne—they are adorers before it.

Journal of Prophecy.

### The Restoration of the Jews.

The following we copy from a pamphlet sent us from England by the last steamer, the title page of which reads thus: "The National Restoration of the Jews to Palestine Repugnant to the Word of God; a Speech, delivered in the Lecture Hall of the Collegiate Institution, in Liverpool, at the Anniversary Meeting of the Auxiliary Society for Promoting Christianity amongst the Jews, Oct. 21, 1849, the Lord Bishop of Chester in the Chair: by WILLIAM WITHERS EWBANK, M. A. 'Ο ποιησας τα αμφοτερα' EN.—Who hath made both ONE.—Eph. 2:14."

"O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end." Amen.—Collect for Good Friday.

PREFACE.—I delivered the following speech at a meeting of the Society for the Promotion of Christianity amongst the Jews, not with the slightest intention of provoking any personal controversy, but solely because, in common with other warm advocates of Jewish conversion, I thought it only right and fair that the Christian persons who attend such meeting should, at least for once, hear a plain statement of the anti-Restorationist side of the Jewish question. I am very far indeed from thinking that a platform is the best place for such an exposition, and I have often said so. But, inasmuch as they who hold the doctrine of Jewish Restoration, with its various consequences, think it their duty, year after year, to set it forth both fully and controversially to Christian audiences (and I, for one, am not blaming them for doing so), I cannot help thinking, that they who do not hold it, and who consider the preaching of it to Jews as a serious impediment to their conversion to the pure faith of Christ, should occasionally declare their sentiments in a Christian spirit, lest they should be supposed to be not only patient hearers, but also cordial approvers, of statements and arguments, which, in their hearts, they believe to be founded on the most erroneous principles of Scriptural interpretation.

The speech, such as it is, with the addition of a few notes, principally explanatory, is published at the request of many of those who heard it spoken, both clerical and lay.

W. W. E.

A SPEECH, &c.

MY LORD:—In rising to speak this evening on the Conversion of Jews to the faith of Christ, I have the great satisfaction of knowing, that I am about to address this meeting under the presidency of one who is eminently distinguished for that very important Christian virtue, impartiality: and I feel sure that your lordship's spirit will also be the spirit of every Christian person here present. It is, indeed, one of the glorious things of that common faith, which we are all so anxious to proclaim to Jew and Gentile, that, in love to Christ, and dutiful allegiance to his sovereign sway, there is a principle of Christian unity which can never be destroyed except by the renunciation of Chris-

tianity itself, and which ought never to be forgotten in the midst of those innumerable diversities of sentiment which must necessarily exist in the various minds of those who do not blindly follow human leading, but venture, under God, to examine and decide for themselves. And, in proportion as this Christian principle is active within our souls, we shall be able at once to hold fast whatever, after patient investigation, we sincerely believe to be true, and also to give an indulgent and candid hearing to others, who may differ widely from ourselves, but who, as the servants of Christ, have an equal right with ourselves to form their own judgments, and whose Christian and temperate statements, if they be pondered by thoughtful minds, whose highest object is the attainment of truth, must do us good, because they will either correct us or confirm us. It was the wise opinion of St. Paul,\* that the novice, of all men, was the most likely to be lifted up with pride: and it is the common observation of mankind,—an observation, my lord, which you must have had frequent opportunities of making during your long residence in a scientific University,—that they who have taken pains to sound the depths of science are far humbler men than they who possess that dangerous thing, a little knowledge. And the reason of this is clear. To have sound knowledge on any subject implies the having encountered difficulties in the acquisition of it; and that man, who best knows the difficulties of his own experience, will always be the most patient in making charitable and good-natured allowance for the difficulties of others.

My Lord, I believe that I differ from some whom I am addressing, though I agree with others, in my views of the manner in which the common object, which has assembled us here this evening, is to be accomplished. I wish, therefore, to state in the outset, that nothing which I shall say this evening is intended by me, either in language or in spirit, to savor of personal controversy. I speak as a member of a Society which, in its published rules of union, professes to desire and promote nothing more than the Conversion of Jews to Christianity. It has never, to the best of my knowledge, put forth any authorized confession of faith respecting future events of prophecy; it has never bound down its supporters to think alike on any Jewish subject, except that it is a blessed thing for a Jew to become a Christian. As a member of such a Society, and having, for several years, listened with much patience, though without conviction, to the strong statements of many of my brethren in Christ, who have thought themselves bound in conscience to deliver, from this platform, sentiments with which I find it impossible to agree, I respectfully claim the privilege, this evening, of being allowed to state, as briefly and distinctly as I can, and (let me repeat) without the remotest intention of provoking any personal controversy, the views which, in common with many other warm friends of Jewish Conversion, I have learned from God's Word, respecting both the duty of proclaiming the Gospel to the Jews, and the interpretation of those ancient prophecies on which, in practically carrying out the object of this Society, the Christian missionary will be compelled to express some opinion, if he intend to exercise any influence upon the Jewish mind.

My Lord, I shall say but little this evening on the Scriptural duty of attempting the conversion of Jews. It rests on the universal fact, that "all have sinned, and come short of the glory of God."—Rom. 3:23. It rests on the blessed truth, that "God is not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9. It rests on the un-repealed command of Christ: "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15. These three grand arguments for attempting the conversion of Jews,—their sinfulness, which leads to final misery, the wish of God for their salvation, the command of Christ to offer them the Gospel,—are so completely convincing to me, that, if I were to adduce others, I should certainly produce no additional conviction in my own mind; and I do not believe that any man, on whose mind these are not binding, will ever attempt, in earnest and with perseverance, the conversion of either Jew or Greek.

But, my Lord, I am quite aware that the Christian missionary, when he presents Christ's Gospel to Jews, must be prepared, not only to preach the Gospel, but to answer, to the best of his power, those objections which, if unremoved, may prevent them from accepting the Gospel. However much he may wish to confine himself to a simple announcement of the truth which saves, he will practically be obliged to declare his sentiments on the great Jewish question of National Restoration to Palestine. He cannot avoid this: and it is the manner in which he should speak on this subject that I shall limit the remainder of my observations.

\* "Not a novice, (νιςτος), lest, being lifted up with pride, he fall into the condemnation of the devil."—1 Tim. 3:6.

For the sake of clearness, I will arrange what I have further to say in these two simple divisions. In the first place, *Ought the Christian missionary, from the New Testament, to sanction the Jewish expectation?* And, in the second place, *Ought the Jew, from the Old Testament, to expect it?* And if, in returning an answer to both these questions in the negative, I shall unfortunately run counter to the prepossessions of some in this meeting, I feel sure that, as my only object is plainly to state my own views on this important portion of Jewish missionary work, without the slightest wish to condemn those who may disagree with me, I shall meet with that Christian courtesy and attention which I have never myself refused to others.

My Lord, the missionary of the New Testament cannot encourage the Jewish expectation of a National Restoration to Palestine; because the New Testament asserts that God's National Covenant with the Jews has vanished away.

I look to its past history. I find that it was originally made between God and Abraham, as the father of the Jewish nation. It was successively confirmed by him with Isaac and Jacob. It was solemnly ratified at the base of Sinai, when Moses sprinkled with blood the book of the Covenant and the people of the Covenant. It was again ratified, before Moses's death, on the wide plains of Moab, with the promised land in view. It was then graciously enlarged, so as to be called the Covenant besides the Covenant. Again, under Joshua, it was ratified, with awful sanctions, between Ebal and Gerizim, the mounts of cursing and blessing. Again, after the victories and triumphs of David, it was ratified in Jerusalem, when Solomon had built a temple for Jehovah. Again, after a dark period of idolatry and apostasy, it was ratified under Josiah, when the lost Covenant-book was found, and its words of joy and fear were read by the monarch in the ears of the repentant people. Then came the deserved days of captivity and punishment, under Babylonish tyranny. But the Covenant had not yet vanished away; for the times of the Messiah had not yet arrived, and no new and superseding kingdom of God had been set up in the world; and so, when the limited period of captivity had passed, again, and for the last time, was the Covenant ratified, when Ezra read the Lord's book from his pulpit, and the returned children of Israel entered once more into an oath and into a curse, that they would faithfully observe Jehovah's commandments.

But, my Lord, the Christian missionary, having so far traced the history of the Jewish Covenant in those sacred records, is obliged, by the plain declarations of the New Testament, to assert, that the first Covenant is now no longer in existence, and cannot, therefore, be appealed to by the Jew. For what says the New Testament of that Jewish Covenant? "If that, which was done away, was glorious, much more that which remaineth is glorious."—2 Cor. 3:11. And, again, "He taketh away the first, that he may establish the second."—Heb. 10:9. And, again, "In that he saith, 'a new covenant,' he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:13.

My Lord, the missionary of Christianity, with these words of inspiration in his memory, must not, I think, encourage the Jew in his expectation of a National Restoration, inasmuch as that National Covenant, by which alone the restoration can be claimed, is now "done away," "taken away," and "vanished away" forever.—(To be continued.)

### The Ministry of Angels.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." What a blessed truth is this? Could we only realize the fact by faith, that wherever we set our tent in our wanderings as pilgrims in this wilderness, the angel of the Lord will throw his encampment around us.

"Not walls nor towers could guard so well  
Old Salem's happy ground,  
As those eternal arms of love  
Which every saint surround."

He shall give his angels charge over us to keep us in all our ways! In all our ways! In this changing life we are led in many ways, but in all these, his angels, which excel in strength, have charge to keep us. There is a way of temptation—there is a way of affliction—there is a way of prosperity and adversity—there is a way of duty and of toil—there is a way that winds along among the sorrowing willows of life's Babel—there is a way also, O! how checkered, that we know not—and there are a great many other ways which make up the Christian pilgrim's path, for God leads him about, as he did Jacob of old, in a waste howling wilderness; but in all these ways we are kept by his angels who have charge over us.

But ah! there is one more way; the—at least it seems so at a distance—gloomiest and loneliest of all; it is that which lies through the valley of the shadow of death. In this, too,

angels will attend us. This is evident from the case of the beggar who died on the steps of the rich man's door; he "was carried by angels into Abraham's bosom." We are told, also, that at the end of the world, Christ shall "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." From this, it is plain that angels are employed in gathering home the spirits of the saints. It was the opinion of the Jews, according to Josephus, that angels conducted the souls of the dying from the gate of death on to the place of their final abode. When they pass the gate of death, there are two ways, one to the right, and the other to the left. "The unjust are dragged by force to the left hand, by the angels allotted for punishment. The just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, into a region of light, in which the just have dwelt from the beginning of the world."

Harbaugh.

THE CHRISTIAN RELIGION.—To be thoroughly subdued by the religion of Christ, how infinitely desirable! Everything else may be dispensed with; aye, the honors and wealth of worlds!—They are nothing—absolutely nothing!—But to be without religion—why, what is it? "The gnawing of the worm that never dies!" The necessities of the immortal nature must forever remain unsatisfied! But, to be possessed of this heavenly principle, whose great author spake as never man spake, and whose gracious words came home to the hearts of listening, wondering multitudes with the most thrilling interests, what does it imply? what bring to us?—Why, every thing pure and joyous—every thing blessed and glorious! But no human language can do it justice! It would take more than a seraph's powers! Eye hath not seen, nor ear heard, nor heart conceived its excellence! How adapted is it to every emergency! Are we afflicted? How tenderly and effectually does it soothe and comfort. No matter how deep the wounds, or how made, it has a charm not only to do away their poignancy, but to make them our best blessings even, and enable us to exclaim, "Sweet affliction!" And it invests even the grim messenger with attractiveness, and enables me to give him a gladsome welcome, and all along the valley of the shadow of death it diffuses a celestial light! With what radiant loveliness and grace does it adorn the character! How it subdues the passions! How gentle, loving, compassionate, forgiving, and meek, do its subjects become! And O how it nerves one for terrible sacrifices, and deeds of noble daring, if but a fellow being may be spiritually benefited, and the cause of the precious Saviour advanced. It fits one for what no other principle in the wide universe can do, all circumstances! For life, "that strange avenue of various trees and flowers!" For death, that "dissector of the spirit from its substance." For immortality, that state of eternal progression. Would—would that every heart was subject to its beautiful control! That every one for himself would touch the "sceptre of religion," and reap the rich harvest of blessings.

Zion's Advocate

THE SAVIOUR'S LOVE.—The way which our adorable Redeemer has taken to illustrate his love to his people, is the most forcible of which we can form any conception. "As the Father," says he, "hath loved me, so I have loved you." In each of these adverbs of manner, there is a fathomless, shoreless infinitude of meaning. "As the Father hath loved me." If any one can tell the depth, and strength of that love which bursts spontaneously forth, from the fountain of all life, uniting the persons of the Godhead in one glorious God—if one can understand the love of Jehovah the Father, to Jehovah the Son, he may have some idea of the manner in which Christ loves his disciples. The love of the Father to the Son, is too boundless to be condensed into human thought. But our Lord has taken this everlasting, unwavering, and illimitable love, to illustrate his attachment to his people. Of course, he does not love them to the same degree, but with the same kind of love, and after the same manner. His great valedictory command to his disciples was, "that ye love one another as I have loved you;" that is, "that ye love one another" "as the Father hath loved me."

Zion's Advocate.

HEART SEARCHINGS.—Inquire well what is thy hope, what thy heart readiest turns to, and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biassed and turned to with oft-tenest and deepest delight? Canst thou say it is to God?—that thy heart hath got that retreat, and is inured to that—is frequently there throughout the day—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it be at Him:—and there rejoices in His love, sits down under his shadow, content and happy that others should share and



rule the world as they please; that thou dost not envy them, with all their gay hopes and gay prospects; yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, and hope for Him, dost account thyself richer in thy simple hope than the richest man on earth in his possessions? Then art thou truly so, for the hope of God is heaven begun, and heaven complete is the possessing of Him."

Archbishop Leighton.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 23, 1880.

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

### Mr. Imbrie's Sermon.

[ERRATA.—In this article of week before last, 44th page, 2d column, 58 lines from top, for "blessings," read *promises*; 4th column, 20 lines from top, for "Jer. 21," read 31; and same column, 36 lines from top, for "the three present desolations," read "the then present desolation." Several other less important errors will be seen, and corrected by the connection.]

(Concluded from the Herald of March 9th.)

In the preceding article we gave some of the reasons for believing that the promises of eternal blessedness to the "seed of Israel," are not to Jews, as such, nor to the Gentile church, as such; but may be claimed by all believers—including the great multitude of the natural branches of the Jewish stock, throughout all the generations of ABRAHAM, in number like the stars in the sky, and as the sand on the sea-shore, who all died in faith, without receiving the promises; with all believing Gentiles who shall have been grafted into the same olive-tree, and thereby become, with ABRAHAM, the heirs of the same promise.

Mr. IMBRIE, understanding that the Jews will inherit promises peculiar to themselves, asks, "What is the result" of these two views? And answers, "On the one side, an occasional prayer for the Jew discharges all obligation. On the other, special missions to the Jew are regarded as of indispensable importance. With the great apostle to the Gentiles they cry, 'Brethren! my heart's desire and prayer to God for Israel is, that they might be saved.'—Rom. 10:1."

To this we reply, that we are no where *commanded* to offer prayers for the Jews, which we are not equally commanded to offer for those of all nations. We should not forget the Jew, as many do, at the throne of Divine mercy; neither should we forget the Hindoo, the Chinese, the Ethiopian, or those of any clime. An "occasional prayer" should not be considered as discharging "all obligation" to any. The apostle exhorts, "first of all," that "supplications, prayers, intercessions, and giving of thanks be made for *all men*"—not for the Jews merely, for them first, or for them in any peculiar manner. And the reason given is, because God "willeth all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2:1-4. The apostles were commissioned to go "into all the world, and preach the gospel to every creature," with the assurance, that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16:15, 16. The Saviour commanded "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47. It is no where commanded to be preached on any different terms to one than it is to the other; but

it should be faithfully proclaimed to all. It was to be commenced at Jerusalem, because it must be commenced somewhere, and there was no place so fitting for its commencement, as the city where all the mighty works of CHRIST had been performed. But when the Jews judged themselves unworthy of eternal life, and the apostles turned, with more hope of success, to the Gentiles, they had fully obeyed the injunction respecting the place of its commencement.

It is true that the prayer of PAUL's heart for the Jews was, that they might be saved; but what Christian is there who does not thus feel for his brethren—his kinsmen according to the flesh? And while PAUL thus desires the salvation of his kindred, does he not in the same connection affirm that "there is no difference between the Jew and the Greek"—the "same LORD over all" being equally "rich unto all that call upon him?"—Rom. 10:12. The desire of PAUL was not connected with any expression of *hope* for the Jews over others. On the other hand, he speaks more despairingly of them,—affirms that "they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:3. Having all day long stretched forth his hands "unto a disobedient and gainsaying people," God turns to those who sought him not, and is manifest unto them that asked not after him. And the only hope PAUL expresses for the Jew is, "If by any means I may provoke to emulation them which are my flesh, and might save some of them."—Rom. 11:14. Christians now, if actuated by the spirit and hope of PAUL, will endeavor to save some of them, and some of all. "For the promise is unto you [the Jews], and to your children, and to all that are afar off [the Gentiles], even as many as the LORD our God shall call."—Acts 2:39. But only on one condition is the promise given: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD, and he shall send JESUS CHRIST, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Mr. IMBRIE says that his view repels the assertion that "in missionary discourses it is unnecessary to discuss the question whether Palestine is to be again occupied by the Jews," with a "Thus saith the LORD, the God of Israel; Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them unto this place, and I will cause them to dwell safely." "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God." "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honor, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." "And they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land ASSUREDLY WITH MY WHOLE HEART AND WITH MY WHOLE SOUL." Jer. 32:36-42; 33:8, 9; Amos 9:14, 15. He then asks "Where did God ever make such a promise which was not fulfilled?"

We reply, No where. All these promises have been, or will be fulfilled, to those to whom they are made; but to learn their chronology, scope, and subject, we need to compare the words which the Spirit hath spoken with words which the Spirit hath spoken. In taking heed to the "sure word of prophecy," as "unto a light that shineth in a dark place," the Spirit by PETER has cautioned us to know "this first: that no prophecy of the Scripture is of any private [i. e., self] interpretation."—2 Pet. 1:20. That is, that no one prophecy is to be interpreted independent of other prophecies. "For the prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—v. 21. Consequently, the Holy Ghost is the author of all the Scriptures, and the men whose names they bear were mere amanuenses, and wrote by the Spirit's dictation. This being the case, all the Scriptures must harmonize; no one Scripture can contradict another Scripture, but

may unfold and make clear its meaning. In this light let the Scriptures referred to be examined.

The first quoted is Jer. 32:37-42. As we showed in the last article, it seems evident that this prophecy—uttered when Jerusalem had been once taken by the king of Babylon (see Jer. 29:2; and 2 K. 24:10-16), so that of the Jews "none remained save the poorer people of the land," and was again in a state of siege by NEBUCHADNEZZAR (Jer. 21:1)—was given to encourage the remnant of the Jews, who were then about to be carried into captivity, with a promise of the return of the nation from all places whither they were being scattered. And this promise of a return we showed was fulfilled under the decrees of the Persian monarchs, permitting their restoration.—See article of March 9th.

The objection to this application, must lie in the fact that in connection with this return, they are "to dwell safely," have "one heart and one way that they may fear" God "forever," and not depart from him. In this we must not confound the promise of a political restoration to the nation, with the "everlasting covenant" to the regenerated of that nation throughout all generations. As far as the promise of political blessings is concerned, God will abide by the conditions on which all such blessings are given.

Speaking by the same prophet he has said: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." As an illustration, God spared the Ninevites, when they humbled themselves in sackcloth, notwithstanding he had said, "Yet forty days, and Nineveh shall be overthrown." But the Spirit has also added: "And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will REPENT of the good, wherewith I said I would benefit them."—Jer. 18:7-10.

Here we have the unvarying conditions on which are given all national promises. Consequently, the promise (in Jer. 32:36-42), to plant the nation of Israel again in their own land, must be considered in connection with their compliance with these conditions. That that was the restoration promised is evident from the whole scope of the chapter; for it was "this land whereof ye say it is desolate without man or beast; it is given into the hand of the CHALDEANS," wherein they were again to "buy fields for money, and subscribe evidences," &c., vs. 43-44. When thus restored, and planted by the LORD with his whole heart, and with his whole soul, did they do EVIL in his sight? Alas! when weighed in the balances they were found to have "omitted the weightier matters of the law: judgment, mercy, and faith."—Matt. 23:23. And the SAVIOUR was compelled to lament over them: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD," vs. 37-39—referring to their rebuking the disciples for using this phrase when he made his kingly entry into Jerusalem.—Luke 19:38-43, where he adds, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but NOW are they hid from thine eyes." And for this, "they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24. Thus the Jews are to be scattered till the second advent, when, the Spirit by the apostle has said, "the LORD JESUS shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our LORD JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. 1:7-10. This will decide the question with all the unconverted. The converted, PAUL assures us, "which are alive and remain shall be caught up together" with those risen from the dead, "in the clouds, to meet the LORD in the air."—1 Thess. 4:17. The living righteous thus being "changed in a moment, in the twinkling of an eye, at the last trump;"—and vengeance being taken on the living wicked, we find no third class of unconverted and yet undestroyed Jews to inherit promises, the conditions of which they have violated. This terminates their hope for political preferment.

But mingled with their political restoration, are promises of eternal favor. While the mass of the Jews provoked the Most High to destroy them, there were those who were worthy of inheriting them. Shall they be deprived of the inheritance because others sinned? Says the apostle: "What if some

did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."—Rom. 3:3, 4. The next question is, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?"—Rom. 4:9. The apostle replies, "faith was reckoned to ABRAHAM for righteousness," when he was uncircumcised; and that "the promise that he should be the heir of the world, was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith," vs. 13. God hath therefore "not cast away his people whom he foreknew,"—Rom. 11:2, and to them will be fulfilled the covenant made with our father ABRAHAM of an eternal possession of the land of Canaan; to fulfil which, ABRAHAM must be raised from the dead, and all the holy of every clime, who will sit down with ABRAHAM, and ISAAC, and JACOB, in the kingdom of heaven, to be no more plucked up forever,—the unbelieving children of the kingdom being cast out.

The quotation from Jeremiah 33:8, 9, is from "the word of the LORD" which came unto JEREMIAH the second time, while he was yet shut up in the court of the prison,"—vs. 1. This word also expressly reveals a restoration from Babylon. It was "concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down," vs. 4, that God here promises shall again be built. And it was the bondage then existing, of which God said "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first, . . . . and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me,"—vs. 7, 8.

The time of this return is brought to view in the 50th chapter of this same prophecy, when the word of the LORD came to JEREMIAH "against the land of the Chaldeans." "For out of the north there cometh up a nation [Medo-Persia] against her, which shall make her land desolate,"—50:1-3. And the prophet declares that it is "In those days, and in that time, saith the LORD," that "the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten,"—vs. 4, 5. Again, the LORD saith, "Israel is a scattered sheep; the lions have driven him away: first, the king of Assyria hath devoured him; and last, this NEBUCHADNEZZAR king of Babylon hath broken his bones. Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days—[when the king of Babylon is punished,] and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve,"—50:17-20.

Thus we find that God has by the same prophet expressly designated the time WHEN they should return, be cleansed and pardoned, according to the prediction in Jer. 33:8, 9. And did they not thus return? and were they not thus pardoned? At the appointed time, DANIEL, an inspired prophet, testified that he "understood by books the number of the years, whereof the word of the LORD came to JEREMIAH the prophet, that he would accomplish seventy years in the desolations of Jerusalem. He humbles himself before the LORD, confesses the sins of his people, and makes supplication that God would cause his face to shine upon his sanctuary, then lying desolate.—Dan. 9:2-19. In answer to his prayer, the angel GABRIEL is commissioned to announce to the supplicating prophet, that seventy weeks—four hundred and ninety years—of additional trial "are determined upon his people."

"Now in the first year of CYRUS, king of Persia, that the word of the LORD by the mouth of JEREMIAH might be fulfilled, the LORD stirred up the spirit of CYRUS, king of Persia, that he made a proclamation throughout all his kingdom,"—for the restoration from captivity.—Ezra 1:1. And EZRA testifies that God "hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem." And he thanks God that he has "given us such a deliverance as this,"—9:9-13. NEHEMIAH also blesses God for the same. "And because of all this," he says, "we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it."—Neh. 9:38. Now as God had driven them into captivity for their sins; and on their humbling themselves and confessing their sins, had restored them to their own land, is it too much to conclude that he had pardoned "all their iniquities whereby they had sinned, and whereby they had transgressed against him?" We are unable to conclude otherwise.



There is, however, in the same connection promises which could not then have been fulfilled. Beginning with the 14th verse of the 33d of Jeremiah, we read: "Behold the days come, saith the LORD, that I will perform THAT GOOD THING which I have promised unto the house of Israel, and to the house of Judah. In those days, [when he shall perform this good thing,] and at that time, will I cause the Branch of righteousness to grow up unto DAVID; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS. For thus saith the LORD, DAVID shall never want a man to sit upon the throne of the house of Israel."—33:14-17.

This Heir to the throne of DAVID must be the SAVIOUR, of whom the angel GABRIEL said: "The LORD GOD shall give him the throne of his father DAVID. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33.

The time of this kingdom must, then, be that which DANIEL saw in vision, when "one like the Son of man came with the clouds of heaven, and came to the Ancient of days . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. These "people" and "nations," over whom he is to reign, must be those who will unite in the new song, saying: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10. These are "the saints of the Most High," who "shall take the kingdom, and possess the kingdom forever, even forever and ever;" when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—Dan. 7:18, 27. The establishment of this kingdom must, then, be at the second coming of "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:1, 8.

How, then, can the conclusion be avoided, that all who are of the faith of ABRAHAM are included in the promise, that "Judah shall dwell safely?" and how can it include any of those who only claim descent from ABRAHAM? To such the SAVIOUR said—when they boasted, "We be ABRAHAM'S seed:"—"If ye were ABRAHAM'S children, ye would do the works of ABRAHAM. . . . Ye are of your father the devil, and the lusts of your father ye will do."—John 8:33-44. All such are cut off. But ABRAHAM, and those who sprang from him, "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable," who "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth;" who, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect"—Heb. 11:13, 39, 40—must all be included.

The quotation from Amos 9:14, 15, can only be fulfilled "in that day" when God "will raise up the tabernacle of DAVID that is fallen."—v. 11.—And in that day "all the sinners of my people shall die by the sword."—v. 10. On this scripture we have, in Acts 15, an inspired commentary. PETER testifies that, when the Gentiles believed, God gave "them the Holy Ghost, even as he did unto us [Jews]: and put no difference between us and them, purifying their hearts by faith."—vs. 8, 9. JAMES, in commenting on this statement of SIMEON, or SIMON PETER (see McKnight), says, "SIMEON hath declared (in vs. 7-10) how God at the first did visit the Gentiles, to take out of them a people for his name" (v. 14); and he affirms that it is "with this fact that 'agree the words of the prophet, as it is written, After this I will return, and will build again the tabernacle of DAVID . . . that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called.'"—vs. 13-17. Thus the Gentiles who are called by God's name are to be gathered in, and when their times are fulfilled, when the full number (πληρωμα) of the Gentiles have come in, the rightful heir to the throne of DAVID will take the kingdom, and by the judgment of the quick and dead decide the condition of all the sons of ADAM.

Mr. IMBRIE says that those who give the Jew no pre-eminence—while they wisely aim "at the distinct preparation of missionaries to meet the peculiarities of every sect of the Gentiles"—seem "to

regard special preparation for the Jew as of little importance." But that they who give them a pre-eminence, while they admit "that the church, as the 'debtor of all men,' is required to exercise her wisdom so as to meet the various cases of the Gentiles; yet remind us that there is after all only one Divine distinction, as to missionaries of the gospel, and that is the distinction, 'the apostle to the circumcision,' and 'the apostle to the uncircumcision.'" And hence advocate special missions to the Jews.

We frankly admit, that in order to do good to any class of men, their peculiarities should be considered and provided for; and that one reason why so little has been done for the Jews, is because their peculiarities have not been sufficiently considered. If the Chinaman needs teachers adapted to his wants, and the Hindoo those adapted to his, so does the Jew those adapted to his. But as this blessedness cometh not on the circumcision only, but on the uncircumcision also (Rom. 4:9); "seeing it is one God who shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. 3:30); as "in CHRIST JESUS neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6); as God hath "put no difference between us and them, purifying their hearts by faith" (Acts 15:9); and as "the middle wall of partition" is abolished by CHRIST, "that he might reconcile both unto God in one body by the cross"—all being alike "built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone"—and forming one "building fitly framed together . . . a holy temple in the Lord" (Eph. 2:14-22); we conceive that the sole reason why "the gospel of the uncircumcision" was committed to one, and "the gospel of the circumcision" to another, was, that in studying the peculiarities of both classes they might be the more instrumental of good to each, and the more effectually make them "one in CHRIST JESUS." And though the Gospel was preached to the Jews before it was to the Gentiles, we do not see that the Gentiles have thereby any more a "secondary" place in the Gospel, than Gentile nations which have been converted subsequent to other nations, have a secondary place in respect to them.

Says Mr. IMBRIE:—

"I turn to that remarkable passage, 'For the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob,' and the Holy Spirit assures me by the mouth of Paul that it is the literal Israel which is here designated. Now, what if that interpretation be true, which assigns the very next verses to Israel also, and assumes that God is really speaking to the Jewish nation when he says, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising!'—What, I ask, if it be true, that the salvation of the Jews be here, and throughout the Scriptures, held up as the prelude of signal blessings to the whole world?"—pp. 30, 31.

"What if that interpretation be true?"—We admit that that is true "which assigns the very next verses to Israel also." But what is their import? As we read, the 59th chapter of ISAIAH begins with a description of the heinousness of sin, and the sins of the Jews. Because of their sins God had hid his face from them.—vs. 2-8. For these things, judgment was turned away backward, and truth had fallen in the streets.—vs. 9-14. The Lord saw this, and it displeased him; and he "saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him; and his righteousness, it sustained him."—v. 16. In these verses, is not the condition of Israel prior to the first Advent described? And were they not in this condition? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—v. 19. What is the lifting up of the standard, but that accomplished by the first Advent of CHRIST as announced.—"And the Redeemer shall come to Zion, and unto them that turn from transgressions in JACOB, saith the LORD."—v. 20. He was to come, not to those who turn not from transgression, but to those who do turn. That he did thus come, JOHN testifies: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:10-12. Here he comes to Zion, to those who receive him.—He comes to the city where DAVID dwelt, and to those who turn from transgression in JACOB. This coming to Zion is in connection with the New Covenant, which, as we have already seen, is the New Testament; which, being sealed by the blood of CHRIST, takes effect at his death, when he nailed to the cross the ordinances which were against us. Thus we read in the next verse, "As for me, this is my covenant with them [i. e., to those who turn from transgression in JACOB], saith the LORD: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart," &c.—Isa. 59:21. Those

who turned from their transgressions, were thus to be preserved forever.

CHRIST came and brought life and immortality to light through the gospel. "In him was life; and the life was the LIGHT of men. And the LIGHT shineth in darkness; and the darkness comprehendeth it not. . . . That was the true LIGHT which lighteth every man that cometh into the world."—John 1:4-9.

The coming of this LIGHT is thus located by inspiration at the first Advent. Must not therefore the prophet have reference to the same time when in prophetic vision he sees, and exclaims: "Arise, shine; for thy LIGHT is come, and the glory of the Lord is risen upon thee."—Isa. 60:1. He here calls on those to "arise" and "shine," to whom he had before said, the REDEEMER should come—i. e., "unto them that turn from transgression in JACOB." Within a few days of the Pentecost, these numbered eight thousand. Just prior to that it might truly be said, "the darkness covers the earth, and gross darkness the people;" but the Lord did arise on them, and his glory was seen on them; so that the prediction that "the Gentiles shall come to thy LIGHT, and kings to the brightness of thy rising," (vs. 2, 3,) must be in reference to the extension of the gospel to surrounding nations. "Thy LIGHT," to which the Gentiles were to come, must be that true LIGHT which lighteth every man that cometh into the world, even CHRIST. And the Gentiles have come to this LIGHT, and kings to the brightness of its rising.

We therefore understand the 60th chapter of ISAIAH to predict the first advent of CHRIST, and the Gentile dispensation. Around the few thousands of those who turned from transgressions in JACOB the Gentiles have gathered. The sons of Zion have come from far. The abundance [margin, noise] of the sea [countries bordering on the sea] has been turned to that LIGHT. Christianity has extended east and west, so that in most places, at different times, the popular voice has bowed down before it. But are all to be converted? No; "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—v. 12. We are thus brought down to the second Advent—to the consummation, after which "Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—vs. 18-22.

The remaining portion of Mr. IMBRIE'S discourse respects the "nature and accompaniments of the coming 'kingdom of God';" with "the outward means by which CHRIST'S coming kingdom is to be finally established. He shows that it is not a spiritual kingdom, that past prophecies have been fulfilled literally, and that those respecting the future must be. He meets objections which are urged against it, and closes with a most affectionate and earnest appeal to his brethren and fathers to meet the question fully and candidly, and to show why we are not to look for a personal coming and reign. We have frankly given the reasons why we see no special promise for the Jew. Aside from this, the discourse meets our most hearty approval. We rejoice in its appearance. It is opportune, and we trust will aid in awakening a spirit of inquiry among ministers and members, which shall elicit truth.

#### The God of the Living.

A correspondent conceives that Luke 20:37 teaches that God is not the God of departed saints, until they are raised.

As the apostle affirms that "when we are absent from the body we are present with the Lord," we do not conceive it follows that God is not the God of ABRAHAM, &c., till they are raised. The Sadducees in denying the existence of angels, spirits, and the resurrection, understood that ABRAHAM, ISAAC, and JACOB, had gone into non-existence; and if so, could not be raised. The Pharisees, who believed in the resurrection, also believed they were still in conscious existence, and consequently did not have the difficulty that stood in the way of the Sadducees' view of the resurrection. When, therefore, God said to MOSES, I AM, not I was, not I will be, but "I am—the God of ABRAHAM, of ISAAC, and of JACOB," so long as God is not the God of the dead, but of the living, they must have been (in the eye of God) then in existence, or God would not have said, "I am their God." Thus proving that they had not gone into non-existence, the only objection of the Sadducees to the resurrection was taken away. When God said this to MOSES, he farther showed that the dead will be raised; for speaking of ABRAHAM, ISAAC, and JACOB, God says, "I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."—Ex. 6:4. As they could not receive the land without being

raised from the dead, the resurrection of the dead was shown when God said to MOSES, "I am the God of ABRAHAM," &c. That he did not favor the notion of the Sadducees of the unconsciousness of their spirits, is farther evident from the fact that the Sadducees were not only entirely silenced, but "after that they durst not ask him any question at all."—And that the scribes, who believed in "angel, spirit, and the resurrection," were not disappointed in his answer on any of those points, is shown by their saying to him approvingly, "Master, thou hast well said."—Luke 20:39, 40. The whole question in dispute between the scribes and Sadducees, must therefore have been decided in favor of the former, and against the latter.

#### A Good Suggestion.

We call the attention of our friends to a suggestion made by Bro. L. D. MANSFIELD, in the following extract from his letter, in relation to having the forthcoming publication of Mr. MILLER'S writings for sale at the book stores and news rooms. We hope our friends will consider this matter, and do all they can to aid us in this work. Only about one hundred subscribers have sent in their names. We shall get the first No. out by the May and June meetings in Boston and New York.

I fully endorse your expression: "Mr. Miller's labors and character have not been appreciated." I do not wonder that your heart has been weighed down with grief, who can well understand the worth of this champion of our cause, who has done so much in "contending for the faith once delivered to the saints." Your proposition to publish his entire works in numbers is an excellent one, and I hope you will have calls for a very large edition. This will enable you to put them at a price which will give them a wide circulation. Our brethren residing in cities and large towns should assume the responsibility of payment, and have them on sale at book stores and news rooms. I think I may safely say, that I can circulate by this means among our brethren in this region one hundred copies.

"The Kingdom of Christ.—A Discourse preached before the Synod of New Jersey, Oct. 17th, 1849. By CHARLES K. IMBRIE, Pastor of the First Presbyterian Church Rahway, New Jersey."

"The author of this discourse takes the ground of the pre-millennial and personal advent of Christ, but produces no new evidence of the correctness of that theory. It is, on the whole, a very weak defence of a very weak position. We can say nothing more in commendation of the pamphlet, except that it is for sale by the very respectable house of Messrs. CROCKER and BREWSTER." Christian Times.

If we might be permitted to advise our respected, reverend brethren of the religious press, we would whisper in their ears, that it is altogether too late in the day, to set aside arguments by decrying them as weak. The editor of the Christian Times would find himself greatly puzzled to set aside the arguments of Mr. IMBRIE, weak as he thinks them. A sneer is never in good taste. Will a sneer convince men who believe with "RUTHFORD, and WELSH, and ALLEINE,"—members of the illustrious dead, who longed for the visible appearing of the Son of Man,—that their position is a weak one? Will those who hold—"with the most of the chief divines in the Westminster Assembly, not only Independents, but others, such as TWISSE, MARSHALL, PALMER, and many more,"—to a personal reign, be satisfied of your ability to cope with them, and show a more excellent way, by your turning away with a sneer? No, gentlemen of the press, you who are ministers of righteousness, your readers seek knowledge from you. If you satisfy your own consciences by merely replying with a sneer to a work so candid, so eloquent, so persuasive, so convincing, and so unpretending, as is this book of Mr. IMBRIE,—depend upon it, as your readers become enlightened, they will distrust you. Give, we beseech you, evidence that your position is not so weak that you dare not defend it by argument.

ADVENT CAUSE IN BOSTON.—Since our last notice, meetings have been held each afternoon and evening, to the present time. They are increasing in interest. On the Sabbaths the chapel has been well filled, with those who feel much interest in the coming SAVIOUR. The converts number from sixteen to twenty, and quite a number feel anxious for salvation. Our native sisters are with us, and are laboring to great acceptance. They will continue with us next week. As they will not be able to visit the places around this city, and the neighboring towns, all who desire to see and hear them will be obliged to visit this city. They are at our meetings at Chardon-street chapel afternoons and evenings, as our services will continue day and evening over next week. Friends will come in during that time. Bro. WEETHEE spends a part of each day in a Bible class with them, that they may soon be able to visit and proclaim the Advent to the native tribes. He is also preparing a sketch of their lives and conversion.

Dr. ACHILLI, whose escape from the Inquisition at Rome we have announced, has arrived in England. His escape was no doubt connived at by the French, who could no longer suffer the reproach brought upon them in consequence of their conduct towards the Romans. The Doctor was sent for by the French commander, to testify in some case, and while by himself in a room, availed himself of a French soldier's uniform, and thus made his escape.

MAZZINI, the Roman patriot, has been forced to leave Switzerland, where he had taken refuge after the fall of Rome.



## CORRESPONDENCE.



## "I will Wait for the God of my Salvation."

(Micah 7: 7.)

We wait for thy salvation, Lord,  
Though foes our hope deride;  
We rest confiding in thy word,  
Which ever must abide.

The promise that thou wouldst again  
To earth ere long return,  
Shall still our fondest hope remain,  
Though sceptics laugh in turn.

The thought of bliss,—of endless rest,  
Still cheers our hearts below;  
We hope with thy own image blest,  
That rapture soon to know.

That glorious reign of love and peace,  
Extending o'er the earth,  
Will soon such holy joys increase,  
As ne'er before had birth.

Salvation, ever full and free,  
Shall come to all the just;  
The "dead in Christ" revived shall be,  
Rare jewels from the dust.

The curse removed, the earth will be  
An Eden home for all;  
And sin with all its train shall flee,  
When man's last foe shall fall.

Redeemed from all that can destroy,  
Where lasting heavenly peace  
The saints will then their tongues employ  
In praises ne'er to cease.

Our bodies ransomed from the grave,  
Shall have redemption's power,  
And glorious forms like Jesus have,  
When comes the joyful hour.

From sorrow saved, from grief and pain,  
From every ill relieved,  
Their bliss will be with him to reign,  
In whom they have believed.

For this salvation, Lord, we wait,  
For this we earnest pray:  
Soon may we by thy love most great,  
Awake to endless day.

sense enough to hold their tongues, when fairly worsted—more than we can say, of many we meet with, in these days.

Man is a dying being. He comes up like a flower, in a night, and in the morning he is not. He has disappeared from our sight—gone into darkness—obscurity. The grave shuts its mouth upon him, and the clods of the valley cover him. What has become of the vast stores of knowledge, of God and his works, that enriched his mind? Where are those thoughts that burned as they were breathed forth, and those words that stirred the souls of men, as they fell on the ear? Have all perished together? Is the brief period of man's sojourn here, all that he shall live? Or in the words of Job, If a man die, shall he live again? This, has been the great question, about which, learned and unlearned, noble and ignoble, wise and foolish, have speculated; and about which they have been divided; and about which their notions have been as varied as the tints of the kaleidoscope; and about as evanescent.

It has been a dubious problem to the world. The majority have been, either ignorant of the fact, or unwilling to believe, that a man could live again, and yet unwilling to believe that death was the end of existence, hence they have invented "Elysian fields," "Fairy lands," "Islands in the watery waste," "Realms where the rainbow never fades—where the stars will be spread out before us like the islands that slumber in the ocean," and some have told us to look "beyond," even, "the bounds of time and space," for a realization of the general desire of man for existence.—And the majority, in this degenerate age, have so far departed from God, that they have invested him with an eternal principle, and content themselves with a separation of that, from the man himself, to live eternally in an unknown state, and an unrevealed world; and this they call his perfectibility; and hold it out, as the great object of existence, and incentive to virtue.

These *ignes fatui*, are the future state and abode of rational beings, conjured up by the wisdom of man, in his pride, and departure from God.

There is an inherent desire for life, in the breast of every rational man. It is strong and unquenchable. Satan told the truth once, when he said "All that a man hath will he give for his life." But, *how* shall he preserve it? When shall he preserve it?—Where and what will he be? the same man? Will he identify his friends—be identified? Have tangibility, as he now has? Will he have a location? or float through space, like an atom in a sun-beam?—Will he be confined to one world, or visit different worlds? Will he be a social being, as now, or will the entire social fabric be dissolved? These and a thousand other questions, can only be answered by the inspiration of God.

To this we will try to adhere, in our investigations of this subject. Let us then—

I. State the doctrine, and answer the cavils of unbelievers.

II. Notice the first, or resurrection of life.

III. Prove that there will be a resurrection of the just and unjust.

IV. Show the length of time between them.

I. The doctrine.

1. The resurrection will be the bringing back to life, and to a perfect organization, all that was ever, at any given period, in his lifetime, essential to constitute a man.

*Anastasis*, the word rendered *resurrection*, is derived from *ανωστημι*, which is compounded of *ανα*, again, and *στημι*, to stand. Consequently it is a rising again of something which had fallen down. Again, pins the idea to the thing fallen. The rising up of something else, is not the rising up again, of a certain thing, which had fallen, any more than the rising from his seat of A, would be the rising again from his seat, of B. The building of a new machine, out of new materials, would not be the repairing, refitting, or renovation of an old one, gone to decay.—No: the old one might remain in its dilapidated state, and the new one be formed at the same time. Here would be two machines, instead of a resurrection of the old one, though the old one, would be unfit for use.

So of the resurrection of the dead. Yes, of the DEAD. Keep this thought before your mind. What has never had an existence, can never die. But what has existed as a living organism, and thus obtained an identity, may die. A resurrection of this, would be a resurrection of the dead. Nothing short of this would be. This is what we mean by the resurrection of the dead—dead men.

A creation of new beings, if all the present race of men were dead, would not be a resurrection. Nor would the *elimination*\* (we should say *distillation*) of a dreamy, shadowy, imaginary something from the man, be a resurrection. If the thing could be done at all, it might as well, while the man was living, as at any other time. All that the *Eliminators* expect, might well be spared, and yet the man, be none the loser.

All, then, that was essential to constitute the man, in his mortal state, will be raised up, and made immortal—incorruptible.

The Psalmist at the 16:9 tells us, "My flesh also shall rest in hope," which Peter, by inspiration of the Holy Spirit, commenting upon, on the day of Pentecost, applies to Jesus.

After quoting the passage in full, he proceeds to say that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, spake of the resurrection of the Anointed, that his soul was not left in hades, neither his flesh did see corruption."

"This Jesus," continues he, "hath God raised up, whereof we all are witnesses."

"This Jesus." Who was "this Jesus?" Mark: this is the name by which he calls somebody, who had been dead, whom, he affirms, God had brought to life again. "This Jesus" was born of the virgin Mary, in Bethlehem of Judea, but in consequence of having been brought up at Nazareth, he was com-

\* Elimination is the act of throwing off, or expelling; of discharging by the pores. What a thought! Expel a rational being at the pores!!

monly called "Jesus of Nazareth"—was circumcised on the eighth day, as other children—subject to his parents as other children. True, he displayed at a very early period remarkable qualities, which made some wonder, still he exhibited all the phenomena of a man—a man of flesh and bones. He was murdered on the cross in the sight of thousands—he hung there three hours, when Joseph of Arimathea and Nicodemus, took him down, and having attended to all the ceremonies of burial, they departed.

Knew they, that they were handling the body of a man—of Jesus, the middle one of the three? Who doubts it? Well sir, continue as honest, and I will prove that his "hope" in which that "flesh"—yes sir, FLESH, rested, was fully realized.

On the morning of the third day there was an earthquake, "for an angel descended from heaven and came and rolled back the stone from the door of the sepulchre, and sat upon it. And his countenance was like lightning, and for fear of him the keepers did quake, and became as dead men. And the angel said to the woman, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay."

This is the first testimony that the crucified "flesh" of the Nazarine, arose. Which will you believe, this, or that of the suborned soldiers? who said they were asleep while the disciples stole him away!

Next follows a mass of testimony from those who saw him.

1. He was seen of the two Marys.

2. Of Simon Peter.—Luke 24:34.

3. Of the two who went to Emmaus.—Luke 24: 13-31.

4. The same day at evening, he appeared to the eleven, at Jerusalem.—Luke 24:33-36; John 20:19.

5. Of the eleven, eight days after.—John 20:26-28.

6. Of the eleven by the sea of Tiberias.—John 21: 1-14; Matt. 28: 16. John says, "This is now the third time," by which he evidently means, the third time he showed himself to the eleven.

7. Of above five hundred brethren at once.—1 Cor. 15:6 Possibly this was at "the mountain" in Galilee. If so, it was the sixth time—if not, it was the seventh.

8. Of James.—1 Cor. 15: 7.

9. "Then of all the apostles."—1 Cor. 15: 7.—This was the last meeting. It was at Jerusalem.—Luke 24:50, 51; Acts 1:4-10.

10. "And last of all, he was seen of me also, as of one born out of due time."—PAUL, 1 Cor. 15: 8. Here is testimony that he was seen nine or ten different times, at different places, and under different circumstances, sometimes by fewer, and at other times by a greater number, but at all times giving his beholders the most satisfactory, the most indubitable evidence, that he was identically the same person, that by the space of three or more years, (and with some, thirty,) they had associated with, and known as JESUS OF NAZARETH.

One of their number, in giving an account of the matter, says, "To whom (the apostles) also he showed himself alive after his suffering, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Of the last meeting, the same historian gives us two accounts. In the one he says, "And he led them out as far as Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up into heaven."

In the other, "And when he had spoken these things," (promised blessings,) "while they beheld, he was taken up; and a cloud received him out of their sight."

This is the record. It is of little use to speak of the character of the men, who were the witnesses.—That they were honest, truthful, and men of sense, is not to be doubted, for one moment. Of this, they have given the highest evidence. Moreover, to doubt it, would be an impeachment of the wisdom and integrity of their Master. Would Jesus choose, (not to say dishonest) men of weak minds, to be the propagators of such a sublime and glorious system, as Christianity? to be His successors? Never! When therefore it is said "they perceived that they were unlearned and ignorant men," we are not to suppose that they were men of weak minds, or devoid of intellectual powers, but they were rude, rough, unpolished fishermen of Galilee. Neither of the original words, have any relation to natural endowments, but simply to acquired.

These men saw, associated, conversed with, and handled him after he arose from the dead. Were they deceived? To suspect it, is to impeach the integrity of Christ—yea more—to blot out inspiration from the Scriptures. They believed it, and have so told us. If they were honest, yet deceived, who deceived them? Perhaps you say, they deceived themselves, through their too great credulity. Nay!—Nay, sir!! You are a blasphemer against Jesus Christ, if you dare take such ground! If they were deceived, Jesus must be blotted out of the universe, and they must have been under a Satanic delusion, in all this matter. A good man, to say nothing more of him, could never purposely leave such a delusion on the minds of his friends, and a bad man could never have wrought such miracles, or if crucified, have been raised from the dead again, to deceive his followers. We are necessitated, therefore, to the conclusion, that Jesus was all he claimed to be,—that he arose again from the dead "according to the Scriptures,"—and that the testimony of these men, is true. —(To be continued.)

## LETTER FROM L. F. BILLINGS.

DEAR BROTHER:—There has been but very little interest manifested here upon the subject of religion. The Methodist minister on this circuit informs me that it has been impossible to get people out to hear preaching on a week-day. As there never had been any Advent preaching here, nothing was known of us, except as a "sect everywhere spoken against." I first preached from Titus 2: 13, and attempted to prove from the New Testament that the Church in the days of the apostles expected to enter into the kingdom of God, and be introduced to their eternal

reward, at the personal appearing of the Saviour in the clouds of heaven with all his saints, and that the separate spirit is in safe keeping with God until that time. I also quoted from writings of the early Christians, showing that this faith was retained in the church for the first three centuries. But since the apostasy, and introduction of the temporal millennium system by Whitby and others, the coming of Christ is lost sight of, and we are told we receive our reward at death. I made an application of the subject, and there was much interest manifested by the people, and I received invitations from several to preach again; upon which the clergyman of the Episcopal church (the only church in the place) gave out that he would preach upon the millennium and second coming of Christ. I attended, and will give you an idea or two which he advanced. He took his text in Rev. 20:4, and remarked that 1866 was the time fixed upon by many eminent writers for the commencement of the 1000 years. He knew of two authors who had fixed it as late as the year 2000; and if it was coming as soon as that, there was more to be accomplished by the preaching of the gospel in the remaining time than has been in all the time since the first Advent. He believed the coming of Christ to be post-millennial. He alluded to our departed Bro. Miller in the most censorious terms: "Wherever he promulgated his views, misery followed in his train." "By his setting time after time for the second Advent to take place, it created a heated imagination, unbalanced the mind, people became crazy, and multitudes were sent to the insane hospital, to drag out a miserable existence." The manner and spirit of his discourse created some agitation in my feelings, and set my blood galloping in my veins. I went home, and on my knees addressing a throne of grace, committed all to him who careth for us, and has promised to be with us to the end of the world.

On the evening of the same day, the bell rang at the school-house for an accustomed meeting; but the minister not coming, I was invited to speak, and had a blessed opportunity of defending the cause of truth from the sweet words of inspiration. I have since preached here every week, to good and attentive congregations. Prejudice is giving way, and there is a good prospect of creating a deep interest in a coming Saviour.

The church at Freehold is doing well. It numbers about twenty-five members, who are walking in the ordinances of the Lord, waiting for the coming of the Son of God from heaven. I have had some good seasons with them since residing here. I have also visited other places, and had a good hearing.—If the Lord will, I hope we may be able to make some extra efforts in this county soon, in preaching the everlasting gospel. Yours, in patience.

Oak Hill (N.Y.), Feb. 28th, 1850.

## LETTER FROM P. B. MORGAN.

DEAR BRO. HIMES:—As it was declared, "Thou hast a few names even in Sardis which have not defiled their garments," &c., so I am happy to say that I believe there are yet a few names even in Addison, who I trust shall finally walk with the Lamb in white. There remains in this place yet a few (for such they are when compared with the mass) who are holding fast the profession of their faith, and are "exhorting one another, and so much the more as they see the day approaching."—See Prov. 22: 3. Really, we feel that by the testimony of the inspired penman, we are enabled to "foresee" "the day" as it comes apace; consequently we expect, and indeed have, our trials, while we live in these "perilous times." But when we look at the reward of the finally faithful—at the crowns to be given to all those who love his appearing, at the immortality that shall then be brought to sight, and at the kingdom that we shall be called to inherit,—truly we feel to exclaim, that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us.

The "Herald," which is taken by a goodly number in this place, and which we welcome as a messenger of light, we receive as being all that it purports to be, viz, the *Advent herald*. We feel happy in expressing our gratitude to you for your untiring efforts in promoting this blessed cause, as is manifested in the enlargement of this valuable sheet; and we believe that our "Father in heaven" will sustain the "Herald," so long as it remains what it at present is. To us its pages are exceedingly interesting, especially the lectures of Pres. Weetsee.

While we so much rejoice in view of the future prospect, we feel to mourn because of the desolations of Zion, and because of our leanness and lukewarmness. While looking at this state of things, and inquiring why it was, the thought was suggested, are you living up to all the requirements of the gospel? I thought of the strict discipline observed by Christians in past times, and then thought how little did we, who profess to be looking for the speedy advent of our Lord, observe any gospel order or gospel discipline: and for one, I am satisfied, my brethren, that here we are in the fault. Order is said to be one of the first laws of heaven; and can we suppose that God would leave his children, without directing them how to order their procedure? Nay, verily not.—Did he not grant to Israel that they should be ruled by tens, twenties, forties, and seventies? And hath he not appointed to the Christian church some apostles, some prophets, some evangelists, and some pastors, and teachers, for the perfecting of the saints, &c. &c.? And yet I ask where there is any imitation of such Bible order to be found in our midst?

The command of our Lord is, that our righteousness exceed that of the scribes and Pharisees; and I ask, brethren, Does it!—in fasting and prayer; in giving alms, in rendering good for evil, &c. &c.? I fear not always: and I would furthermore ask my brethren if the great end of the gospel would not be better promoted, the cause we so much love better sustained, and we be better able to walk with God, if these things were more considered by us? I confess for one, I believe they would. And my prayer is, that God may give us wisdom.

At present Bro. A. Thomas, of Bristol, is with us, (who, by the way, I would say, has lately started to proclaim the glad tidings, and whom I would recommend to the notice of my brethren as worthy of their confidence,) and we are having a good time,

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

The truth here iterated by our Lord, was in answer to a question, put to him, by certain Sadducee Jews, who denied the doctrine of the resurrection of the dead. The question, and the only question involved, was, *will the dead be raised to life again?*

How many corollaries might have been connected with it, or how many, any man may succeed, in his own mind, in connecting with it, is of no manner of consequence. We are not allowed to travel out of the record—and confining ourselves to this, we have this simple question, alone, before us.

Verse 27th.—"Then came to him certain of the Sadducees, (which deny that there is any resurrection,) and they asked him," etc. The parenthetic part of the sentence shows that only a part of the Sadducees denied the resurrection.\* "They asked him," etc.—i. e., they stated a case, which, with their dark views, they supposed would overthrow the idea, at once. They did not see how the marriage state, and family relations, which had existed here, could be reconciled and harmonized, there. Taking it for granted, without a shadow of proof, (possibly (!) reason taught them) that the same relation must exist, if there was a resurrection, they supposed they had found a case—according to Moses, too, involving a difficulty—that the Lord could not meet. "Therefore," said they, as triumphantly, no doubt, as some of the learned of our day, draw their equally groundless conclusions, "in the resurrection, to which of them will she be a wife? for the seven had her as a wife." "Ye do err," said Christ.—"You do not understand the Scriptures—they teach no such idea—that is one of your own invention—the children of this age" (what age?)—age of production and decay—of mortality and dying, "marry and are given in marriage, but those who shall be accounted worthy to obtain that age," (what age)—the age of maturity and permanency, of immortality and living, "and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the sons of God, being the sons of the resurrection."

Having disabused them of their imaginary and groundless notions, he proceeds to prove the doctrine by their own Moses.

"But, that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob." "For," or because. Because, what? "Why, Moses calls Jehovah, their Lord; and if, in the eye or mind of God, they did not live, he would not be their God, but this being true, they will be raised up, he not being the God of the dead, but of the raised, or those that shall live by him."

The Sadducees are silenced. After all, they had honestly enough to abide by their own standard; and

\* We dissent from this conclusion. The "which" evidently refers to the *sect* of the Sadducees, and not to the few individuals, who denied the resurrection. That all Sadducees denied the resurrection is proved by Acts 23: 8—"For indeed the Sadducees say that there is no resurrection, nor angel, nor spirit: but the Pharisees acknowledge both."—Ed.



while waiting upon the Lord. Our prayer is, "Let thy kingdom come." Revive us, and prepare us for an inheritance there. Yours, in tribulation.

### Extracts from Letters.

BRO. GARWOOD BURSSELL writes from Williams-town (C. E.), March, 1850:—

DEAR BRO. HIMES:—There are but few here who believe in the speedy coming of the Lord, and they are scattered wide apart. We sympathize with you in Father Miller's death, and feel that it is a great loss to the scattered flock. But blessed be God, he sleeps in Jesus. We sorrow not for him as those without hope. The world has not known Father Miller only as a fool, or madman; but they will soon know him to their shame, as the old world knew Noah, when vainly contending with the judgment of which he had vainly warned them.

I trust in God, dear brother, that you and the cause you have espoused will be sustained. Be not discouraged. We hail the weekly visits of the "Herald" with joy. Although we live in a part of the world that is enveloped in a thick cloud of Papal error and superstition, yet, blessed be God, a few of us have heard the joyful news of a coming Saviour. We have read our Bibles, and we see the signs. The man of sin is consuming, and soon he will be destroyed by the brightness of Christ's coming, when the kingdom of God will be set up under the whole heaven, and given to the saints for an everlasting possession.

The "Gospel Chart" you gave me last summer at Champlain, I find of great use: it is truly the gospel. Although I am alone here, and have no Advent preaching, yet I have the Bible and the "Herald," and by these I can live, and face the opposers of the Advent faith. Since I embraced the faith of my soon coming Lord, I have often been made to rejoice that I left my native land. Old England, once so dear to me, has lost its charms for me, as it is here that I have been made acquainted with that better land, so soon to be given to the saints of God as an everlasting possession.

My aged father, who witnessed the dark day about seventy years ago, is, with three of my brothers and myself, looking for that blessed hope, and the glorious appearing of the great God. Your unworthy brother in hope of the gospel.

BRO. T. O. SMITH writes from Worcester (Mass.), Feb. 15th, 1850:—

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come." How often have these words of the prophet come into my mind since the death of that dear old saint, Father Miller. In the announcement of his death, it was truly said, "A great man has fallen in Israel." He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. While one and another of the faithful watchmen are taken away, we are all admonished to be also ready, and feel to pray as did David, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But we will still thank God that we still have faithful ones left, such as Bro. Himes, Bliss, Weetsee, Hale, Whiting, Litch, Jones, and others, whose labors and faithfulness are deeply engraven on many hearts. But we cannot help mourning when one, who has always stood in the front of the hottest battle, ceases from his labor;—a man who has scarcely left a superior in historical knowledge, and profound reasoning; a man that has done more for the true interpretation of prophecy than any other of modern times. When the righteous are gathered into the glorious, holy land, what a bright crown of glory will the Lord the righteous Judge give to his faithful servant; while many who have mocked at and misrepresented him, will have no inheritance there. His labors have ceased, and his works do follow him. He can experience no sorrow or suffering. Rest, faithful servant of God; soon the King will come in majesty, and awaken his sleeping saints. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Let the precious promises of God encourage us to be faithful a little longer, when complete redemption will be ours.

Sister HANNAH SMITH writes from Levant (Me.), Feb. 13th, 1850:—

DEAR BRO.:—I cannot express how my heart was moved when I read the announcement of Father Miller's decease, and how you stood by his bedside, and closed his eyes in death. I could not refrain from dropping a sympathetic tear with you and his friends around him. Is he gone! one from whose lips the doctrine has dropped like the rain, and speech distilled as the dew, and as the small rain upon the tender grass. O, death, thou destroyer, could not the wide world afford victims sufficient to satisfy thy craving, without entering the family of the solitary few that are waiting for their coming Lord, and whose comfort and happiness depend much on the society of each other? But thou hast only executed the commission of a higher power: thou wast sent by a kind Father to release his child from pain and toil. Be still, then, my heart, and know that God has done it. I have Bro. Miller's "Life and Views," and when I look at his likeness I feel solemn, and think I shall soon follow: my infirmities denote it, and there were but a few months difference in our ages. I have thought it would be desirable to be alive when Jesus comes. But I feel to submit.

To you who are more particularly called to stand at the helm, I would use the language of William Penn. About the time the Friends were hung in Boston, and when he was in Bristol jail, he wrote a volume entitled, "No Cross, No Crown," in which he thus expresses himself: "My brethren, mind not the difficulties of your march; good and great things are not accomplished without difficulty, which makes

the enjoyment more pleasant and glorious in the end." These words have often come to my mind in years past, and encouraged my heart.

BRO. M. A. FRANK writes from Clearfield (Pa.), Feb. 26th, 1850:—

DEAR BRO. HIMES:—I can truly say, that the "Herald" is a welcome visitor to my family, as it is all the preaching we get, or have got lately. Bro. Boyer has not been here for the last five or six months. I fear that he is laboring too much for his health. But I hope that he may be sustained both in body and mind. He has accomplished much good in Centre, Clearfield, and Elk counties. I understand that Bro. Boyer and Adams have a good work in progress at present in Centre. There is a large field opening in that and adjoining counties for preaching the Advent.

I was glad to learn that Bro. and Sister Chapman had found their way into Pennsylvania, and I hope that they may be led to the western part of the State, so that we may have a visit from them; they would find a home with us. We love the Advent doctrine and its advocates, and would welcome our brethren who travel West or East.

May you be sustained, and be able to meet the persecution and abuse of this wicked and perverse generation. There are a few in this place that love to hear of our coming Lord. The prospect looks better for us,—prejudice is giving way. Yours in the hope of the gospel.

BRO. M. L. BENTLEY writes from Troy (Vt.), Jan. 22d, 1850:—

DEAR BRO. HIMES:—I have been visiting some of the churches in Canada East and the north part of Vermont. I find many faithful brethren and sisters waiting for their Lord and master. They feel the importance of patience in this time of trial. The Lord has been with us to bless our labors. In every place we visited, with a few exceptions, sinners have been converted, and wanderers have returned to their Father's house. Saints also have been revived, and some of God's obedient children have followed their Lord in the ordinance of baptism; and while the northern blasts made the assembly, which had gathered to witness the ordinance, shiver, shouts of joy escaped from the lips of the humble believers. We give glory to God.

I find that the "Herald" is a welcome visitor at the North. Some have told me that all the preaching they have is from the "Herald," and that it instructs and gives them much satisfaction. The Lord still direct you to give us good, wholesome doctrine in the "Herald," is my prayer; for if it ever was needed, it is now. As we near the port, dangers are thickening; but a few more trials, and all will be over. My prayer is, Let thy kingdom come. It is the desire of all the waiting ones. The Lord prepare us and all his children for his coming, that we may go into the marriage supper of the Lamb.

Yours, looking for speedy redemption.

BRO. J. D. BOYER writes from Milesburg (Pa.), Jan. 30th, 1850:—

DEAR BRO. HIMES:—The Lord is still reviving his work in Centre county. Since Bro. Adams has removed to this place we have devoted ourselves to the Lord's cause. I spent two weeks during the month of December in Elk county, to the joy and comfort of many. The interest to hear was greater than at any previous visit that I have paid. At Duft Wood Branch we had two day-meetings. The congregations were large and attentive, especially on the Sabbath. I returned to Centre county, and on the 15th of last month commenced a meeting at Howard. This is a new field of labor. Bro. Adams and myself had a few days' meeting with those here in the fall, and promised to return and give them the reasons of our hope. Bro. Adams was with me three days during this meeting. The congregations were very large, and often so much crowded as to make it uncomfortable. Professors became alarmed, backsliders were reclaimed, and sinners returned to God. Twelve have united themselves in church harmony, and the cause is now in a prosperous state. On the 3d of this month we commenced a meeting in this place. Forty-four have been happily converted to God. Thirty-two have united in church fellowship, and fifteen have been interred with Christ in baptism, and the good work is still going on, and the meeting in progress still. Thus you see that my health is so improved that I am able to labor almost constantly. To God be all the glory. Pray for us, that the work may still prosper with us, and that these young converts may be kept faithful until the Chief Shepherd shall appear, and then receive a never-fading crown of glory. Yours, waiting for the coming of the Lord.

BRO. ALEX. WATTLES writes from Troy (Mich.), Feb. 25th, 1850:—

DEAR BRO. HIMES:—The "Herald" brings the precious and glorious truth contained in all the Divine record, viz., the near coming and personal reign of our Lord Jesus Christ, to set up and establish God's everlasting kingdom.

I rejoice to see so much charity exercised as there is in all our ranks generally. May the God of peace and all consolation more and more abound towards us. I feel fully to sympathize with all of like precious faith, in all our trials and persecutions, which are for Christ's sake, and more especially in the loss of our much beloved and venerable brother Miller, and may I not say father, in the good news of the grace of God? Whatever reproach may fall on you, or on any of God's dear waiting household, on the account of the pure testimony, and the position we occupy as a peculiar people, I cheerfully court and claim my share with the rest of the flock. Yours, in gospel bonds and love of the truth.

BRO. H. HARRIMAN writes from Georgetown (Ms.), March 6th, 1850:—

DEAR BRO. HIMES:—I hope you will have health and the means to continue the "Herald" until the Lord shall make his second personal and glorious appearing in the clouds of heaven. I heartily sympathize with you in your trials and afflictions, and I pray that the great Giver of all good may spare your life, and restore you to health, so that you may again

be able to preach the doctrine of the glorious Advent.

I have taken the "Herald" from its first number to the present time; and as long as it shall pursue the straight-forward, consistent, and manly course that it has done, I trust I shall lend my aid as long as it may be needed, or until Christ, who is our life, shall appear, and we appear with him in glory. I know not what I should do without the "Herald," it is about all the Advent preaching I have. May the Lord reward you for your exertions with peace and plenty here, and life everlasting beyond this vale of tears. Continue to put your trust in God, and fear no evil, for stronger is he that is for us than all that are against us. Be not discouraged, dear brother, but let us lift up our heads and rejoice that our redemption draweth nigh. Think not, brother, in your trying moments, that you are alone, but remember, that you have tried friends scattered throughout the land. I have sympathized with you from the first, and I trust I shall to the end.

Sister A. M. BENNETT writes from New Durham Ridge (N. H.), Feb. 2d, 1850:—

DEAR BRO. HIMES:—The subject of the Lord's coming is of great interest to me. I often thank the Lord that life was given to me in these last days. I love the doctrine of the speedy coming of the Lord, and have loved it since '43, for I was then led to see that I was not ready for the event. I have reason to praise the Lord that he has forgiven my sins; for while living in sin, and all the pride that one could have, He saw fit to show me that all the proud, and all that do wickedly, would be destroyed. I wish to say to the dear Advent brethren and sisters, that we need as much religion now as we did when we believed the Lord would come at a given time. I often feel grieved to see the manifestations of pride among those who are looking for the Saviour, and especially among the sisters. O, how much there is spent in following the foolish fashions of this world. We are commanded to come out and be separate from the world. If we love our neighbor as ourselves, we should try to do them good, and instead of laying out so much for fine apparel, we should support more preaching among us. I hope that we shall show to the world by our daily walk and godly conversation, that we are strangers and pilgrims here, seeking a better country.

The cause here is prospering, and we have good prayer-meetings. There are quite a number here who take the "Herald," and who prize it next to their Bibles.

BRO. A. BROWN writes from Mt. Holly (Vt.), Feb. 7th, 1850:—

DEAR BRO. HIMES:—I am pleased with the "Herald's" new dress. Your vignette is greatly improved. You say, "The pages of the 'Herald' have not been filled with the crude, ill-digested, half-formed thoughts of those whose opinions were in a transition state." This I believe to be true—I think no one can dispute it; and to my mind it forms one of the best traits of its character, though some do not thus regard it. Something new and exciting is the only aliment that will "feed" many minds; and because the "Herald" does not give quick chase to every new thought or notion that comes up, as "present truth," why then—why what! O, it has lost its faith—give no meat in due season—"is not more than half Advent"—caters to popularity, &c.

The *Herald* will keep at its work; and we trust the number will be few who will not appreciate our consistent course.—Ed.

BRO. R. DRAPER writes from Fairfield (O.), Feb. 16th, 1850:—

DEAR FRIEND:—I have read your paper with interest. I fully accord with you respecting the state of the dead and the reward given at the appearing and kingdom, which is, I believe, nigh at hand.—The sun has been darkened—the moon has refused to shine—the stars have fallen; and I believe that the powers of the heavens are now being shaken throughout the powers of Europe; and soon will appear the sign of the Son of Man, when all the tribes of the earth shall mourn, and they shall see him coming in glory. God says he will shake all nations, and will overthrow the throne of kingdoms and will destroy the strength of the heathen kingdoms. Is not this work now going on?

BRO. H. B. BALDWIN writes from Bethel (Ct.), Feb., 1850:—

There are a few of us here still strong in the faith of soon meeting the now scattered brethren on the new earth. We still feel interested in the great truths advocated in the "Herald," and in hearing from brethren and sisters of like precious faith.

### Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die." John 11: 25, 26.

DIED, in New York, on the 11th inst., of consumption, JOHN BURDELL, in the 45th year of his age.—Mr. Burdell was well known in the United States as a skillful and successful dentist, and as the author of several works on the teeth, &c. He was a firm believer in the doctrine of the Second Advent, and attended the Advent meetings in New York. He attended meeting on the 3d, and was confined to his bed the following day, dying the following Monday. He was calm and collected in his last moments, and was strong in the blessed hope of having a part in the first resurrection.

DIED, in New York, on the 11th, of scarlet fever, CATHERINE ROLLINS WYNKOOP, aged four years and nine months; and on the 12th, of the same disease, AUGUSTUS WYNKOOP, aged two years and eight months. These were the children of Bro. Wynkoop, with whom we deeply sympathize in his affliction.

### Notices.

Elder D. I. ROBINSON writes from New York, March 14th, 1850:—

TO THE FRIENDS SCATTERED ABROAD:—I expect, if the Lord will, to travel the ensuing season, and hold conferences and protracted meetings wherever the door may be opened with a prospect of usefulness. Brethren or churches who may wish a course of lectures on the great principles and evidences of the Advent faith, and experimental and practical Christianity, illustrated with large maps, charts, and models, can address me speedily, at New York, 15th-street, No. 1, between 1st and 2d avenues.

But I wish it understood, that wherever I may go I shall expect the brethren and sisters to individually join in the work of personally applying the truth, and strive to save souls. Of all people, we should be engaged, and of all times, now. All for the cause, yours, &c.

NOTE.—We highly commend our brother to all.—His faithfulness and integrity are known to the churches, and also his usefulness wherever he has labored. He has rendered an excellent service to the cause in New York, even under circumstances of trial and discouragement. His labors there have been blessed and appreciated; and he leaves to enter upon the work of an evangelist, which he has desired to do for some time past. The Lord go with our brethren, and may much people be added to the Lord, by his ministry.

CANADA EAST AND WEST.—We are obliged to call the attention of our Canada subscribers to the importance of immediate payment of their subscriptions.—Our list of subscribers in Canada has become so large, that the postage which we have to pay to the line, is a heavy tax upon us. When payment is made in advance, we get only 61 cents per volume, for all we send to Canada. When not paid thus, it costs, besides the paper, 39 cents per volume. We have a number there on the free list, besides delinquents.

We are willing to do all we can to aid our friends, but there is a limit. We have made this explanation because some of our good friends, not understanding the case, have blamed us for not sending them the paper, and paying postage, &c., while they have neglected to pay either.

Friends may send to us, or to DANIEL CAMPBELL, Coburg, C. W., to Dr. HUTCHINSON, Waterloo, C. E., or to S. FOSTER, Stanstead, C. E., who are our agents.

### A New Work.

"The Elements of Sacred Chronology."—This is a work of between 100 and 200 pages, now being stereotyped for this office, which will give the elements requisite for calculating the dates of the prominent events recorded in Scriptural history. It will contain much interesting matter in connection with the science of Chronology. The price will not be over 50 cts.—perhaps less—with a deduction by the quantity. Orders are solicited, that we may know how many to print.

QUESTION MEETINGS.—In Connecticut some of the Congregational churches have what they call "question meetings." A box is placed at the door, and each one who has any question in his or her mind, on which light is wished, puts the question on paper, and drops it into the box when he arrives at the meeting. When the minister arrives, the questions are all taken to him, and he not knowing the authors of the questions, reads and answers them according to the best of his ability. If he wishes so study any question before answering, he reads it and lays it over to another meeting. This strikes us as a very good exercise, and one worthy of adoption.

"Sketch of Remarks addressed to the Committee on Education, in Boston, Feb. 2d and 4th, on the resolution referred to them by the General Court of Massachusetts, to introduce an English Dictionary into each of the Public Schools of the Commonwealth." By Prof. Porter, of Yale College, Ct.

Dr. WEBSTER'S Dictionary needs no defence. It is a mighty monument of American science. It stands unrivalled as a dictionary of the English language, and is as highly valued in England as in this country. No other dictionary is worthy of being mentioned in connection with it the same day. No scholar should consider himself furnished with such a dictionary as he ought to have, if he have not WEBSTER'S (unabridged). To those wishing to see a comparison of the relative merits of WEBSTER'S with other dictionaries, this pamphlet is desirable.

BRO. A. MERRILL, from the West, is now laboring among the Advent churches in this vicinity. We trust he will be successful in winning souls to CHRIST, as well as in feeding the flock. His Post-office address, for the present, is Worcester, Mass.

THE AGE, which we gave in the *Herald* last week, is now being printed in a tract form. It will be ready next week. They should be circulated by the ten thousand. Send in your orders.

OUR AGENTS AND SUBSCRIBERS will please look at our suggestions under the editorial head. We have several letters without the town or state given! We shall try to find the names on our books, but it puts us to much trouble.



## Foreign News.



The Wesleyan agitation in England suffers no diminution in interest. Meetings continue to be held in various circuits, under the lead of the local preachers, issuing protests against the tyrannical proceedings of the Conference, and demanding reform. Notwithstanding these meetings are exceedingly unanimous in their demands, and in the expression of their determination to support those who have suffered from the wire-pullers of the Conference, the latter seem bent on ruling or ruining,—at least, so far as the present arbitrary system of Wesleyanism is concerned.

The last steamer brought the intelligence that Mr. HARRISON, the editor of the *Wesleyan Times*, has been expelled. Nothing was advanced against him but his support of the expelled ministers, and his efforts for lay representation in the Conference. He has been connected for twenty years with the Wesleyan body, and is a gentleman universally respected. The proceedings of his trial, or rather, condemnation, occupied two evenings until about midnight.

Rev. JAMES BROMLEY, of Bath, has also been suspended. His crime was, that he had "by certain recent proceedings, violated the great principle" of the Wesleyan "connexional union"—namely, that when any question has been discussed and decided by the Conference, the minority shall quietly submit to the majority, or peaceably retire from the body." In plain words, members of that body have no liberty to oppose any error, which may have the sanction of the majority, or to advocate any reformatory measures not acquiesced in by the Conference; the only redress left them being withdrawal. If this principle is not tyrannical and oppressive, we know not what is. Mr. BROMLEY's high character, and extensive influence could not shield him from ecclesiastical decapitation. He had dared to sympathize with Messrs. EVERETT, DUNN, and GRIFFITH, and with them to advocate measures more in accordance with right and justice than those heretofore prevailing; and he must therefore be removed. And removed he has been.

The Duke of Northumberland is so strict a churchman, and has so strong and pious a desire to observe the holy days of the church, that he has issued the following notice in reference to the closing of his parks:—"Wednesday, the 13th of February, being Ash Wednesday, the parks will be closed, and opened to the public on the day following; and thenceforward continue open on the Thursday and Sunday in each week, till further notice."

If that is not "straining at a gnat, and swallowing a camel," it is not because his Grace's capacity for deglutition is unequal to the task.

The *British Banner* is calling upon the British Anti-slavery society to use its efforts to persuade JENNY LIND, the Swedish singer, who is about to visit America, not to sing in slave-holding States. The *Banner* says, that if she "will absolutely refuse to lift up her voice in a slave State, she will contribute more than has ever yet been contributed by statesman or orator, poet or politician, to liberate the African." The editor of the *Banner* evidently calculates somewhat on the shame which almost all men are supposed to have, in a greater or less degree, in supposing that such a slight would have any effect on a slave-holder. If he will only peruse the speeches of such men as HORACE MANN, of Mass., and Mr. STEVENS, of Pennsylvania, and notice with what equanimity slave-holders could listen to them, his anticipations of the effects of shame, we are constrained to believe, would be materially lessened. We should be glad, however, if Mlle. LIND should adopt the suggestion.

The *London Morning Chronicle* says, "that the members of the Judicial Privy Council have agreed upon their report, and that their judgment is against the Bishop of Exeter," who will have to induct him into his living, notwithstanding M. G. is, in the estimation of the Bishop, a heretic. The decision has not yet been officially promulgated.

HUNGARY.—The *Tribune* translates the following from the correspondent of the *Kölnische Zeitung*, dated Pesth, Feb. 3: "Nearly 70,000 Honveds have been enrolled, and their reception to the army is constantly making progress. The country, desolated by pestilence and war, is thereby still more stripped of its population. There are not hands enough to sow the fields; the burnt-down villages cannot be rebuilt; the country is going to destruction, spiritually and materially; for even the higher classes are compelled to supply their contingent to the Honveds, and every one is put in uniform, without exception, who is legally convicted of having served in the Revolutionary army."

The papers from the north of Germany are filled with accounts of the devastations caused by the inun-

dations in the Rhenish provinces, in Belgium, and in Holland. The damage done at Liege is immense, and the churches there are full of water. At Cologne the water was five and six feet deep in some of the streets; and the bridge at Emmerich had been swept away.

A horrible murder and suicide were committed in Paris on Wednesday. A lieutenant of the 56th Regiment of the Line, lodging in the Rue du Havre, killed his mistress with his sword, and then threw himself from his window into the street. He was killed on the spot.

M. BROUT, surnamed ROBESPIERRE, the chief of the Paris Socialist grocers, was condemned on Tuesday, for adultery, to three months' imprisonment.

In Rome, the Jesuits have not yet ventured to mount their enormous flap hats again, but glide about the city with the three-cornered beavers common to the secular clergy.

It is said that the assassin of Count Rossi has been lodged in the Castle of St. Angelo. His name is FELIX NERI, a native of Rome.

The editor of the *Paris Reforme* has been again condemned, for exciting hatred to the Government and encouraging civil war, to four months' imprisonment, and a fine of 3,000f.

The French *Moniteur* publishes the resolution of the Legislative Assembly of the 8th ult., declaring thirty of its members to have forfeited their rights as representatives of the people.

M. DE REMIEU has been appointed Commissioner Extraordinary to several departments in the east of France. The object of his mission is to expel the German refugees who have taken up their residence in France.

## THE ADVENT HERALD.

BOSTON, MARCH 28, 1850.

**TRIAL OF PROF. WEBSTER.**—The trial of Prof. WEBSTER for the murder of Dr. GEORGE PARKMAN, on the 23d of November last, commenced on the 19th. From the high standing of Drs. P. and W. in the community, few trials in this State have ever created such intense interest. The Court House was crowded at an early hour, and every countenance, except that of the prisoner, betrayed excitement. Dr. WEBSTER sat a little under the middle size. He was dressed plainly, but neatly, and appeared perfectly unaffected and at ease. There was nothing peculiar in his face, save a stern compression of the lips, which is natural to those who have to face a danger. He looked more of the scholar than the criminal, and one would have judged, from his appearance, that his thoughts were more engaged in books than in projects of crime. His hands were clasped together; his frame rigid and motionless. His gaze remained intently fixed on the Bench, and never, even once, looked around him. His eyes were concealed by a pair of spectacles, but occasionally when he raised them, the red lids betrayed many an anxious hour, many a wakeful night. While the Clerk was reading the terrible indictment, he appeared in no wise excited. Not a trace of agitation was observable in his features, nor a tremor in his up-held hand—his nerves were firm, and calmness was his greatest characteristic.

A jury was empanelled without much difficulty. Attorney General CLIFFORD opened the case, and specified the points which he thought would be proved by witnesses, going to show that the prisoner was guilty. He stated when, where, and how, were found what was supposed to be the remains of Dr. PARKMAN. He said that the portions of the body found were placed together in their proper places, and submitted to the examination of competent men, who pronounced them to correspond with various peculiarities that were known to have existed in Dr. P., and were dissimilar in none. The accurate height of the deceased could be shown, and it was that of Dr. P. A block of mineral teeth was found, which would be proved to have been made for and worn by Dr. PARKMAN, and the mould in which it was cast, would be exhibited. All these remains were found in and about the private apartments of the prisoner; some in a vault connected with his laboratory, others in a tea-chest, covered with minerals, and others in a furnace, where they had been thrown to be consumed by fire. The Attorney General said, that Dr. P. was known to have gone to the Medical College on the day of his disappearance, and at about the hour the prisoner, the same morning, had left word at the Doctor's house for him to call. Since that time, no one had seen him. Blood was found on the prisoner's clothing, and towels, belonging to the prisoner, were found in the vault with the remains. It would also be shown, that on and after the day of Dr. P.'s disappearance, the prisoner had kept his apartments at the College locked, which was an unusual thing. The Attorney General then spoke of the pecuniary connections between the deceased and the prisoner, showing the motives that were likely to prompt the murder. The prisoner was indebted to Dr. P., and had failed to fulfill his engagement, which had displeased the latter, who was exceedingly strict and prompt in his business transactions; and he was known to have said, a day or two before, that if his demands were not satisfied at once, he should employ legal proceedings. These, with other matters that would be presented to the jury during the trial, the Attorney General thought would be sufficient to convict the prisoner of murder.

From the large number of witnesses present, the trial will evidently be a protracted one. Should any new facts be elicited in the examination of the witnesses, we shall acquaint our readers with them.

At the Whiz Convention held in Springfield, Mass., about a year since, Mr. Webster said:—

"There is not a man in this hall who holds to the principles of the Wilnot proviso more firmly than I do. I feel some little interest in this matter, sir. Did I not commit myself in 1838 to the whole doctrine, fully, entirely? And I must be permitted to say, that I cannot quite consent that more recent discoverers should claim the merit, and take out a patent."

Subsequently, in the Senate he used the following strong and emphatic language:—

"My opposition to the increase of slavery in this country, or to the increase of slave representation in Congress, is general and universal. It has no reference to the lines of latitude or points of the compass. I shall oppose all such extension and all such increase, in all places, at all times, under all circumstances, even against all inducements, against all supposed limitation of great interests, against all combinations, against all compromises."

Very patriotic—very humane (as it reads)—very. On the 7th inst., in the same place, Mr. Webster delivered a speech, which many of his admirers extol as the greatest effort that gentleman ever made. We give the following extracts from that speech, and ask our readers to place them by the side of the above, and wonder, if they can, that many honest, straight-forward men should be disgusted with politics and politicians. In relation to Mr. Webster's determination to oppose the increase of slave representation in Congress, (see the portions we have above italicized,) he now says:—

"I wish it to be distinctly understood to-day, that, according to my view of the matter, this Government is solemnly pledged by law to create new States out of Texas, with her consent, when her population shall justify such a proceeding, and so far as such States are formed out of Texas territory lying south of 33 deg. 30 min., to let them come in as slave States. That is the meaning of the resolution which our friends, the Northern Democracy, have left us to fulfill; and I, for one, mean to fulfill it."

When it is remembered, that each of the new States so formed out of Texas, will send two Senators, and one or more Representatives to Congress, Mr. Webster's determination to oppose the increase of slave representation in Congress, may be estimated at its proper value. In regard to the Wilnot Proviso, in which Mr. Webster said he felt "some little interest," and of which he rather strongly claimed to be the father, he now says:—

"I will say, further, that if a resolution, or a law, were now before us to provide a territorial government for New Mexico, I would not vote to put any prohibition into it whatever. The use of such

a prohibition would be idle, as it respects any effect it would have upon the territory.... I repeat, sir—and I repeat it because I wish it to be understood—that if a proposition were now here for a government for New Mexico, and it was moved to insert a provision for a prohibition of slavery, I would not vote for it."

If such a specimen of moral, mental, or intellectual agility, as seen in the above picture of the "hop, skip, and a jump" exercise, were seen in the conduct of any of the ordinary demagogues of the day, such ones would be held up by the entire press, (by their political opponents, at least,) as deserving the strongest condemnation. We know of no two rules by which moral conduct is squared,—one for the Broddings, and one for the Lilliputians,—whether in morals, or in politics.

It is not the design of this paper to meddle with politics, further than to show their bearing on moral or religious issues, which deeply concern every Christian at this time. To realize the rapid increase of moral delinquency, we must not confine our observation to the ignorant and outwardly vicious.

We once made what we now conceive to be rather a bold and ill-advised attempt to imitate an industrious bookworm, and go through the Book of Mormon; but our courage, or perseverance, was not sufficient for the purpose. Very strong indications exist, that that book is yet "to be continued." In short, we are to expect that a portion of that Book is yet to be translated. It appears that a Mr. Brewster, a Mormon (one, we believe, who does not walk in the tracks made and provided), wished to discuss some controverted point with Mr. Strang, who assumes to be the veritable successor of Joseph Smith. Mr. S., wishing first to ascertain the other's orthodoxy, asks—"Do you limit your idea to the translated book, as published? or do you intend to include all the book, translated and untranslated?" We never dream that this generation was destined to behold a sequel to the Book of Mormon, translated from golden plates. But we were mistaken. Seriously speaking, we have no desire to condemn or ridicule the faith of others. We can and do believe that the great body of the Mormon people are sincere in their faith that Smith was a prophet; but when it comes to our belief that Smith thought himself a prophet, our charity becomes rather rigid. But there is a possibility, that what might have been believed even that, accounting for such an idea in Smith, by supposing him demagogued, but when we find that a successor (we believe there are some two or three who greatly desire to magnify that office, and each therefore claims to be the only legitimate successor), pretends that he is a prophet, that he receives special revelations from heaven, and that he really translates from golden plates, (conveyed to him in some way from God,) a mass of falsehoods as stupid as it is groundless, we choose to express our candid opinion, that his organ of marvellousness must be exceedingly large—to believe any such thing.

**TRACT AND MISSION FUND.**—Amount received up to this date, from the last Conference in May, 1849, \$187 94. Paid out, during the same time, \$728 98, leaving a balance due this office of \$540 99. Our friends will see how we are placed, and render what aid they may think proper towards the important work of Tract distribution and Missionary effort. We are continually receiving calls for help, which we cannot turn a deaf ear to. Sickens and confinement at home have prevented us from receiving more through channels that would have been open, had we been able to go out into the field.—We need aid, and must have it, or the cause will suffer.

In addition to the above, we have paid out, during the last year, in various ways, upwards of \$400. Our friends will understand, that what we have paid from this office are not the donations of others, as some have supposed, but the earnings of the office, above all donations from others. We know there are many who stand ready to share in the heavy sacrifices for the best of causes, when they are made acquainted with its wants.

Last week we printed 6000 copies of the *Herald*, to supply those who wanted extra copies for general distribution. But we again fell short. We shall try once more, and endeavor to make No. 13 a rich number, for which we have interesting matter on hand. We hope orders will be sent in in time.—\$2 per hundred.

Through mistake we omitted to give credit in our last to the *Journal of Prophecy*, for the translation of the interesting letter from a Catholic priest.

## SUMMARY.

The "True Wesleyan" says, that a local preacher of the M. E. church named Mayhew, from Kentucky, gave out an appointment to preach near Antrim, Guernsey county, O., and a large concourse assembled to hear him. After the sermon, he deliberately seized a colored sister present, who had a child in her arms, proclaiming that she was a fugitive slave belonging to one of his neighbors, and that he had adopted this plan to find her, that he might receive the reward of \$25 offered for her. He only took a rope out of his pocket to tie her, and when remonstrated with, he exhibited sundry revolvers and bowie knives, and intimated his design to use them if he were interfered with. The most incredible thing about the whole affair is, that the scoundrel should have been permitted to take his victim off in his carriage, and in Ohio, too.

Miss DIX, the celebrated philanthropist, in a memorial to Congress, asking for a grant of land for the benefit of the insane in our country, shows that, in the New England States, the proportion of the insane to the whole population is about one in 600; in the Middle States, one in 700; in the Western States, one in 1370. The worst State is Rhode Island, where there is one to every 532; and the best, South Carolina, where there is one to every 538.

At a plantation near Montgomery, Ala., on the 23d inst., there were seven deaths by cholera within fifty hours.

Mr. Dessner, a merchant, on his way East, to purchase his summer stock, lost \$13,000 on the steamer "Ben West," near St. Louis.

Thomas Shuter, Jr. (colored), living near Rosendale, Ulster co., N. Y., came to his death on the 13th ult. by drinking excessively of brandy, which a couple of bystanders agreed to pay for, for the fun of witnessing its effects.

John Price, employed in a machine shop in Brooklyn, N. Y., while putting a band on a wheel, was caught by the band, and killed instantly. He was shockingly bruised, and his clothing was nearly all torn off. He has left a wife and ten children.

On Saturday last, two enormous bullocks were paraded through the principal streets of New York. One weighed 34 cwt., and the other 33 cwt.

Capt. Perkins arrived at New York a few days since from Porto Cabello. He reports that, on Feb. 19, he lost 14 and 10, 64 38, at 5 p. m., he observed a luminous appearance in the heavens resembling a large ball of fire, about ten feet in diameter. It appeared in the west, moving eastward rather slowly, and was in sight a little more than a minute. It appeared to travel about ten degrees high, and, during its continuance, the heavens were illumined with a brightness nearly equal to that of noon-day. When disappearing, it broke into a thousand fragments.

The Fayetteville (N. C.) "Carolinian" says:—"On the 15th of Feb., there fell within one hundred yards of the residence of Thos. Clarkson, in Sampson county, a shower of flesh and blood, about thirty feet wide, and 250 or 300 yards in length. The pieces appeared to be flesh, liver, lights, brains, and blood. Some of the blood ran on the leaves apparently very fresh. There was a smell of blood, and some of Mr. Clarkson's children, who first discovered it, ran to their mother, exclaiming, 'Mother, there is meat falling!' During the time it was falling, there was a loud overhead, having a red appearance, but there was no rain. A piece of this flesh has been examined with the best microscopes, and the existence of blood well established. It smells like putrid flesh."

## BUSINESS NOTES.

I. H. Shipman—The money was received—your owe 38 cts. A. Owen—We mark you up to end of vol. 4. Do the best you can in future.

E. Kelly—We credited \$5 to J. Danforth Feb. 15th, rec'd by you.

Dr. Orr—How can we send the tracts to Mrs. Stockdale? The expense by mail will be very heavy.

W. M. Lingham—The letter you refer to was received.

Edgar Gillett—Very much obliged.

H. Housinger—The money was received, and the paper has been sent.

TO AID THE CHILDREN'S HERALD.

J. W. Napier.....\$ 00 | S. AYRES.....1 00

## APPOINTMENTS, &amp;c.

We hope that those who are interested in the appointments, will preserve the papers for reference, as want of room will hereafter oblige us to omit notices after inserting them twice.

Bro. L. P. Judson will preach at Salem, Mass., April 2d; Providence, R. I., Sabbath, 7th; Albany, N. Y., 9th; Utica, 10th; Syracuse, 11th; Homer, Saturday evening and Sabbath, 12th and 14th; Ithaca, 15th; Auburn, 16th; Seneca Falls, 17th; Geneva, 18th; Le Roy, Sabbath, 21st; Fredonia, 24th; Busti, Sabbath, 27th. As I have taken the liberty to make the above appointments without invitation from several of the places, wherever it may be inconvenient to hold the meetings, brethren will please withhold further notice, and all will be right.

Bro. W. Barnham will preach in the Methodist house, near Fishville Four Corners, March 31st.

Bro. J. Daniels will preach in Westboro' Sabbath, March 24th, and in Concord, N. H., Sabbath, 31st.

Bro. N. Hervey will preach in Clintonville, Mass., the second Sabbath in April.

Bro. N. Billings will preach in Marlboro' the first Sabbath in April, Essex, the second, and Rye Beach the third.

Bro. H. H. Gross will preach in the Court House at Balston Spa, Sabbath, March 31st, at 10 a. m., and 1 and 7 p. m.

## GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of this character at the earliest possible moment. Address, J. V. Himes, Office of the "Advent Herald," No. 5 Chardon-street, Boston.



**VAYER'S CHERRY PECTORAL**  
For the Cure of  
**COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION**

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the unlettered, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

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"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral'."

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West Killington, Ct., Sept. 28, 1847.

Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

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"Dr. J. C. Ayer—Dear Sir: I enclose please find remittance for all the 'Cherry Pectoral' I sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cures such a number of coughs and lung complaints. Our physicians are using it extensively, and with success, and with the happiest effects. Truly yours, D. M. BRYANT."  
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## A NEW SINGING BOOK.

(REVISED EDITION.)

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## Receipts for the Week ending March 20.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

M. F. Manter, E. S. Smith, R. Hoyt, A. Penfield, J. J. Grimes, E. Sahlin, D. B. Lunt, J. P. Hall, J. Cheney, E. Gillett, N. Dunes, C. Smith, J. Smith, D. Overton, D. A. Anthony, G. Wilcox, teach to No. 482; J. Thomas, R. Mores, J. Springstead, W. F. Fehner, teach to No. 455; J. Rogers, 453; C. Clough, 430; M. B. Morrish, 455; S. Fish, 493; Wm. Jack, 493; C. H. Withington, 483, and C. A. H. to No. 45; S. Atkinson, 493; E. Atwater, 484; Elder J. Sears, R. Robinson, 48; E. Skemer, W. Minley, S. S. Brewer, W. Hallett, G. V. Doane, E. Ford, E. Warner (each 50 cts.), No. 493; R. Birch, 489; Dr. J. O. Orr, 508; A. Colby, 501; A. Hays, 48; L. R. Wellman, 430; Wm. Mores, 487; G. W. Dean, 514; J. B. Payne, 455—each \$1.  
I. Wright, 472; J. P. Woodbury, 482; T. Fowler, J. Kimball, S. C. Robbins, A. Eullen, M. Hazen (each to No. 368); L. Randall, 534; J. K. Kirtland, 531; A. Mudgett, 524; H. D. J. Perkins, 524; C. V. Coburn, 522; A. Chase, 521; E. Vankleek, 529; T. F. Atkins, 471; S. Finney, 521; B. B. Boardman, 482; J. G. Rice, 523; A. Kell, 491; D. Stearns, 483; J. Martin, 493; J. B. Knight, 456—each \$2.  
S. Brown, 498; M. Putnam, 490; O. Baxter, 505—each \$3.—A. Owen, 435; L. Armstrong (\$4 50—2 copies) 521; Mrs. M. Stockdale, 529; E. J. Worrell, 443—each \$5.—R. Wilson, 495 (\$1 50); R. Pease, 492 (50 cts.)



# ADVENT



# HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MARCH 30, 1850.

No. 9. WHOLE No. 465.

## THE ADVENT HERALD

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given when money is forwarded.



### THE HOME OF THE BLEST.

We're going home, we've had visions bright  
Of that holy land, that world of light,  
Where the long, dark night of time is past,  
And the morn of eternity's come at last;  
Where the weary saint no more shall roam,  
But dwell in a sunny, peaceful home,  
Where the brow with celestial gems are crown'd,  
And waves of bliss are dashing around.

O, that beautiful world, O, that beautiful world.

We're going home, we soon shall be  
Where the sky is clear, and the soil is free;  
Where the victor's song floats o'er the plain,  
And the seraph's anthem blends with its strain;  
Where the sun rolls down its brilliant flood,  
And beams on a world that's fair and good,  
Where that dimmed at nature's doom,  
Will sparkle and dance o'er the new earth's bloom.

O, that beautiful home, &c.

Where the tears and sighs which here were given,  
Are exchanged for the glad songs of heaven;  
Where the beautiful forms which sing and shine,  
Are guarded well by a hand divine;  
Pure love's banner and friendship's wand  
Are waving above that princely band;  
And the glory of God, like a molten sea,  
Will bathe the immortal company.

O, that beautiful home, &c.

'Mid the ransom'd throng, 'mid the sea of bliss,  
'Mid the holy city's gorgeousness;  
'Mid the verdant plains, 'mid angel's cheer,  
'Mid the flowers that never of winter wear,  
Where the conqueror's song, as it sounds afar,  
Is swayed on the ambrosial air,  
Through endless years washeth and prove  
The depths of a Saviour's matchless love.

O, that beautiful world, &c.

(For the Herald.)

## Lectures on the Apocalypse. No. 4.

BY J. P. WEEHSEE.

Before entering upon those series of events which span the future from A. D. 96, we shall introduce some facts relative to the first and second manifestations of the Messiah. This we do, that all may understand our position in regard to that advent which is named in the Apocalypse, and thereby learn that we consider that coming future and personal.

This book (the Apocalypse) purports to be "the Revelation of Jesus, the Anointed." In the same chapter it is said, "Behold, he cometh with clouds." No one can suppose any other person here intended than the person who is called "Jesus, the Anointed." The book contains the return of that same Jesus. All regard that return as the second advent. Is that event in the past, or is it future? The decision of this question fixes the character of our exposition. If that second advent of the Author of the Apocalypse be in the past, then these events here narrated have long since transpired: if it is yet to come, our views are worthy of consideration. Let us now take up the question.

Is the second advent of the aforesaid Jesus an event yet future? If any person questions whether this same Jesus was to appear the second time, let him read Acts 1:11: "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Trace the term Jesus through the New Testament, and you will learn that there were to be two advents of a person by that name. Each of these manifestations shall be considered, that they may be properly comprehended.

**First Advent.**—It was predicted that Mary should bring forth a son, and that his name should be called Jesus. It is then stated that "Jesus was born in Bethlehem of Judea." He is here manifested in the flesh. He is afterwards baptized of John in Jordan, led into the wilderness and tempted of Satan. He selects his disciples, and begins to proclaim the great doctrines of his mission. He suffers many

hardships, is finally apprehended, condemned, nailed to the cross—dies—is laid in a tomb—rises the third day—appears to his disciples many days. As Luke wrote the Acts of the Apostles, we shall follow his ideas from this point, as presented in the last chapter of his gospel, and the first chapter of the Acts. Jesus appears to two disciples going from Jerusalem to Emmaus, and was made known to them. They returned to Jerusalem, and while conversing with his disciples about what they had seen and heard, "Jesus himself stood in the midst of them, and saith to them, Peace be to you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."—Luke 24:36-53. It will here be seen that the historian has taken unusual pains in the terms which he uses to describe Jesus from his resurrection to his ascension, and promised return, that all might know that it was the same Jesus which was born of Mary, wrapping in swaddling clothes, and laid in a manger; baptized of John, apprehended, condemned, nailed to the cross, expired, and was laid in the tomb; that arose, and appeared to his disciples, and finally ascended. Some of those terms by which he desires to identify the resurrected with the crucified Jesus, are the following, viz.: "Jesus himself;" "behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have;" "he showed them his hands and his feet;" "he ate before them a piece of broiled fish, and a honey-comb."—

"He led them out as far as Bethany, blessed them," and in that act was parted from them, and taken up into heaven. Here end the events of his first advent—his first manifestation in the flesh. All those terms which speak of his coming or going from place to place during that period, from his birth to his ascension to heaven, are not so many advents, but movements of the same person from place to place during one advent. Of this class we reckon Luke 9:1-10, Matt. 10:23, and Luke 10:1, 17: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have ye two coats a-piece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they

departed, and went through the towns, preaching the gospel, and healing everywhere. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida." "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." "After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The twelve were sent forth on a mission to the Jews, or to the cities of Israel. They were to visit the places as in a circuit. A place was appointed where it would end, and where Jesus would meet them. In the same manner he sent forth the seventy, whose mission was to be to those cities soon after to be visited by Jesus in person, "in every city, and place, whither he himself would come."—Luke 10:1. These persons did not complete their mission till Christ began to follow them. We shall now examine what relation the following passages have to the first advent: Matt. 16:27, 28, and 17:1, 2; Mark 8:38, and 9:1-3; Luke 9:26-30. The three evangelists follow the same order of narration. Three events are presented, two predictions, and a description of a remarkable event.

**First Event.**—The advent of the Son of man in the glory of his Father, with his angels, and his rewarding every man according to his works. —Matt. 16:27; Mark 8:38; Luke 9:26.

**Second Event.**—His manifestation in his kingdom, and his declaration that there were some standing by who should see the event. —Matt. 16:28; Mark 9:1; Luke 9:27.

**Third Event.**—The transfiguration of Jesus. —Matt. 17:1, 2; Mark 9:2, 3; Luke 9:28, 29; —2 Pet. 1:16-18. The following is our understanding of these passages. Our Saviour predicts his coming in his own glory, and that of his Father and all the holy angels, to reward every man according to his works. And that the church may in all ages have before them a visible manifestation of that coming and kingdom, I will present to some of you before your death a lively representation of that event. As a proof, Peter calls the transfiguration "the power and coming of our Lord Jesus Christ." We understand the expression "shall not taste of death" to be a strong affirmation of the certainty that he would give them such a manifestation. Is that expression thus used? The terms "taste" and "to see" death mean the same. It was revealed to Simeon "that he should not see death before he had seen the Lord's Christ," (Luke 2:26,) which expression signifies that he should certainly see the Lord's Christ. There were three of the disciples, Peter, James, and John, who were with Christ on the holy mount. The declaration of Jesus concerning John has occasioned much difficulty with expositors. The passage is the following: "Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?"—John 21:21-23. "If I will that he tarry till I come." The brethren understood this answer to convey the idea that John should never die. And this report they spread abroad. Their mistake is corrected. Peter was informed by what death he is to glorify God, and mistook Christ's declaration concerning John, that that disciple was not to die. No allusion could have been made to the destruction of Jerusalem. The answer of Christ was rather a rebuke to Peter for desiring to know the fate of John. Christ answers, in substance, "Peter, you must submit to my will. Were it my will, he might remain on earth without tasting death until I come again

—but what is that to thee? Follow thou me." "Till I come" did not mean the destruction of Jerusalem, for in that case they would say, he will live long, not he will never die. John did not so understand it.—See v. 23. If I will that John tarry till I come, as I predicted, submit to this will. Christ had informed Peter about his own fate, and required him to submit to his will in all things, having said nothing about his death, but in substance, "I shall do with John according to my pleasure; this is not thy business."

We have now closed our remarks as connected with the first advent of Jesus, and have considered those passages which are supposed to refer to the destruction of Jerusalem. Let these passages be well considered. They will clearly show a future advent, and the glories of that kingdom then to be set up.

**Second Advent.**—Luke having traced in his gospel the blessed Jesus from his birth to his ascension, terminates his history of the first advent: and shows by expressions the clearest possible that it was the same Jesus that died, who arose, ate, and ascended. He introduces his second history in these words: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel."—Acts 1:1-10. He shows that his former treatise includes all Jesus' acts and words to his ascension, and dwells on the proofs of his identity. He then describes their parting, sees Jesus rise into the heavens, and a cloud hides him from view. Still gazing on the cloud, two men clothed in white appear, and ask them why they continue to look after him. "THIS SAME JESUS,"—which was born of Mary, baptized of John, tempted of Satan, hung upon the cross, laid in the tomb, arose the third day, ate, having flesh and bones, who said, "Handle me, it is I myself," who ascended,— "who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Every word is emphatic. The second advent consists of the return of that same Jesus, and of his words and deeds at that return.

**THIS SAME JESUS.**—[So come, in like manner. —1. Who returns? 2. How does he return? These are questions of great moment.

**1. Who returns?** This same Jesus, whose history Luke has given from his birth to his ascension. Has that body, named Jesus, yet returned? If so, when? The identity of the same Jesus will appear from the examination of the original of this passage. *ὁ αὐτὸς ἰησοῦς*. "ὁ αὐτὸς ἰησοῦς." The very same Jesus shall so come in like manner. The word *τροπὸν*, connected with the going and return of Jesus, is full of meaning. The word is derived from *τρεπω*, to turn. Hence the word tropic, in geography, which signifies the circle of return, because the sun, after reaching that



circle, 23 1-2 degrees from the equator, again returns. The sun, in its course, reaches one of these tropics, and again returns. The same expression is used to illustrate the going and return of Jesus. If it is the *same sun* that returns which went to this returning circle, we must look for the *same Jesus*—the Sun of righteousness will return. Has that same Jesus returned? When did he return? Were Titus and his army that same Jesus? Were they born of Mary, baptized of John, suspended upon the cross? Did they arise and ascend? Was the judgment of Jehovali on Jerusalem that same Jesus? Who can believe it? Was that judgment crucified? Did it arise and ascend? Was any manifestation in Swedenborg or Ann Lee that same Jesus? If that body has not yet appeared on earth, it must yet appear. No one having seen it, we look for that return.—That return can alone be called the second manifestation—the second advent. This alone is of the same order. That same body must again appear on the earth which it left, when it ascended. No other event can be called the second advent. In numbering first, second, third, we suppose the things of the same kind. A body was once on earth, and left it. When that body again appears on earth, it will be the second time. An army, or a judgment, or any peculiar divine providence, can no more be called the second advent of Jesus, than a man's voice can be called his flesh and bones. From this ascension we have frequent notices of the return of that same Jesus. On this point we refer to the following scriptures: "Whom the heaven must retain."—Acts 3:21. This expression has a direct bearing on the idea before presented, that the heaven did receive a body, called Jesus, and that body it must retain until the time of the restitution. The expression, "the Lord himself," (1 Thess. 4:16,) is guarded, and carries the idea that no substituted body can answer the conditions. "And to them that look for him, he will appear the second time."—Heb. 9:28. Now as the first time was his first manifestation in flesh to his ascension, the second time must be when the heaven surrenders that same body. Many are now looking for that body, and it must again appear. Many other passages might be introduced to the same effect.

The terms which denote his second coming are as follows: 1. Revelation, or manifestation, as a word applied to Christ, occurs seven times, viz., 1 Cor. 1:7; 2 Cor. 12:1; Gal. 1:12; 2 Thess. 1:7; 1 Pet. 1:7, 13; 4:13. In all it denotes his literal manifestation. In Rev. 1:1 it stands for the title of the book, because that book treats especially of the coming of Christ. 2. Epiphany, or appearance, occurs six times in the New Testament, viz., 1 Tim. 6:14; 2 Tim. 4:1, 8; 2 Tim. 1:10; Tit. 2:13. 3. Coming, or presence, occurs twenty-four times in the New Testament, and literally, and not metaphorically. There is another word translated coming which is sometimes used metaphorically—but not this word: yet this word has been shown, in all the places where it is used in the seven epistles to the seven churches of Asia, to denote the literal coming of Christ. The word that is used in reference to the coming, or presence of Christ, to destroy Popery, is literal—never metaphorical. Εφανερωσις.—This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world.—1 John 2:28; 1 Pet. 1:7. It signifies that Christ, at first, so the second time, shall be the object of men's senses, by means of his body. When the first coming of Christ into our world is spoken of, the verb φανερωσις is commonly used.—1 Tim. 3:15; 1 Pet. 1:20; 1 John 1:2; 3:8. Yet for reasons to be mentioned, in 1 John 2:28 (see above) it is applied with peculiar propriety likewise to denote Christ's coming, to raise the dead, and judge the world, which here, and in v. 13 (1 Cor. 1:7) is termed, "αποκαλυψις," the revelation of his glory, (1 Pet. 4:13,) because on that occasion, appearing in his own glory, as the Son of God, and in the glory of his Father as Judge, and in the glory of angels, he will reveal, or show himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all infidels or wicked men, who denied him to be the Son of God, and rejected his gospel, and will punish them with everlasting destruction. We can trace this expected advent through the epistles. We shall notice its introduction in the Apocalypse.—Rev. 1:7. The terms there used are sufficient to show, that this is that same Jesus whom the heavens were to retain till the restitution. Under the seventh trumpet the dead are judged, which Paul declares takes place at Christ's appearing and kingdom.—2 Tim. 4:1. Yet at that appearing the dead are raised.—1 Thess. 4:16. As the seventh trumpet is the last, and introduces the everlasting reign and kingdom of Christ, we have reason to believe that the Apocalypse extends to the return of that same Jesus, and to the commencement of his everlasting reign with his saints.

With these remarks, we dismiss the subject.

(For the Herald.)

### Job—His Trial of Faith.

BY I. E. JONES.

"Affliction is the good man's shining scene." "Prosperity conceals its brightest ray." "Whom pain cannot bless, heaven quits in despair."

Three vastly important objects were gained by Job's afflictions.—1st. Being sanctified, they worked out for him a far more exceeding and eternal weight of glory. 2d. They resulted in a controversy between him and his three friends, which, by the arbitration of God himself, resulted in settling the fact, "that the scales of retributive justice are not equalized in this life." 3d. They furnished a book of unnumbered consolations to the afflicted ever since. "O the depth both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

The man will try the ore before purchasing the mine; the farmer tries the oxen or horse before purchasing them; the matron tries whatever goods she is about to purchase; and why should not God try his people before adapting them to be heirs of all things? But the assayer does not hold any share in the ore which he tries, besides his wages, unless he chooses to use the dross; and Satan is employed by the great Proprietor to assay the precious ore of the kingdom, with no other reward than the punishment which is due to such voluntary actions. "All things work together for good to them that love God."

Whether in Job's case Satan was really deceived himself, as wicked men often are respecting the motives of righteous men, and thought it impossible for him to be governed with other than selfish motives, we cannot say; but, be it as it may, the result was most satisfactory. Left in his hands, he will not fail to make his motives manifest. Knowing the power of contrasts, he fixes on an occasion of festivity—a family anniversary—to bring upon him so great and sudden a succession of ills as shall completely confuse and overwhelm him. Scarcely had the messenger ceased informing him of the loss of his asses and oxen by the Sabeans, before another begins his tale of the entire loss of all his sheep, by the fire of God; and ere he had concluded, a third commenced informing him of the loss of all his camels by the Chaldeans; and while he is yet speaking a fourth brings him the melancholy intelligence that a whirlwind had destroyed all his children! The furnace is well heated, even Satan being judge, and we shall now see whether there is mire, brimstone, or gold in it:—

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."—Job 1:20-22.

Malignity is not easily convinced. Job has good health, and can make himself comfortable, if not happy. But take away his health—leave him without any earthly comfort—and he will yield. This trial was to be long and thorough. Satan was not to be beaten this time, when his life only was to be spared. One boil often gives one great disquiet; but to be covered "from the sole of his foot to the crown," so that he can neither sit, stand, nor lie down—is there a man who can long endure that? Satan thinks not; but, to provide against any possible failure, error must be called in under the garb of religion, and even of friendship. Three friends, whose hearts were so deeply moved at the sight of his sufferings, that they lifted up their voices and wept, and came and sat down with him in silence, confounded at the magnitude of his ills, and fasted seven days—a pretty good evidence of their sincerity, and, as Satan no doubt would have it, of the correctness of their opinions also. Here was the acme of his afflictions. The charlatan who decides an amputation, when only applications of cold water are needed, though the infernal deed be covered by ten diplomas, will not have furthered the cause of humanity. The same is true of the quack, who pulls a tooth to cure the colic. His sincerity does not make him a benefactor. Satan is never more successful than when in the robes of the sanctuary. Our defeats are oftener the result of miscalculating the forces of the enemy than of our own. We contend against principalities and powers, and wicked spirits in high places. Wrong premises lead to wrong conclusions.

Job's three pious friends assumed that great judgments only fall upon correspondingly great sinners; and, as it is better to justify God than man, they take a very short way to a long conclusion, that, therefore, Job is a great sinner. The cause must be removed, and then the effect will cease. Worn out for the want of nourishment and rest, crazed with pain, his head swimming with giddiness, and he gasping with faintness, he must listen to their logic and earnest exhortations. "The fire of God," the wind, the Sabeans, the Chaldeans, God, and the elements, and the wicked are all let loose upon him! and how could he be so utterly forsaken,

if he were not a great sinner? Little did Eli-phaz, Bildad, and Zophar, think that they were even more against him than the wicked Sabeans and Chaldeans. "If an enemy had done this" he "could have borne it." Now follows calumny upon misfortune. He is guilty of crushing the helpless widow, and of robbing the orphan, and of becoming rich by dishonest gain. He is the worst of sinners, even in the estimation of the pious, because the most afflicted. If that struggle was "a gazing-stock to angels," they must have watched it with profound interest. Satan's theology, that "the present is a state of reward and punishment," preached even by the pious, and loved by the wicked, must now be put to the test, and God will in the end arbitrate the case.

"Hope springs eternal in the human breast; Man never is, but always to be blest."

Job must hope or die. Once a prince, and now a beggar; once surrounded with relations, but now alone, except a wife, who was Satan's faithful councillor, like Eve to Adam; once of blooming health, and now a mass of fetid corruption, which he sought to absorb by lying in the ashes; once of unstained reputation, and now regarded as the vilest of hypocrites, what has he to hope on this side of the darkness of the grave? The furnace is well heated, and we shall soon see whether it contains gold or dross. He must sink in fathomless despair, or faith must plume itself, and rise above the storm. Hope he must, but can he hope to have his wealth, his family, his health, his reputation restored? No, all is gone—to every human appearance—forever gone, but the feeble flame which flickers in the socket. Poor Job! As well might a man brace himself against a falling mountain. Fallen, broken, crushed—all is gone; his days of gladness are passed. But no, hope, heaven-born, is yet alive, and proves that she thrives best in her own soil.

From the sightless depth of his afflictions, we are startled with his voice, rising with unexpected energy—"O that my words were now written!" What words, Job? what earthly desire can remain in your heart, now that all is gone? But list! "O that they were printed in a book!" Why, you have no will to make, for you have nothing to leave, and, if you had, you have none to leave it to—except your body to the worms. "O that they were graven with a pen of iron, and lead in the rock forever!" Can there be aught with such a man so precious as to be thus perpetuated to the latest generation? Yes, he has found a solace, even in the fathomless depth of his affliction, which he wishes all who shall come after him to know. Faith's eagle-eye pierces the gloom, and sees a treasure, which is even more glorious, as viewed in contrast with the deepest affliction:—

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment."—Job 19:25-29.

As the stability of European governments becomes more uncertain, European capitalists become more anxious to invest their wealth in American stocks. And as Satan wrests this world from the Christian, he only turns his hopes and affections more earnestly to the kingdom of God: so that even Satan becomes the unwilling, undesigning agent, in securing to him "a far more exceeding and eternal weight of glory." "All things shall work together for good to them that love God." Job is now, with Isaiah, and Peter, and all the early good and holy, looking for a new earth, wherein the righteous alone shall dwell; where the wicked, nor Satan, shall ever trouble him, and his weary soul shall be at rest. And to convince his three friends that they had assigned a wrong cause for his afflictions, God restores to him, even here, more than he had taken from him.

Thus God was glorified, Job was benefited, Satan's theology was exposed and confounded, while the faith once delivered to the saints was exhibited; and a book produced which has scattered unnumbered consolations in the pathway of the afflicted ever since, and will, till faith is lost in sight, prayer in praise, and hope in fruition.

### The Restoration of the Jews.

The following we copy from a pamphlet sent us from England by the last steamer, the title-page of which reads thus: "The National Restoration of the Jews to Palestine Repugnant to the Word of God; a Speech, delivered in the Lecture Hall of the Collegiate Institution, in Liverpool, at the Anniversary Meeting of the Auxiliary Society for Promoting Christianity amongst the Jews, Oct. 21, 1849, the Lord Bish-

op of Chester in the Chair: by WILLIAM WITHERS EWBANK, M. A. 'Ο πειραστος ταυ αφορτα' EN.—Who hath made both ONE.'—Eph. 2:14."

(Concluded from our last)

But I must also observe, that the Christian missionary, in his conversations with Jews, will think their notion of a restoration to Palestine inconsistent with the very nature of that Christianity which it is his blessed privilege to proclaim to them. For, if the Jews are to be restored, one of two things must take place—God must restore them either as Jews or as Christians. Now, I reject at once, and, I think, the vast majority of Christians will reject with me, the idea that God will restore them as Jews; for to suppose that God's glorious promises can be fulfilled to those who refuse to acknowledge his own Son as the true Messiah, appears to me too monstrous to be generally believed. But can they be restored, as Christians, in consistency with the very nature of the gospel? My Lord, the Christian missionary has read in his New Testament, that in Christianity there is neither Jew nor Greek (Rom. 10:12; Gal. 3:28; Col. 3:11); and that, whereas, in Judaism, under the Old Covenant, the Jews dwelt alone, and were not reckoned among the nations, (Num. 23:9,) in Christianity, under the New Covenant, every wall of separation has been thrown down by Christ.—Eph. 2:14. He has there read, that Jerusalem is no longer a holy place, where men ought specially to worship.—John 4:20-24. He has not forgotten the energetic emphasis of the greatest Christian apostle, and will not easily believe that "imperfection" will come back, that "beggarly elements" will be restored, and that "the yoke of bondage, which was done away in Christ," will be re-imposed by God.—See Gal. 3:3; 4:9. He cannot find a place in Christianity, whether in Palestine or in England, for altars, and the blood of bulls and goats, and the ashes of heifers, and a gorgeous temple for God's especial residence, and pass-overs, and priests. The sun is the Christian firmament. The shadows have passed away, for the true light now shineth. And, therefore, the Christian missionary, anxious to win Jewish souls to Christ, in my humble judgment, instead of teaching a restoration to a typical land of departed types, will rather seek to engraft that ancient people into the olive-tree of God's Catholic church, (Rom. 11:24,) and so make them Abraham's seed, and heirs according to the promise.

But, my Lord, the minister of the New Testament is a successor of the apostles of Christ. He will naturally, therefore, inquire into the manner in which those apostles, in preaching to their Jewish countrymen, quoted the Old Testament Scriptures; and he will discover, that if he allow prophecy to point to Jewish Restoration to Palestine, he will at once discard that principle of prophetic interpretation, which the apostles themselves have adopted, under the teaching of God's Spirit. For he will find St. James quoting Amos to prove that the planting of Christ's church was foretold in prophecy, as "the re-building of David's fallen tabernacle," and "the restoration of its ruined walls."—Acts 15:16, 17; Amos 9:11. He will find St. Paul quoting Isaiah to show, that by Christ's coming "the barren woman had rejoiced, and had inherited the Gentiles," and that so his glorious prophecy had been accomplished in that "Jerusalem, which is above, which is the mother of us all."—Gal. 4:27; Isa. 54:1. He will find the same apostle quoting Hosea, to show that the Messiah, by planting Jew and Gentile in one Christian church, had accomplished the prediction, that, "in the place where it was said to the Jews, Ye are not my people, there they should be called the children of the living God."—Rom. 9:24-26; Hos. 1:10. The Christian missionary, I say, will remember this general apostolic canon of Old Testament interpretation: and feeling, therefore, that inspired apostles, who had themselves been Jews, so understood their own Scriptures, as to believe that Christianity had richly fulfilled the prophecies of Judaism, he will not venture (at least I could not) to sanction any system of prophetic exposition, which, however it might persuade Jews to embrace a sort of Judaized Christianity, or Christianized Judaism, would, at the same time, differ, *toto calo*, from that mode of apostolic interpretation, by which, under God's blessing, even Jewish priests were converted to the faith.—Acts 6:7.

But, my Lord, up to this point I have said nothing which ought to convince a Jew. For any thing that I have yet spoken, the New Testament may be to him the specious history of an impostor. I have simply stated for myself, that a careful perusal of the New Testament records would prevent me, if I were a Christian missionary to Jews, from giving any Christian support to their hope of National Restoration. But, my Lord, if I have not trespassed too long on your kind patience, suffer me to say that an attentive study of the Old Testament Scriptures has convinced me, that a National Restoration to Palestine ought not to be expected by any Jew who acknowledges the authority of his own sacred writings.



He ought not to expect it: because the definite marks of chronology are plainly against him. The passages, which he cites most triumphantly to prove the future glories of his nation, are precisely those which are inseparably connected with the chronological signs of the past. He bids me listen to Isaiah, and to expect that Jehovah will again assemble the outcasts of Israel and the dispersed of Judah: but Isaiah also tells me that whenever that event should come to pass, the *Philistines* should be overthrown, and *Edom* and *Moab* subdued, and the children of *Ammon* vanquished.—Isa. 11:10-14. He bids me again listen to Isaiah, and believe that the Lord will have mercy upon Jacob, and will yet choose Israel, and set them in their own land. But I examine his quotation for myself, and I find that his own prophet informs me, that a proverb against the king of Babylon was to celebrate that National Restoration (Isa. 14:1-4): and I cannot, therefore, demand it of the future. He assures me, from the same prophet, that Israel is yet to be saved with an everlasting salvation, and that nations in chains are to make their supplications in the dust before the monarch people of the earth; but Isaiah also tells me, that all that glory was to be procured by *Cyrus*, and that "the breaking of Babylon's gates of brass" was to be the harbinger of that return.—Isa. 45:1, 14, 17. He brings Zechariah to convince me that the land of the North will send its Jews to Palestine; that the dispersion of the four winds of heaven will again become a nation; and that Jehovah will again inherit Judah and choose Jerusalem. But I ask Zechariah, for whom he meant the encouragement of his prophecy? And he distinctly replies: "For Zion, who was dwelling with the daughter of Babylon."—Zech. 2:6, 7. He bids me recollect that Jeremiah promised that Jehovah would gather his Jews from every place of their captivity; but then Jeremiah also declared that the accomplishment of *seventy* years was to be the date of God's predicted mercy.—Jer. 29:10-14. My Lord, I do not say that chronology is poetry; but it is true and useful, and it ought, I humbly think, to prove to every logical Jewish mind, that the restoration of the Jewish nation, however it may be brought about, in God's *providence*, by the influence and efforts of Rothschilds and Montefiores, ought not to be expected by the Jews, as an *accomplishment of the prophecies of Jehovah*.

But, supposing that these stern chronological difficulties could be got over, there would still remain, as I respectfully submit, an unanswerable objection to Jewish Restoration, derived from the very nature of Old Testament prophecy, when that prophecy has reference to the destinies of nations. This objection arises from the fact, that, according to the explicit declarations of God himself, his national prophecies were never intended to be unconditional, and, therefore, were never to be considered as fated to be literally accomplished. I learn this from the positive assertion in the eighteenth chapter of Jeremiah's prophecies, where Jehovah declares, in the clearest language, that, however he may prophesy either national evil or national good, he retains in his own hands the power of *repenting* (to use his own divine expression) of either the evil or the good, which, by his prophets, he had predicted.—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. 18:7-10. See also chap. 1:9, 10, where Jeremiah's prophetic office is described in similar words to those which are used in the 18th chapter.—See also Judg. 2:1-3. And, in perfect consistency with this sacred canon, I find in the Old Testament Scriptures a variety of prophecies, which never have been, and, in the very nature of things, never can be accomplished. I find Nathan, the prophet, predicting to David "that Israel should never move from the land of Palestine;" but I know that they were removed; and I know also, that the removal was afterwards accounted for by an explicit assertion, that God's prophecy was not unconditional.—2 Sam. 7:10; 2 Kings 21:7, 8, 14. I find Micah, the prophet, predicting, as a punishment to the rebellious Jews of his day, that *their city should become heaps*: but I find also, in Jeremiah, the prophet, that that very prophecy of Micah, the Morasthite, is quoted word for word, only to show that God had repented of it, and had not fulfilled it.—Micah 3:12; Jer. 26:17, 19. I find the same prophet, Jeremiah, prophesying that the Jews who returned from Babylon, *should also turn to God with their whole heart, and should never be plucked up from Palestine*; but yet I know, from Ezra and Nehemiah, that they were not all true servants of Jehovah; and I have no reason to doubt that the destruction of Jerusalem by the Romans is a credible fact of past history.—Jer.

24:4, 7; Ezra 10:6, 10; Neh. 13:11, 15-18. I find Jonah, the prophet, prophesying (and it is his only prediction) that *Nineveh would be overthrown in forty days*; and yet the appointed time passed by, and spared Nineveh remained an instructive witness to God's gracious *repentance* of prophesied destruction.—Jonah 3:4, 10. Ought, then, the Jew, with this principle of prophetic interpretation in his memory, to expect the temporal restoration of his nation? Certainly not. National prophecy was evidently intended by God for national encouragement and national warning. The Jewish nation, according to their own records, neglected the encouragement and despised the warning; and, unless it can be proved that the sole object of God's prophecies was to foretell future events, which were fatally to come true, irrespectively of all conditions and circumstances, the Jews have no right to expect such a fulfilment of them as is not at all required by God's own canon of prophetic interpretation.

But, for the sake of friendly argument, let chronology be dispensed with, and let the principle of ancient prophecy be, that everything must fatally and literally be accomplished, whether for weal or for woe. Alas, for Jewish Restoration! What though, as the *finger of the Jew* directs me, I find it written, that the temple, with all its cedar, and vermillion, and precious stones, shall be re-built; that Levi's priesthood, with all its gorgeous vestments, shall be restored; that rams of Nebaioth shall yet be sacrificed, *with acceptance*, on God's altar; that rivers, not to be passed over, shall flow from the Eastern sanctuary, shadowed by unfading foliage; and that Jerusalem shall be lighted, not by sun and moon, but by the excessive splendor of Jehovah's glory?—See Ezek. 47:1-12; Isa. 60:7, 19. I turn, my Lord, with undazzled eyes (for such religious magnificence will never dazzle the eyes of him who looks at God in the face of Jesus Christ)—I turn from that glowing description of a poetic future, and point, with my own finger, to dark passages of fearful import. I find that ancient prophet, Moses, prophesying, that God's destructive curse should rest upon the Jews *forever*, (Deut. 28:45, 46), and that, as the nations of Canaan had been destroyed, *even so* should they be destroyed.—Deut. 8:19, 20. I read Jeremiah predicting, from the mouth of the Lord, that his anger and his fury would be poured out upon Palestine, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and that it would burn, and would *not be quenched*.—Jer. 7:20; see also chap. 17:27. I find that it was prophesied by the same prophet, that Judah's sin was so written with the point of the diamond, that it had kindled a fire in God's anger, which would *forever burn*.—Jer. 17:1-4. And, once again, I find it written in Jehovah's prophecy, that he would *utterly forget* the Jews, that he would forsake both them and their city, and that he would bring upon them an *everlasting reproach*, and a *perpetual shame*, which should *not be forgotten*.—Jer. 28:39, 40. Alas, my Lord, for Jewish Restoration! How shall the Jew feast himself on visions of anticipated national glory, with this divine sword of prophesied extermination suspended over his banquet-table? It cannot be. Let chronology be an ancient fable, and let God's prophetic dealings with man be resolved into Mohammedan fatalism; but, so long as, in this Jewish garden, the dragon of vengeance guards this tree of prophecy—so long as no hero can be found to silence that dread voice, and quench those burning eyes of eternal anger—no Jew may ever dare to touch the forbidden fruit of National Restoration.

My Lord, and Christian friends, and Jewish brethren, if any such be present, I have now declared, in all honesty and Christian simplicity, the views which I have carefully and deliberately adopted as to the Scriptural mode of preaching the Gospel to Jews. It is, in few words, to teach them Christianity as the complete fulfilment of Judaism. It is to declare to them, that that new and better Covenant, of which their own prophets spake, is the Gospel of Christ. They must take their choice. They cannot have both Judaism and Christianity.—They cannot have the type, and, with it, the antitype. They cannot have the rest of Canaan, and, with it, the rest which remaineth for the people of God. They cannot be, at once, under the law and under grace. They cannot lie in bondage under the elements of the world, and also stand fast in that liberty wherewith Christ has made us free. They cannot worship, with slaughtered beasts, in Jerusalem, and also offer spiritual sacrifices, in the church of Christ, for the Lamb of God, slain from the foundation of the world.

My Lord, I have not spoken this evening against Jewish Restoration. I have spoken in its favor. I would indeed restore the Jews to the true church of God, to their own olive-tree. For God's church was once their church. But it pleased God graciously to lead that church from childhood to manhood. It pleased Him, in his great goodness, to abolish its old Covenant by giving it a new and better one. It

pleased him to make temporal promises wax dim in contrast with that immortality and life which Christ brought to light by the Gospel. Why, my Lord, should the Jew prefer to be a slave, when he may be a son of God through Jesus Christ? At least, let none of us encourage him in that base preference. No: let us rather beseech him, with the affectionate earnestness of those who are in possession (see 1 Cor. 2:9, 10; Isa. 64:4) of those better things, which Jewish eye never saw, and Jewish ear never heard, to restore himself to that church which may again be his own as well as ours. We will all welcome him as a brother in Christ. We will all honor him as a true son of Abraham. And, while we deny to him any separate right to God's favor,—for that would be to dishonor our Universal Bishop,—yet, if he will love God more, and serve Christ better, we will all acknowledge, with willingness of heart, his pre-eminence in the kingdom of God, and his nearer relationship to Christ our King. We are bound to do so, for he has said: "Whoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."—Mark 3:35.

### The Escape of Dr. Achilli.

The following particulars of the escape of Dr. Achilli from the Inquisition at Rome, are taken from a letter which he wrote to Sir CULLING EARDLEY, dated Paris, Feb. 3d.

On the morning of December 24 my jailer came to me to say that an order had come from the French general, to allow me to have free communication with a certain Dr. Bambozzi, and another person with him, whenever they might come to see me. The jailer, not knowing as I did who the parties were who had such ample permission, denied in every other case, to converse with me, endeavored to persuade me that they were really two of my friends, who had, by great exertion, succeeded in obtaining what had been granted to no one else. But I was not deceived. The more so, when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the Cardinals a confirmation of the order.

Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow prisoners and myself constantly laugh at the name of my visitor and at his expected visit. December 31, I was asked for by two persons, who announced themselves as "visitors." The door opened, and in came a priest, in fact a *Monsignore*, whom I recognized from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after having looked at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignore Bambozzi, the Fiscal of the Inquisition, and the other the Advocate DeDominicis, Chancellor of the Inquisition.) After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. "A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of . . . born at . . . aged about . . . dressed, (here follows the description of my dress from head to foot,) committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, 'I have been here for six months, and I do not yet know why I was arrested.' Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, 'I wish to be informed.' And being told that he was arraigned and examined by the magistrates of the Holy Inquisition, he replied, 'I am very glad of it.' Admonished to tell the truth, and to recognize in this fact the justice of God, and not the vengeance of man, he replied to the first part, 'I promise to tell the truth;' on the second he was silent.

At this point he produced a quire of paper covered with writing, and began to read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journeys, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with the Monsignore Bambozzi and his companion. In a moment the whole Castle of St. Angelo was full of the news that the Judges of the Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterward the two magistrates of the

Inquisition were again announced. Thereupon a new and very long interrogatory (still in Latin) ensued.

[Dr. Theiner, a Priest of the Oratory, subsequently visited Dr. Achilli, and gave him books to read, with the view of bringing him back to the Roman Church.]

I was in the middle of the third visit of the Padre Theiner, in the full fervor of our controversies, when the captain of the castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the case of Signor Cernuschi, deputy of the people under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The captain added, that there was the permission of the Cardinal Vicar. "Let us go, in the name of the Lord," was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers armed with carbines, sat by my side. The tribunal is held at the Ecclesiastical Academy, in the Piazza di Minerva. The *Captaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. \* \* \* \* He then remanded me to the castle.

The next day, the 19th of January, my theologian visited me again. In the midst of our discussion, which had now lasted some time, my jailer came to tell me that the two *chasseurs* were come back again to take me to the military commission. This time the carriage was an open one, and traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. The *Captaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversation which I had with him. . . . I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. . . . In an antechamber were several sets of military accoutrements. In a moment I had dressed myself *cap-a-pie* as a French soldier.

The doors on to the landing were open, and the ingress not guarded by a single individual. It was half past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Pic di Marino*, the *Piazza del Collegio Romano*, and walked through the Corso, disguised as I was. I changed my dress at —, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At 7 p. m. I passed the walls of Rome. In six hours I arrived at Civita Vecchia, rested till day-light, presented several letters, and embarked on board a steamer of war.

The next day we sailed for Toulon, and from thence I went to Marseilles, where I was unable to remain. I stopped, however, a day at Lyons.

**SANGUINE AND HOPEFUL TEACHERS.**—Luther, and Knox, and Howard, and Eliot, and Williams, all were sanguine men. They saw everything in rose-light,—in a warm light borrowed from the promises of God, and from the bright results to which their ardent faith looked forward. And if you would be a successful teacher, you must be sanguine. You must shed on your class some of this borrowed rose-light. You must not be daunted by any difficulty.—You must not even be startled by any outbreak of depravity. And you must not despond, though hopes be only raised in order to be dashed again. Still look at the turbulent spirits and sulky truants before you; but look at the Christian citizens and affectionate disciples into whom you hope to see them transformed. They are yet to be your joy and crown: take pains with them, therefore, though they be your present grief and cross. Hope the best, and this very hope will end in something good.

**THE HOLY SCRIPTURES.**—The believer loves the Bible for God's sake—as the expression of all that is holy and good, even as the revealed will of Him who is holiness and goodness itself. David could say that he thus delighted even in that portion of Scripture which he was permitted to see; that portion which seems to us full of terror, as compared with the gospel, viz., the literal "law of the Lord." Its holy requirements must have shown him his own deep sinfulness, and driven him for pardon and hope to the mercy of God through the coming atonement. Still he delighted in the law for its very purity. And what shall the Christian feel, who sees things which "many prophets and kings have desired to see," and "have not seen them;" who can hold in his hand the law and the gospel together, blending in a wonderful harmony, and to whom the law simply acts as a school-master, to bring him unto Christ?

If all the earth were paper, and all the plants of the earth were pens, and all the seas were



ink, and every man, woman, and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints shall have in heaven. All the joy we have here in this world is but pensiveness to what we shall have in heaven: all sweetness here, to that but bitterness.

Brooke.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 30, 1850.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly"—Rev. 16:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

### Date of the Revelation.

The question as to the time when the visions of JOHN were seen, and the book of Revelation was written, has recently assumed considerable importance. The entire scheme of Prof. CROSBY's new book, on the "Second Advent," must fall to the ground, unless the old, and, for a long time, almost universal belief, that it was written about the close of DOMITIAN's reign, can be overthrown.

A mighty effort has recently been made to effect this. The great champion, in this onset upon the old belief, is Prof. STUART. He has been answered by ELLIOTT, the author of one of the last great works on the Apocalypse. But it is my purpose now, to go back, and consider the question without reference to these recent discussions. But in passing, we will take with us, Prof. STUART's own testimony, as copied from his "Commentary upon the Apocalypse," Vol. I. p. 263. He says: "A MAJORITY of the OLDER CRITICS have been inclined to adopt the opinion of IRENEUS, viz: that it was written during the reign of DOMITIAN, i. e. during the last part of the first century, or in A. D. 95, or 96. Most of the recent commentators and critics have called this opinion in question, and placed the composition of the book at an earlier period, viz: before the destruction of Jerusalem."

The very form of this last statement seems to indicate that there has been a strong motive, inclining these "recent critics" to argue away the old belief. They appear to have had a strong desire to find evidences that this book preceded the event to which they wish to apply it. We will therefore look at the manner in which the subject was formerly viewed.

First, we open our Bibles, and look at the date, and we find the Polyglot, the Polymicron, and the Bible Societies' Bibles, and, in short, all we have seen without a single exception, give the date A. D. 95 or 96.

We next open BENSON's Commentary. He refers

to a host of witnesses, as to the genuineness of the book, and uniformly speaks of its date, (about A. D. 96,) as if it were not questioned or doubted.

We turn next to SCOTT. He says: "He [JOHN] was banished, as is generally thought, by the Emperor DOMITIAN, A. D. 94, or 95. Some, indeed, maintain that this happened much earlier, even during the persecution of NERO, A. D. 67, or 68, or even before that time, but the arguments adduced in support of this opinion, are by no means conclusive."

We next open the Encyclopedia of Religious Knowledge. Here it is said, without qualification: "St. JOHN was banished to Patmos, in the latter part of the reign of DOMITIAN, and he returned to Ephesus, immediately after the death of that Emperor, which happened in the year 96."

We next consult Dr. CLARK. He says: "It is the general testimony of ancient authors, that St. JOHN was banished into Patmos in the time of DOMITIAN, in the latter part of his reign, and restored by his successor NERVA. But the book could not be published, till after JOHN's release, and return to Ephesus, in Asia. DOMITIAN died in 96, and his persecution did not commence till near the end of his reign."

TOWNSEND, an Episcopalian commentator, famed for his arrangement of the Bible, copies a full synopsis of that sample of German criticism, in which WETSTEIN applies the whole book, except the first three chapters, "to the Jewish war, and to the civil commotions which took place in Italy, while ORHO, VITELLIVS, and VESPASIAN were contending for the empire. These contentions, and destructive wars, occupied the space of about three years and a half, during which, Professor WETSTEIN thinks, the principal events took place, which are recorded in this book." TOWNSEND proceeds: "It does not appear necessary to enter into any confutation of this scheme, which is founded upon the hypothesis that the Apocalypse was written before the Jewish war. This opinion, too, has been lately defended at great length, by Mr. TILLOCH, who has adopted Sir ISAAC NEWTON's idea that the epistles contain quotations from the Revelations. Mr. TILLOCH has managed this part of his argument with great skill, but the arguments for the later date are so much more satisfactory, that I cannot assent to the supposition of the early date."

Remember that he comes to this result after carefully examining both sides, and apparently with a strong desire to adopt that view, which yet he "cannot assent to," for he adds: "If the evidence for the late date of the Apocalypse were not so decisive, I should have gladly assigned a much earlier period for its composition. \* \* \* After a very careful perusal, both of MICHAELIS' and Mr. TILLOCH's objections, it appears most probable that the generally received opinion is most correct. \* \* \* The unanimous voice of Christian antiquity attests that St. JOHN was banished by order of DOMITIAN, IRENEUS, ORIGEN, and other early fathers, refer the apostle's exile to the latter part of DOMITIAN's reign, and they concur in saying that he there saw the Revelation."

As to the weight of this testimony, I will here quote from the Encyclopedia of Religious Knowledge. "JUSTIN MARTYR, who lived about sixty years after it [the Revelation] was written, ascribes it to St. JOHN. So does IRENEUS, whose testimony is alone sufficient on this point; for he was the disciple of POLYCARP, who was the disciple of JOHN himself; and he expressly tells us that he had the explanation of a certain passage in this book from those who had conversed with St. JOHN the author." Although this was adduced to prove that the apostle JOHN was the author of the book, it also shows there was very little room for mistake as to the time when it was written.

Having a translation of EUSEBIUS at hand, I will here copy his own words, in his Ecclesiastical History, remarking that he was born at Cesarea, about A. D. 270, and died about 340. He was the best learned man of his time, and in 314, was appointed bishop of his native city. He says: "DOMITIAN, having exercised his cruelty against many, and unjustly slain no small number of noble and illustrious men at Rome, \* \* \* at length established himself as the successor of NERO, in his hatred and hostility to God. He was the second that raised a persecution against us. In this persecution, it is handed down by tradition, that the apostle and evangelist JOHN \* \* \* was condemned to dwell on the island of Patmos. IRENEUS, indeed, in his fifth book against the heresies, where he speaks of the calculation formed on the epithet of Antichrist, in the above-mentioned Revelation of JOHN, speaks in the following manner respecting him: 'If, however, it were necessary to proclaim his name, (i. e. Antichrist's,) openly at the present time, it would have been declared by him who saw the Revelation, for it was not long since it was seen, but almost in our own times, at the close of DOMITIAN's reign.'" IRENEUS was born only about 30 years after the death of JOHN;—and when Prof. STUART so gravely questions the "opinion of IRENEUS," it sounds very much as if some future politician, for a

party purpose, should doubt the opinion of Dr. SPARKS as to the prominent events in WASHINGTON's life.

To all this evidence, the opposition consists chiefly in quoting EPIPHANIUS, an Italian ecclesiastical historian who wrote about A. D. 510, who says that JOHN was banished to Patmos by CLAUDIUS CESAR. This would bring back the date to about the year 50, or more than 40 years before the time stated by IRENEUS. The reign of CLAUDIUS was from A. D. 41 to 54. That this statement of EPIPHANIUS is a great blunder, can be made manifest without reference to the weight of testimony by which it is overborne. There are several objections which seem fatal to it.

1. JOHN was evidently banished in a time of severe and wide-spread persecution; for he says, in his general address to the churches, "I JOHN, who am also your brother, and companion in tribulation."—Rev. 1:9. Now the whole New Testament history indicates that there was no persecution of Christians, as such, under CLAUDIUS. His reign embraced the period of which we have the history in Acts, chaps. 10 to 17, inclusive. In all this time PAUL and the other apostles appear to have been actively engaged, carrying the good news throughout Asia Minor, and preaching in the chief cities of Macedonia and Achaia from Philippi to Corinth. So far from suffering the least opposition from the Roman Government, PAUL appealed to the terrified magistrates at Philippi, and they dared not refuse to recognize his rights as a Roman citizen. And this occurred, according to the Bible Society's dates, in the last year but one of CLAUDIUS' reign. TOWNSEND's dates would extend the reign of CLAUDIUS to Acts 18:22, including PAUL's labors at Corinth, and his journey to Jerusalem. In all this time there was evidently no persecution of Christians by the authority of the Emperor, though he banished Jews from Rome, but did not otherwise restrain their movements, or molest them. While PAUL was thus openly prosecuting his labors, and sailing almost in sight of the island of Patmos, is it possible to believe that poor JOHN had been singled out by CLAUDIUS and banished to that lonely spot?

We have also direct evidence from EUSEBIUS, that there was no persecution of Christians under CLAUDIUS, for he refers to the persecution by NERO, and then calls that under DOMITIAN the second persecution against Christians.

2. But there is another objection, if possible, still more fatal. This should certainly be admitted by all who interpret the epistles to the churches literally as of course Prof. STUART does, for he confines the whole book within the compass of a few years.

The first planting of the church at Ephesus is mentioned in Acts 18:19, which, according to the Bible Society's dates, was after the close of CLAUDIUS' reign. Two years afterwards, PAUL comes to Ephesus, and finds twelve disciples who had not heard whether there was any Holy Ghost. He instructed them and labored at Ephesus for two years, and left TIMOTHY there. About six years afterwards, PAUL, being a prisoner at Rome under NERO, writes his epistle to the Ephesians, from which it seems he had heard a very good account of them, for he says: "I also, after I heard of your faith in the LORD JESUS, and love unto all the saints, cease not to give thanks for you," &c.—Eph. 1:15, 16. Now turn to Rev. 2:1, and read the Epistle to the church at Ephesus, where it is made plain that they had passed through a long and varied experience, and it is said they had left their first love. Such language could not have been addressed to them till a considerable time after PAUL's Epistle. The common date allows an interval of thirty years;—but the testimony of EPIPHANIUS would make the address from CHRIST to the Ephesian church ten years before PAUL's Epistle, and even before PAUL's public labors at Ephesus, if not before the existence of the first little germ of that church.

But there are some who contend that what we call the Epistle to the Ephesians was really addressed to the church at Laodicea. Suppose we admit it. The objector gains nothing. The language of PAUL quoted above, must then be applied to the Laodiceans, ten years, at least, after CLAUDIUS' reign. But when the book of Revelation was written, they were lukewarm, "wretched, and miserable, and blind, and naked." This Laodicean church is recognized by PAUL, in his Epistle to the Colossians, also written from Rome, A. D. 64, or 66, in which he uses the same expressions of thankfulness, in having heard of their faith and love, and commands that the same epistle be read in the church of the Laodiceans,—as if this language belonged as much to them as to the Colossians.

These considerations, and many others like them, make it manifest that there is a great mistake in the testimony of EPIPHANIUS.

But another witness is introduced, not to confirm the first, but to contradict him. This is ANDREAS, a bishop in Cappadocia, who lived about A. D. 500. In his comment on Rev. 6:16, he says JOHN received this Revelation under the reign of VESPASIAN. This

witness, if he is good for anything, is good to show that the former witness was false. But this testimony serves Prof. STUART, as little as it does us. The reign of VESPASIAN did not commence till the year 69, in the midst of the war in which Jerusalem was destroyed. But this statement of ANDREAS is in direct contradiction to the language of EUSEBIUS, who, speaking of DOMITIAN, says: "His father VESPASIAN had attempted nothing to our prejudice," i. e. nothing against Christians. Shall we take this statement of ANDREAS, living four hundred years after the time he speaks of, as sufficient to convict EUSEBIUS of gross ignorance as to what VESPASIAN had done, and IRENEUS of gross blundering as to a great event, occurring almost in his own times?

But there is one other witness brought forward, not to confirm either of the others, but to contradict them both. This is an inscription to the book of Revelation, in the Syriac Version, first published in 1627, as follows: "The Revelation which God made to JOHN the Evangelist, in the island of Patmos, to which he was banished by NERO CESAR." As his reign extended from 54 to 68, and Jerusalem was destroyed in the year 70, this inscription will answer the purpose sought, of carrying the book back to some point before that event.

But the argument drawn from the epistles to the churches is nearly as good against this inscription, as against EPIPHANIUS. PAUL's Epistle to the Ephesians is dated by the Bib. Soc. but four years, and by TOWNSEND but seven years before the close of NERO's reign. Is it reasonable to suppose that the church at Ephesus under the influence of these glowing epistles of PAUL, and blessed with the labors of TIMOTHY and others, should, almost immediately, have become worthy of such rebuke as is given in Rev. 2:4? Or that the church of Laodicea, similarly favored, should so soon have sunk so low? Or that the church at Sardis should so soon have become "dead?"

But again, the church at Ephesus in Rev. 2:2, is commended for their labor and patience, as if they had already suffered persecution. This is expressed in still plainer language in the address to the church at Smyrna: "I know thy works and tribulation." The original word, says Dr. LARDNER, always denotes persecution, and it is so explained in the next verse, and in v. 13 reference is made to those days when ANTIPAS, a martyr, was slain. The persecution under NERO, though extremely severe, was almost wholly confined to the Christians at Rome, being instigated against them on pretence that they had set the city on fire. It is therefore extremely improbable that it would reach JOHN, or the Christians at Ephesus, Smyrna, and Pergamos. But even allowing the present witness to be correct, we find a difficulty fatal to Prof. STUART's theory. JOHN says, Rev. 1:9, "I was in the island that is called Patmos." This shows that he had been liberated, before the book was published, and of course indicates that the publication was not till after the death of the emperor who banished him, in which case the churches to whom it was addressed, could hardly hear of it before the events to which Prof. STUART applies it, had all gone by. If the book concerned the Christians at Jerusalem, it entirely failed, for they fled, either before the death of NERO, or very soon after, when CESTIUS GALLUS came against the city.

But without suggesting any more difficulties, we ask, on what authority this inscription rests? Those inscriptions retained in our common Bibles, at the close of each epistle, are allowed to be of no authority, though several of them are probably true;—yet DODDGE maintains that some are manifestly incorrect. And what evidence is there that this is not? Would it be strange if somebody, at some time, previous to 1627, having the manuscript in his hands, wrote or copied the inscription, under the erroneous impression that the infamous NERO banished JOHN? Shall this uncertain person, living at an uncertain time, set aside the clear and oft-repeated language of IRENEUS and EUSEBIUS, especially when their language is consistent with all the facts, while the opposing witnesses all contradict each other, and every reader of the Bible can see that their statements are, to say the least, very hard to reconcile with the facts?

The practical importance of this question is plain. The Book of Revelation, so evidently written about thirty years after the latest of PAUL's Epistles, and more than twenty-five years after the destruction of Jerusalem, is a prophetic chart, given by CHRIST to the church, and reaching down to the Second Advent. The blessing pronounced on him "that readeth," and them "that hear the words of this prophecy" is not confined to a few in a period when books were scarcely accessible to the multitude, but it belongs to us in common with martyrs, and others, who have gone before us. Its study seems specially important now, when most of its predictions have been accomplished, and the greatest events foretold in it are so near at hand.

N. SOUTHWARD.

THE meeting of the Class for Mutual Improvement will be on Monday and Tuesday, April 1st and 2d, at the Chardon-st. Chapel.



**BRO. JOHNSTON'S CASE.**—The *Harbinger* calls our attention to this, publishes several letters to show that Bro. J. does differ from them and the *Harbinger*, in his belief respecting baptism, the state of the dead, punishment of the wicked, &c., and hopes the *Herald* "will make all right before their [its] readers."

We would respectfully remind the *Harbinger* that the point at issue was not whether Bro. J. differs from its opinions, or from ours: it is whether he has a right to differ, without being termed "misguided," and disfellowshipped—particularly when the writers of the letters referred to say "they do not complain of his moral character, but of his doctrine." Nor do they claim that he is unsound on the doctrine of the Advent.

We have all along supposed that it was the right of every individual to study the Bible for himself, and to believe for himself respecting its teachings—responsible only to God. It was agreed at Homer that "we will not suffer diversity of views on the Sonship of CHRIST, the intermediate state of the dead, the final destiny of the wicked, and subjects of like importance, to divert us from unity in our one great work," and that "we should be tender of each other's feelings, and be governed by Christian courtesy, and that wisdom which is from above"—signed by "J. MARSH, and others." This agreement we want to see conscientiously abided by. In the first General Conference, held at Boston in 1840, it was agreed that "we neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren;" that "it does not become us to judge, censure, or condemn others, who see not as we do;" that "we desire to be humble before the Lord," and "to defer all judgment to that tribunal, before which we ourselves must shortly stand." Abiding by these professions, we may love as brethren. We may hold various opinions, and yet it may be said of us, "How these Christians love one another." "Be kind." "Be courteous." "Abstain from all appearance of evil." "Let brotherly love continue." Let us love all who "love our Lord JESUS CHRIST in sincerity," and give full liberty of conscience to all who may conscientiously differ from us. It would seem merely an act of simple justice to give Bro. JOHNSTON a hearing in the *Harbinger*, where he is tried and condemned unheard. As the reason assigned for refusing him a hearing is his severity, would it not be well to prove his severity by publishing it? The one who uses undue severity can alone suffer by its appearance.

**OUR CONFERENCES.**—Brethren who have been familiar with the efforts which have been put forth to extend a knowledge of the evidence of the near personal coming of CHRIST, know full well that from the first we have had confidential meetings, to strengthen each other in the work in which we are engaged, to comfort each other by the evidence of our most holy faith. These meetings we have held from the first, each successive year, and have accomplished much more than we should have done without them. Those brethren who have been present at these seasons well know the spirit of love which has uniformly prevailed; the kind and Christian fellowship which has always been enjoyed; the soul-cheering and heaven-reviving influences, and the intelligent, conscientious regard for Scriptural direction in all matters of faith and practice which have been manifested; and as they look back on them, we know that they regard them as the oases in the desert of life—as green fields and purling streams, amid sandy wastes. They have loved the recurrence of those seasons; they have gone from them refreshed, invigorated, encouraged, and enlightened.

Some have thought it would be better to have our meetings in New York and Boston a week earlier than the general anniversaries. We shall consult the friends on the subject, and shall be happy to hear from any who are interested.

**ELDER N. SOUTHARD.**—We deeply sympathize with our beloved brother in the loss of his health. He retires from the field with the prayers and the blessings of many upon him. May God speedily restore him. He writes us as follows:—

"Providence (R. I.), March 25th, 1850.

"DEAR BRO. HIMES:—In retiring for the present from public labors in the cause to which I had devoted my life, I yield to the advice of many friends—the prescription of an experienced physician—and my own convictions, founded on experience. A complete retirement seemed more prudent than an attempt to occupy a less laborious field, where I should be constantly liable to be led into labors beyond my strength, or, on the other hand, might find myself in the painful predicament of an invalid filling a place which should be occupied by an efficient laborer. I leave my post with deep regret, and much gratitude for the many kindnesses I have enjoyed.

"N. SOUTHARD."

"EXPOSITORS IN UNBELIEF."—A few weeks since we referred to a writer in the *Harbinger* who called those who teach that men are sometimes symbolized by angels in the Apocalypse, "expositors in unbelief," &c. We regarded it as an attack on Bro. WEETHE. The writer referred to disavows any such thought, denies having had a knowledge, at the time, of Bro. W.'s opinion on that point, and acknowledges that on a re-examination, angels are sometimes put for human messengers. This is all that can be asked for in such a case. We are happy that no personal reference was intended. Still, we would suggest that such remarks respecting the opinions of any Christian expositors do not conduce to growth in grace, or give us that influence over generous and candid minds, which is the result of cour-

teous, affectionate, and enlightened efforts, in our intercourse with Christians of opposing views. They are not to our taste. We should be happy to see like evidence of a desire to be kind and courteous, in all cases of apparent unkindness.

"ATHEISM AMONG THE PEOPLE. By ALPHONSE DE LAMARTINE. PHILLIPS, SAMPSON & Co., 110 Washington Street, Boston."

This is a racy Essay, by the hero of the late French Revolution, translated from the French. As a specimen, we make the following extract:—

"Listen to the great political actors in the drama of our liberty. It would seem as if God was hidden from the souls of men: as if his name had never been written in the language. History will have the air of being atheistic, while recounting to posterity these annihilations, rather than deaths, of the celebrated men of the greatest years of France. The victims alone have a God; the tribunes and victors have none.

"See Mirabeau on his death-bed. 'Crown me with flowers,' said he, 'intoxicate me with perfumes, let me die with the sound of delicious music.' Not one word of God, or of his soul! A sensual philosopher, he asks of death only a supreme sensuality; he desires to give a last pleasure even to agony.

"Look at Madame Roland, that strong woman of the Revolution, — upon the car that carries her to death. She looks with scorn upon the stupid People, who kill their prophets and their sibilys. Not one glance to Heaven; only an exclamation for the earth she leaves: — 'O, Liberty!'

"Approach the prison door of the Girondines: their last night is a banquet, and their last hymn is the *Marseillaise*!

"Follow Camille Desmoulins to punishment: — a cold and indecent pleasantry at the tribunal; one long imprecation on the road to the guillotine; — those are the last thoughts of this dying man, about to appear on high!

"Listen to Danton, upon the platform of the scaffold, one step from God and immortality: — 'I have enjoyed much; let me go to sleep,' he says; — then, to the executioner, 'You will show my head to the People; it is worth while!' Annihilation for a confession of faith; vanity for his last sigh: such is the Frenchman of these latter days:

"What do you think of the religious sentiment of a free People, whose great characters seem to walk thus in procession to annihilation; and die, without even death, that terrible minister, recalling to their minds the fear or the promises of God?"

#### New Tract!

"The Present Age: its Boasted Progress Delusive. From the London 'Quarterly Journal of Prophecy,' for January, 1850. Boston: published by Joshua V. Himes, at the General Depository of English and American works on the Prophecies, No. 8 Chardon-street."

This is a tract of 16 pages, now ready. One hundred thousand copies ought to be circulated this season. We shall put them very low—\$1 50 per hundred. Friends will send in their orders now.

Many have spoken in the highest terms of this article. Bro. NEEDHAM says:—

"Bro. HIMES:—This article on progress in the 'Herald,' (No. 7,) is worth a hundred dollars, and if I had the means, it should go far and wide. I had a feast in reading it."

We have received Nos. 1 and 2 of *The Monitor*, published by Bro. I. E. JONES, in Brooklyn, N. Y. The first No. contains an article on *The Resurrection—its Importance*; the second, on *The Lord's Supper—His Miniature*. Price, 62 1-2 cts. per 100; \$5 00 per 1000. Our brethren in Brooklyn and New York are about entering upon a system of tract distribution. We shall give the plan soon, as one worthy of imitation. The articles need only be read to be valued. We have a number of copies on hand. Address I. E. JONES, Brooklyn, N. Y., 124 Prince-street.

*The Bible Inquirer* is also out, and can be had of I. E. JONES, Brooklyn, N. Y. A few copies have been sent to this office for sale. Price, 4 cents single; 37 1-2 cts. per dozen.

"The Annual of Scientific Discovery: or, Year-book of Facts in Science and Art, exhibiting the most Important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities; together with a List of Recent Scientific Publications; a Classified List of Patents; Obituaries of Eminent Scientific Men; an Index of Important Papers in Scientific Journals, Reports, &c. Edited by David A. Wells, of the Lawrence Scientific School, Cambridge, and George Bliss, Jr. Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1850."

The design and contents of this book are very concisely given in the above title. It contains a large mass of valuable information—the result of a single year's discoveries.

**POCKET EDITION OF THE HYMNS OF THE HARP.**—This work is now out, and we can supply all orders. It has been got up in the neatest and best form possible, as also in the cheapest. Price, retail, 37 1-2 cts. Discount to agents. As we have had to make another heavy outlay, in order to accommodate our friends with this new work, we hope there will be sufficient sales to sustain us in the enterprise. The only difference between this work and the *Harp* is, the omission of the music. All the hymns are in, without alteration.

**TO CORRESPONDENTS.**—A. E.—We suppose the meaning of 1 Cor. 15:29 is, that as CHRIST cannot have been raised, if so be that the dead rise not, why are those who believe not in the resurrection of the dead baptized for CHRIST, who must, according to their belief, be among the dead.

BRO. R. HUTCHINSON gratefully acknowledges the receipt of \$4 50, from a friend or friends in Scotland, which have come to him, without any name. May he be "rewarded openly" in the day of CHRIST.

#### Foreign News.



The steamer *Niagara* arrived at Boston on the 22d inst. We make up the following summary of news from our files of English papers.

**ENGLAND.**—Lord JOHN RUSSELL had given notice in Parliament that the Government had it in contemplation to abolish the office of Lord Lieutenant of Ireland and the Vice-Regal Court at Dublin, the intention being to have Irish affairs managed by the Home Department, by a Secretary for Ireland.

The Russian Government has addressed a note to its minister in London, in which is the following passage:—"You will demand of Lord PALMERSTON to what extent he intends to employ force in support of his claims, in order that the allies of King OTTO may be in a position to consider what means may be necessary for them to adopt, to guarantee the independence of that monarch and his people."

The Queen has authorized a publication of the following rewards for the discovery of Sir JOHN FRANKLIN, viz., £20,000 to any one who shall effectually relieve the crews of the ships, £10,000 for relieving or for such information as may lead to the relief of any of the crew, and £10,000 to any one who shall first succeed in ascertaining their fate.

**IRELAND.**—The system of agrarian outrage is extending into Ulster. No fewer than thirteen incendiary fires are enumerated in the *Northern Whig*, as having taken place within a limited circle of a few northern counties in the month from the 21st of Jan. to the 10th inst., and to these should be added the serving of Terry-Alt notices, and the firing into Mr. ANKETELL's house on the 13th inst. The *Belfast Chronicle* gives some details of two other incendiary fires; in the one case the inmates had a very narrow escape, having been obliged to make their exit through a window, as the perpetrators of the outrage had fastened the door on the outside. In the other case, the injury was confined to the burning of two stacks of straw.

**FRANCE.**—Gen. LAFENE, commanding the department of the Drome, has issued a proclamation, in virtue of the state of siege, forbidding all political banquets, meetings, processions, or demonstrations of any kind, contrary to public order, to the Constitution, or to religion or morality.

The Socialists in the Vosges have obtained a triumph. The Municipal Council of the town of the Bruyeres having been dissolved, a new election took place on the 14th inst., when the entire Democratic list obtained the majority.

The Minister of Public Instruction has, by decree dated yesterday, suspended M. EMILE DESCHAMPEL, a professor at the Lycee Louis-le-Grand, for having published, in the last number of a periodical, called the *Liberte de Penser*, an article entitled "*Le Catholicisme et le Socialisme*," containing attacks on the Catholic clergy and religion, together with a confession of Socialism. The *Moniteur du Soir* states, that the Attorney-General of the Republic has ordered the seizure of a ballad, entitled "*Un heros Cosmopolite*." A warrant has been issued for the arrest of M. CONSTANT ARNOULD, the author.

A decree has been issued by the President of the French Republic, ordering the erection of a monument to the memory of Marshal Ney, on the very spot where he was shot. The monument will represent *le Brave des Braves* presenting his breast to the fire of his executioners.

**ITALY.**—Accounts from Rome of the 12th, state that upwards of fifty persons have been arrested in consequence of the disorders and assassinations which took place during the Carnival. The irritation against the French was increasing, and the priests appeared anxious rather to increase than to alleviate it.

The propositions made by Cardinal DUPONT to the Pope were, that he should return to Rome immediately under the French protection; that he should be restored triumphantly; left perfectly free in the government of his States; and that the French troops should be withdrawn immediately on the formation of an independent Papal force,—it was added, however, as a finale, that France would manifest certain desires as to the particular form of government to be adopted. As yet no definite answer has been returned. His Holiness, in the strongest manner, has announced his desire to return, but parties have woven a net about Pio IX. from which he cannot escape. Cardinal ANTONELLI dare not return to Rome, and will use all his interest, from private considerations, to keep his Holiness here. The Jesuits are to a man opposed to it. Of DUPONT they speak openly with great distrust. How, say they, can we trust a Government which is ready to make certain concessions to England, and which, to please the same Power, connived at the escape of Dr. ACHILLI! There is a

project much favored by certain parties here to induce the flight or the removal of the Pope to the Legations. One thing is certain, the Pope will not leave at present. His position is believed to be both painful and perilous. He is too valuable a card for the intriguing parties who surround him to suffer to escape from their hands. Every art is practiced to frighten him, and make him fall into the views of his enemies.

An insurrectionary outbreak occurred in Palermo on Sunday, the 27th of January, in the very spot where two years since the cry of revolt was first raised. The tumult was immediately suppressed by a small force, and six individuals arrested. They were tried, condemned, and shot in the course of the following day. One of them, a young shopman, of previously good character, was not killed by the first volley, and proclaimed his innocence to the last. The affair has created considerable dissatisfaction.

From Rome we learn that a bouquet, containing a hand-grenade, had been thrown into the carriage of the son of Prince CANINO, and wounded him and his sisters in several places. The wounds are not serious, however. The act is said to have had its origin in political motives. The individual who threw the hand-grenade has been arrested. He is a student residing in the hospital of St. James, on the Corso.

It is reported that an additional force of 20,000 Austrians is to be sent into the Roman states.

A letter from Naples, of the 9th, gives an account of an eruption of Mount Vesuvius, which has just occurred. According to this account, it was one of the most magnificent ever seen.

From Naples we learn that about fifty more individuals of the higher classes have been arrested and thrown into prison, from which it is evident that the Papal and Neapolitan Government act on the same system.

An attempt was made at Chalons, on the night of the 15th, to upset the railroad train on the Chalons and Dejon line, by means of a large stone placed across the rails. The locomotive passed over the stone, and continued its course without further interruption.

Twenty-two French merchant vessels were totally lost during a terrific hurricane which prevailed on the coast of Algeria on the 27th and 28th of Jan. last.

Austria has not yet renewed diplomatic relations with the Porte.

Two Hungarians have been hanged at Kaschau by court-martial sentence.

Letters from Oran of the 10th inst., state that an expedition under Gen. MACMAHON, against the insurgent tribe of the Abedias, has had complete success. The insurgents were severely chastised; 5,000 sheep were taken.

The Procureur of the French Republic has ordered the seizure of a pamphlet by LEDRU ROLLIN, entitled "*The 24th Fevrier*," as containing, first, excitement to hatred and contempt against the Government of the Republic; secondly, exciting citizens one against the other; and thirdly, insults against the person of the President of the Republic.

General BARAGUAY D'HILLIERS, commanding the French army in Rome, has been obliged to place sentinels before the statue of PASQUINO, in order to put an end to the unceasing satires which daily encumber the monument of that celebrated personage.

The jewel-room in the Fort of Lucknow has been broken open by thieves, and property to the amount of £160,000 sterling is reported to have been stolen.

Last week some scoundrels introduced an infernal machine into the house of the *cure* of Villars (Ain), from which a slow match communicated to the outside. Just as the *cure* was about to go to bed, a dreadful explosion was heard, but fortunately he escaped with only a severe fright.

Kossuth's sisters, Mesdames RUTTKAY and MESZLENYI, have left Pesth for Vienna, with the intention of presenting a petition to the Emperor, praying that their brother's children may be confided to their care.

Two bales of Socialist pamphlets, weighing 160 lbs., printed in Belgium and smuggled into France, were seized near Lille, by the Custom-house officers, on Thursday last.

Advices have been received from the Cape of Good Hope to Jan. 7th, up to which date no change had occurred in the position of public affairs. The trade of the colony was almost at a stand-still, the convict question having done serious injury to the commercial interests.

*La Patrie* says Russia completely unites herself to France on the Greek question. The Russian Ambassador in London, M. de BRUNNOW, has received from his Government orders to act in accord with the French Ambassador in the negotiations to which our mediation has given rise.

SEÑOR SALAMANCA, the celebrated Spanish speculator, has taken the lease of the Aranjuez Bull-fight Amphitheatre, and has engaged all the best bull-fighters in Spain, thinking that when the Aranjuez Railroad is finished, he shall be enabled to realize immense profits by the double speculation. The bull-fights will bring customers to the railroad, and vice versa.



## CORRESPONDENCE.



## THE RESURRECTION.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Continued from our last.)

At the first meeting of the eleven, after his resurrection, the historian tells us they were "affrighted, and supposed they had seen a spirit." "But he said unto them, Why are ye troubled, and why do doubts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, [a compound nature,] as ye see me have. And saying this, he showed them his hands and feet."

Three of the senses have thus been exercised, viz., hearing, seeing, and feeling, but they still doubt and wonder. Ah! they are not so credulous, as some learned men, of modern date, would have us think, after all. He will give them proofs that will last, till the heavens are rolled together as a scroll.

"Children," says he, "have you here any food?" What! is the risen Saviour hungry—the Author of life dependent on earthly, perishable food, for sustenance? No; but their senses shall all be taxed—they shall know beyond doubt. "And they gave him a piece of broiled fish, and of an honey comb; and he took them and did eat before them." It made the very impression on their minds, the Saviour wished: for, Peter afterward, bearing testimony on an important occasion, says, "We are witnesses of all things which he did both in the land of the Jews; and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

If such testimony as the above, will not convince a man, neither would it, should God write it out, in blazing capitals, across the vault of heaven. He belongs in the category with those who said, "What do we! for this man doeth many miracles;" yet imbrued their hands in his blood. Having planted our feet on the foundation, thus laid by the Spirit of inspiration, we leave the infidel to the risen Judge of quick and dead, and proceed to say—

2. That in kind, those raised from corruption, will be like Enoch, Elijah, and Jesus, and all the changed living, at his coming. Enoch and Elijah were translated that they should not see death. They simply underwent that change which was necessary to make them immortal, retaining all of their corporeal nature, that was essential to constitute them rational and intelligent beings. Jesus was raised without seeing corruption, and he gave most abundant proof of being the same identical Jesus that hung on the cross. The same matter that constituted his flesh and bones\* when he hung on the cross, constituted them when he appeared to the disciples, and "showed them his hands and his feet," save any particle that might have been exuberant. The living saints and those who may have very recently died, before the coming of Christ will be changed and quickened as Enoch, Elijah and Jesus were, without crumbling to corruption, but they will be exactly in the same state, with those who have all dissolved to atoms, or seen corruption. The word *mortal* is applied to a living man, who yet has the seeds of death, in him; and *corruptible*, to one who has fallen under the power of death, and gone into decay. The opposite words *immortal* and *incorruptible*, to the two classes, who have been delivered from these states, and merged into the glorious liberty of the sons of God.

"He who believeth in me, though he should die, yet will he live: and whoever liveth and believeth in me, shall never die," said our Lord; and says Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them, in the clouds, to meet the Lord in the air." Here the living and dead saints are changed and raised at the same time—both equally blessed and honored.

Our Lord tells us, also, that they that shall be accounted worthy to obtain that age, and the resurrection from the dead, will be equal to the angels. Both classes are equal to the angels.

In Corinthians, 1st epistle 15: 12-20, the apostle bases the conclusion, that all the dead in Christ would be raised, because He was raised. And in concluding the same, he tells us that Christ had "become the first fruit of them that slept." Here, is a beautiful allusion to the types of the law, which required the worshippers to bring of the first fruits of their grain fields, as soon as they began to whiten up, for harvest, as a thank offering to God, which the priest waved before the Lord.

This, was proof positive of what the harvest would be, being taken out of the same field. So in the resurrection. Jesus, the man of Calvary, was a specimen of the field. "For," says Paul, "whom he did foreknow, he also did predestinate to be conformed to

\* The writer believes, too, that *blood* will be a constituent element in the immortal state. That there is no testimony to the contrary, is manifest. From a comparison of the only passage that sustains the contrary view, with parallel passages, it will be seen that the apostle used a metaphor, to denote a *mortal* or *corruptible* man. Matt. 16: 17—"Flesh and blood hath not revealed it." 24: 22—"There should no flesh be saved." Luke 3: 6—"All flesh shall see the salvation." John 1: 14—"The Word was made flesh." Eph. 6: 12—"We wrestle not with flesh and blood." Gal. 1: 16—"I conferred not with flesh and blood."

the image of his Son, that he might be the first-born among many brethren."

And again "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

The same truth is enforced in 1 Cor. 15: 51-54.—Here the two classes are represented as being exalted to the same glorious state. The one, shout victory over death; the other, over the grave. Let it be remembered, whatever objections may arise, from short-sightedness, or unbelief, we have these positive Scripture proofs, that as Christ, the "first fruits" \* was, so his peoples, whether living or dead, will be. No matter if the atoms of the corrupted, are scattered over the surface of the earth, so wide that each atom is a mile from its fellow atom, lying side by side, or buried beneath other atoms, the Infinite Jehovah, will gather every one that is essential to constitute the re-organized, and beautified being, in immortality.

The same person must be raised,—the same matter, quickened by the same life giving Spirit, must constitute the re-organization, or it is no resurrection. A new creation, is a new creation, not a resurrection of an old, decayed or fallen down, thing. Such is the root, and derivation of the original.

The root is *ἵστημι* (from an old root *ἵστη*), the primary meaning of which is, "to set, place, cause to stand."—GREENFIELD.

To make to stand, set, to place. To be set up or upright, to stand up, to rise up.—LIDDELL and SCOTT.

*ἀνίστημι*, to make to stand, raise up, set up. *γέροντα χριστός ἀνίστην*—he raised the old man up by his hand.

Other examples: to raise up from sleep, to rise up from the dead!

*ἀναστάναι*, to make to stand or rise up, awakening, a restoration, a resurrection.—LIDDELL and SCOTT.

*ἀνίστημι* occurs 131 times in the New Testament, and in seven-eighths of the instances, it has the single signification, of the action of rising up, from a seat, or from some recumbent posture. Indeed, in every instance it gives the idea of rising in some form. Now, when applied to the dead, as in the case of Lazarus, and others, in Christ's day, it has that one simple signification, of the rising up from death, unto life.

We come now in the third place to answer objections.

3. Obj. How are the dead raised up—with what kind of a body do they come? Is it literal or spiritual? their own body or a new body?

Let me ask a question in return? What is a body? Is it not something? You used to see and feel it, did you not? You knew then, it was a *hierachy*—a tangible substance, composed of parts united, which union made it what you called a body? Is this your idea of body? What then do you mean by spiritual? Can you have a body, and not have substance? That, is the very idea. Paul anticipated you, by eighteen hundred years. "Thou fool! that which thou sowest is not quickened except it die." Again, "It [the body] is sown a natural body, it is raised a spiritual body." Can anything be plainer than this? A body is sown, a body is raised. The difference is, at one time it is *natural*, at the other it is *spiritual*. All the time, the same body.

But still your difficulty is, that you do not understand the compound elements. You suppose the relations of matter will be greatly changed. This I do not doubt. But it will be matter still. Its ponderability will not be destroyed—its solids will be solids still—its fluids, fluids still—its corporeality the same, and yet an incomprehensible divine power, has possessed it, which gives it victory over disease, over the elements, over water, over fire, over gravitation, over all incumbrances, over all impediments, over all disabilities. Length, breadth, height and depth, are nothing with it now—space is nothing, yet it is a body—the same wearisome, toilsome, fragile body, that once was, now glorious, strong, vigorous, mighty.

Look at our Lord, whose weary feet pressed the burning sands of Gallilee, trode the rough hills of Judea, whose weary soul called for repose, amid the howling blasts, that swept Gennesaret, and palled with dismay the hearts of the sturdy boatman, who suffered hunger, and thirst and cold. . . . It is the day of his resurrection. Two of his poor disconsolate disciples are going out a few miles from Jerusalem, when a stranger approaches—walks and talks with them, till they arrive at their destination. O, there is something so charming in his voice his manner, his instructions, that they are captivated. They constrain him, he sits down to supper. The veil is rent and they recognize their Lord! But where is he? Gone! "Vanished out of their sight." They rise up in great haste and return to Jerusalem—seek the place of meeting, of the mourning ones, and begin to relate their story, when, lo! Jesus himself is there. All this is no more wonderful, than things that are transpiring every day, under the hand of God.

But how did Jesus enter, you ask? Just as any other being would, for aught, I know. Their eyes, possibly, "were holden," like the two that went to Emmaus, so that they did not see him till he was fairly in their midst; and I know not but their ears too.—But otherwise I know of no difference, in his entrance, from that of any other being, of substance like himself. The idea that he, a man of "flesh and bones," which he presented to his disciples, as evidence that he was composed of substance, passed through the solid substance of a door, is entirely gratuitous and without the least shadow of foundation, except in mere conjecture. The fact, that the disciples had met with closed doors, is mentioned for the purpose of showing their "fear of the Jews." Suddenly the Lord appears in their midst. He might have entered, as before suggested, or they might have been engaged in earnest prayer or a discussion of the exciting scenes through which they had recently passed, and not observed the Saviour until he was fairly in their midst. All this might easily be effected, and if the doors were bolted, how easy for him, who

\* Christ was in fact a first fruit. I conceive that the plural is used in the text, because it is a quotation from the law of types, where the plural is necessarily used.

could "hold their eyes," or "vanish out of their sight, to slip with silent move, those iron barriers, and open the door, unseen and unheard! How much more rational, than a conjecture, both irrational and absurd! For what might be a parallel case, see Acts 5: 17-25, noting particularly the 19th, 22d and 23d verses.—Also 12th ch. 4-11, noting the 6th, 7th, and 10th verses. Read it brother or sister. It will do your heart good to see how, God can deliver.—(To be continued.)

## LETTER FROM JAMES INGLIS.

MY DEAR BROTHER:—As one who, amid much unworthiness and multiplied imperfections, yet with some desire, looks for the glorious appearing of the great God our Saviour, I have not failed, as occasion appeared, to peruse the "Herald," from the time that I was accustomed to receive it amongst "our exchanges."\* It will not diminish the cordiality of the sympathy that ought to exist between us as heirs of a common hope, to say that I have often found in it sentiments which I cannot endorse. Farther, my own position is proof that I have not sympathized with the distinctive position of the Advent brethren. And now having given ground for a presumption in favor of my impartiality, let me say, that your columns and my acquaintance with these brethren, so far as it goes, satisfy me that the churches they compose are becoming the most Scripturally intelligent in the land. That intelligence was at first confined to a single department of Bible knowledge; but those who were led to search for one class of passages, have evidently become in many cases Bible students in the best sense; that is, they go to the Bible to learn all that it teaches, not merely to seek support for their own opinions. I anticipate that when the asperities of conflict on either side are smoothed down, these bodies, once reviled and scorned, will take place amongst the most vigorous and efficient in the Christian commonwealth.

With such views of their prospective influence, it is a matter of interest to watch the direction their efforts take, and to observe the spirit and aim of writers and speakers among them. With all who have access to the public mind, whether through the eye or the ear, it should be a solemn question, "How can I improve this for Christ?" But of all opportunities of this kind, the most interesting and responsible is, doubtless, that of him who stands between the living and the dead, to proclaim the glad tidings of salvation. To him it is a momentous question, "Where is the work I ought to declare?" I have read with satisfaction the essay of Bro. Brown on "The Gospel." It is satisfactory to find such questions occupying the attention of the brethren: and his essay itself contains many admirable sentiments. It is particularly gratifying to find views of preaching there advocated, which embrace the wide field of Scripture truth. Gospel preaching ranges over the whole extent of Christian doctrine, privilege, and practice.—It is perfectly consistent with these views to claim that it is a duty of the ministry and the church, through every medium of communication, to bear special testimony, at particular times, against current evils, and in favor of some neglected and perverted truth. But after all is said and done, the question remains, What is, formally and specifically, the glad news which we are to proclaim to the perishing?—What is that gospel of which our Lord declares, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" Believeth what? is a momentous question for preacher and hearer.

It is necessary to be precise in our inquiries on this subject, for there is reason to fear that it is little understood by some who preach, and by multitudes who reckon themselves safe within the pale of our churches. In the preaching of the former there is a vagueness which offers no distinct object to the faith of their hearers, and in the experience of the latter it is difficult to find a trace of believing anything as the ground of their hope. This may appear censorious, but if it be incorrect, it can injure no one; and if it be correct, it cannot affect any but those who are saying Peace to themselves, when there is none, or those of whom God complains, "They have healed also the hurt of the daughter of my people slightly."

The limit of this communication would forbid any attempt to exhibit the defectiveness of current preaching and experience, even if we had sufficient materials; but one proof that there is something defective in both, may be pointed out in the reluctance or distrust with which many professed followers of Christ receive any allusion to his coming in glory. If Christ were the object of their faith, and were he consequently seen as the chiefest among ten thousand, and altogether lovely, then, although they might not arrive at a uniform conclusion regarding the time of his coming, they would all be looking and longing for the event itself. It would be a mistake, however, to conclude from this proof of the defect, that all that is wanting is to enforce the truths of the second Advent on their consideration. And here permit me to be frank regarding the error of some of the Advent brethren, who have persisted in preaching what they call "the gospel of the kingdom," as that which is the special message of divine love to a perishing world. If we would be faithful with unbelievers, we must indeed warn them of His coming with his mighty angels from heaven, and with flaming fire, taking vengeance on those who know not God, and who obey not the gospel, &c. But surely this is not the good news to sinners—it is only terror and dismay to the ungodly. Knowing the terror of the Lord, we persuade men; but it is not, surely, by terror that we persuade them to be reconciled to God. After we have established the certainty and the speed of his coming, the question remains to the sinner, "How can I meet him in peace? What must I do to be saved?" and the answer to that question is the gospel. But it may be said, that the terror of his approach

\* The writer of this was formerly editor of the "Michigan Christian Herald," and is now pastor of a church in Detroit city. We have read with pleasure many articles from his pen in that paper, and shall be happy to have him resume the subject of this, as he suggests at the close, and write for us as he may feel disposed to.—Ed.

is not the only aspect of it. True, but it is the only aspect of it that belongs to the Christless. It will be found to be a mistake to suppose that an exhibition of the plan of the inheritance then to be revealed will prove a gospel message to win them. If the glory of that inheritance be truly exhibited, it has no attraction for the soul that is dead in trespasses and in sins. It is true that every man desires happiness, and the very words, "joy and rejoicing," are attractive to all hearts. But then happiness is not an abstraction—joy is not an independent state, or character. And if we deal honestly and rationally with men, we must tell them in what this happiness consists, and out of what this joy arises. It is very possible to work up a picture of heaven, through which, by associating joy and rapture with a fanciful array of circumstances, we may awaken admiration and desire in the most sensual and depraved minds. But what attraction will be left for such minds when we tell them that the essence of that happiness is freedom from sin, which they roll as a sweet morsel under their tongues—that the glory of that state is to be ever with the Lord, of whom they cannot bear a thought—and that the light of it is the Lamb, whom they daily trample beneath their feet? What will those whose hearts are enmity against God, and whose desires are also polluted, care for joy which is nothing else but holy love embracing its object, and holy desires satisfied with His presence?

But if it were otherwise, and if through a certain constitutional admiration of holiness, at which they never aim, they should listen without aversion to all we told them of the riches of the glory of this inheritance in the saints, still the question would remain to them, "How can it become mine?" "You speak of an inheritance; but I am not an heir. The sons of God are heirs: and how may I, a child of wrath, become a son of God?" The answer to this question, again, would be the gospel.

Now let me ask my brethren, how do you answer such questions to anxious inquirers? Some of you, perhaps, tell them, "You must be born again—the Spirit of God must regenerate you." True, but that is not an answer to the question, "What must I do to be saved?" Some of you, perhaps, say to the inquirer, "You must submit—yield—give up your heart to God. You must repent—dedicate yourself to God. You must take up your cross—take the first step, and God will meet you. Or, to be plain and practical, you must stand up in meeting and express your determination. You must humble yourself, and go to the altar, or the anxious seats. If you cannot speak, you must stand up. If you cannot stand up, hold up your hand, or make some sign that you want the prayers of God's people." And I have no doubt that in any or all of these ways the anxious may find peace, the heavy laden may get rid of their burdens, and those who feel bad may soon feel better; but is this the gospel? What in all this is the object of faith? Believe what does such a convert?

The fact that anxious inquirers find peace, is too readily taken as evidence in favor of our teaching,—and as proof that the Spirit of God owns it. And it is as readily taken as evidence of conversion by the inquirer, just as if there were no such thing as false peace, and as if a Roman Catholic priest could not adduce such evidence that the Spirit of God owns his penances and absolutions. This is the very teaching which has filled our churches with those who have a name to live while they are dead, and our land with old hoppers, all calling themselves by the name of a Saviour in whom they see no beauty that they should desire him. What is there about such a way of salvation which has any relation to Christ!—far less, that could make him appear the one altogether lovely. To them that believe, He is precious. But again the question arises, Believe what? What is there about such teaching that could awaken a longing desire for His appearing as the one "whom having not seen ye love—in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory?" Believing what?

There is but one true history of this love and longing in any heart, and that is, "We love him because he first loved us." "He loved me." And how does that appear? "He gave himself for me." This will lead us to the gospel—to the defect of current preaching and experience—Christ crucified. This should be the grand theme of all our preaching. Wide as the field is, and varied as our topics are, the whole should have reference to this. "I determined," said Paul, "to know nothing among you, save Jesus Christ and him crucified." "The Scriptures," says Matthew Henry, "are the circumference of faith, the round of which it walks, every point of which it touches, and the centre of it is Christ crucified."—Especially in dealing with sinners, is not this the very message we have to tell them—"That God so loved the world that he gave his Son to be the propitiation of our sins." Is not this our errand, to beseech them to be reconciled to God, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

I may, with your permission, resume this subject. Meanwhile, let me conclude with a suggestion, which may be useful as matter of self-examination: Indifference or dislike to the doctrine of the second Advent is proof enough of the want of love to Christ, but satisfaction in the doctrine is not absolute proof of the possession of that love. It may become endeared to us as a matter of party strife—as a sectarian distinction; or we may love it as selfish children long for the return of an indulgent parent for the gifts they expect him to bring. If I have formed a conception of the inheritance suited to my taste, and have settled on some grounds that the inheritance is mine, then I may desire the event which shall put me in possession of it, though it would be a matter of indifference to me who should be the bearer of it.—There may be a desire to see the land that is not far off, without any concern to see the King in his beauty.

I am—Yours fraternally.

Detroit (Mich.), March 11th, 1850.

## THE KINGDOM OF GOD.

BY M. D. WELLCOME.

One class of expositors take the ground that the kingdom of God was set up in the days of Christ's first advent; and another class that it is yet future, and contemporary with his second advent.



In Dan. 2d we have the dream of the Babylonian monarch, explained by the Hebrew captive, Daniel. This dream was given by God, to show the king "what should be in the latter days." He beholds a mighty and terrible image, composed of gold, silver, brass, iron, and potter's clay. These shadowed forth the empires of the world. There we read that the God of heaven will set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

In the 7th chapter the kingdoms are presented under the symbols of beasts.

The angel says to Daniel, when explaining the vision: "These great beasts are four kings which shall arise out of the earth." "The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth," &c. "And the ten horns of this kingdom are ten kings that shall arise: and another shall arise after them [the 'little horn'], and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, times, and a dividing of time." "But the judgment shall sit, [upon this power], and they shall take away his dominion, to consume and to destroy unto the end." We are brought down the stream of prophecy until we pass the four great monarchies of earth—the division of the fourth into ten—the rise of the Papacy—its exalted state, and its abasement: what does the prophet next behold? The establishment of the fifth universal monarchy on the territory occupied by the previous ones: "under the whole heaven." This is next in order: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In Rev. 11:15 we find that it is not till the sounding of the seventh trumpet that the kingdoms of this world become the kingdom of our Lord and his Christ, and he is to reign forever and ever. The seventh is the last trump; and Paul says that then the dead will be raised. This synchronizes with what that same apostle says to Timothy (4:1): "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," &c.

It is when the Son of man comes in his power, and sits on the throne of glory, and all nations are gathered before him, that he says to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34.

In Luke 19:11, 27, Jesus speaks a parable to his disciples, because they thought that the kingdom of God would immediately appear, and he deceives them: "A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants unto him, and delivered unto them ten pounds, and said unto them, Occupy till I come." Does not the nobleman represent Christ? Has he not gone to the Father, to receive for himself a kingdom, and to return? Does not this synchronize with what Daniel says: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:14.

Do not the servants represent the church of Christ, and the talents, the abilities given them? Are they not required to occupy, until he, "having received the kingdom, returns" to them again? Has he yet received it?

In John 18:36, Jesus says to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." In Paul's letter to Timothy, as already quoted, he says that the "Lord Jesus Christ will judge the world at his appearing and his kingdom."

James asks, "Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom, which he hath promised to those who love him?"—James 2:5. Peter, in his second epistle (1:11), after speaking of certain things which we ought to do, says: "For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." That this kingdom is yet future is clearly shown, from the fact that Christ is heir to David's throne, being overthrown, he does not possess. The angel told Mary that her son should be great, and should be called the Son of the Highest; that the Lord God would give to him the throne of his father David; and that he should reign over the house of Jacob forever, and of his kingdom there should be no end.—Luke 1:32, 33. As his kingdom is to have no end, it must exist in the immortal age. In 2 Sam. 7:16 we find a promise that David's throne shall be established forever. In Psa. 69:20-45, are promises made to David which can have reference to no other than Christ himself. The subjugation of his enemies; his exalted state; the immortality of his seed, and eternity of his throne, with its present abasement, are all brought to view. In Isa. 7:6, 7, speaking of Christ and the titles given him, the prophet says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," &c. In Jer. 33:17 we find a promise that David shall never want a man to sit upon the throne of Israel. This cannot refer to the present world, for that throne has been vacated ever since Zedekiah, the last prince of Israel, sat upon it. God then said, "Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. 21:26, 27. Christ, the rightful heir, as is shown

from the genealogy, recorded in Matt. 1st chapter, came unto his own, but they received him not, and said: "We will not have this man to reign over us." Their right to the kingdom is gone—is taken from them—and "will be given to a nation bringing forth the fruits thereof." That this cannot be a spiritual reign, see Acts 2:29, where Peter alludes to the oath God made to David, (Psa. 132:11,) that of the fruit of his body, according to the flesh, he would raise up Christ to sit on his throne." Thus Christ is to reign on David's throne, over literal subjects. The kingdom of God is to be established, in connection with his coming, "under the whole heaven."

It is objected that John the Baptist (also the Saviour) preached the kingdom of God at hand, and that this he would not have done, if the kingdom was not to be established until the second advent. As the Jews had an offer of the kingdom up to the time of their rejection of it, the message was necessary: "The kingdom of heaven is at hand." When Christ and his apostles first entered on the work of their ministry, their labors were confined entirely to the Jewish nation. "I am not sent," says Jesus to the Canaanitish woman, "but to the lost sheep of the house of Israel." When he commissioned his disciples to go and preach, he commands them, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, the kingdom of heaven is at hand." Did the Jews believe the message? No. Although the sixty-nine weeks were expired, and Christ fully answered to the description given by the prophets, which were read every Sabbath day in their synagogues, yet they fulfilled them in condemning him, and he therefore pronounces their fearful doom, because they knew not the time of their visitation. They might have known the time of that, and so may we know the time of his future visitation, if we will but take heed to the "sure word of prophecy;" and if we are in the same state that the Jewish church were in—blind to these things—rejecting this last note of warning, "Fear God and give glory to him: for the hour of his judgment is come!"—we shall receive no more favor at his hand, than did that "stiff-necked and rebellious people." God will have his word honored, and believed.

When Christ commissioned his disciples just prior to his ascension, the message delivered to them was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." The subject of the kingdom formed a very essential part of the gospel, but it was preached in connection with the future advent of the Lord. The prayer must be breathed into the ear of Jehovah for centuries: "Thy kingdom come; Thy will be done in earth as it is done in heaven!" Like holy incense has this petition gone up before the throne, and God will avenge his elect speedily.

Many object that "Jesus told his disciples that the kingdom of God was *within them*, therefore it must be a spiritual kingdom, set up in a man's heart, when he is converted. This was not said to the disciples.—See Luke 17:20. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said: The kingdom of God cometh not with observation [or outward show, as the margin reads]; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." Was it within these wicked Pharisees? No one believes that; yet he spake to them. The Saviour simply teaches the suddenness of its coming. The Pharisees overlooked those prophecies which refer to Christ's humiliation, and had their eye on those which alluded to his future coming in glory. Hence, when he appeared among them, so lowly, followed by a few humble fishermen, they would not believe him to be the Messiah. They looked for a kingdom to be established with great pomp and splendor, and therefore asked, probably deriding his poverty and humility, when the kingdom of which he spake would appear? He tells them it will not come with outward show, but when established it would come suddenly—unexpectedly—giving no opportunity for them to say, "Lo here!" or, "Lo there!" He then turns to his disciples, and says to them: "The days will come when ye will desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you: See here! or, See there! but go not after them. . . . For as the lightning that lighteneth out of one part from under heaven shineth to the other part under heaven, so shall also the Son of man be in his day."

It is recorded in Matt. 13:41 that the "Son of man shall send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity." Therefore, the objector says, Christ must now have a kingdom on the earth, in which is a mixture of both good and bad. By referring to Scripture we find that the phrase kingdom of God—kingdom of heaven—frequently applies to only one element of the kingdom, as in Luke 10:12, where it refers to the King; Matt. 13:3-8, where it refers to the Son of man promulgating his gospel; v. 24 refers to the children produced thereby; v. 44 to the territory purchased for them, &c. When the end of the present dispensation comes, everything which defileth will be cleared out of the earth, and it will then be fitted for the full establishment of the kingdom of God. In a more extended sense the term kingdom may be used in the text, for this takes place after the sounding of the seventh trumpet, at which time the kingdoms of this world become the kingdom of our Lord; and then will he destroy the wicked nations—"rule them with a rod of iron, and dash them in pieces like a potter's vessel;" and then shall the righteous shine forth as the sun in the kingdom of their Father.

It is objected, "The kingdom of heaven suffereth violence, and the violent take it by force." We understand the kingdom of heaven here refers to the king, and subjects of the kingdom. Christ suffered violence, and the violent took him by force, and compelled him to be crucified. More than fifty millions of the saints were taken by the violent Papists, and put to death.

Another objection is founded on Col. 1:13, where the apostle speaks of being translated into the kingdom of God's dear Son. This can be only by faith.

When we yield ourselves servants unto God, we cease to be subjects of Satan's kingdom, but are heirs of Christ, and are governed by his laws.—The Saviour says that his people are not of the world, but are chosen out of it. We do not understand him to mean that they are actually taken out of the world, for he says, "Father, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." They are strangers and foreigners, bound for a better country. We are told that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption, so that we cannot now be in the kingdom, nor the kingdom in us.

May we be so happy as to overcome, and have an entrance ministered unto us into the everlasting kingdom of God. Amen.

#### LETTER FROM THOMAS SMITH.

DEAR BRO. HIMES:—I beg the privilege of being heard through the "Herald" to the numerous friends who are looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; not because I wish to appear in public, but because I wish, in view of the coming judgment, to do my whole duty, and also to save the time of writing to the numbers to whom I wish to speak. Never, no never, in my life did I so fully feel the force of the following sentiment of the poet as I now do.

"No room for mirth and trifling here,  
For worldly hope, or worldly fear,  
If time so soon is gone—  
If now the Judge is at the door,  
And all mankind must stand before  
The inexorable throne."

To which I feelingly add:—

"Jesus, vouchsafe a pitying ray;  
Be thou my guide, be thou my way,  
To glorious happiness."

But some, perhaps, are ready to say, "It is not feelings, brother, but the word of God, upon which we build our hope." I answer, Without faith there are no right feelings, nor will men act without those feelings which are produced by believing God's truth.—God's truths, when received in the heart, become "quick and powerful, and sharper than any two-edged sword," and immediate action follows.

Now I have been a believer in the immediate advent of the Saviour for some eight years past, but I acknowledge that I have at times been too much of an unbelieving believer; yet I have held on to this hope as the only one brought to view in the gospel. [Note 1.] But the realities of these things never took such a hold upon me as at the present.

I have now to say, if the Advent movement in the few years past, and our calculations, based upon the prophetic numbers, chronology, and the signs of the times, have been correct, or nearly so, then are we near being delivered, and our hope consummated.—On nothing more strongly have we depended, than on the fulfilment of the 2300 days (years) of Dan. 8:14. The ground has been taken that the 70 weeks, or 490 years, of Dan. 9:2-27, commenced with the 2300 days. It was also argued that these 70 weeks ended at the crucifixion of our Lord, in A. D. 33, and that consequently 1810 years from that time the 2300 days would run out, the sanctuary would be cleansed, and our hope consummated. Other prophetic numbers, with the chronology and signs of the times, seemingly concurring, they who had the argument believed that the personal advent of the Saviour to our world would take place about 1843. Now were we right, or were we wrong, in thus believing? This being our faith, based upon the sure word of prophecy, we were bound to believe, and believing, to declare the same to our fellow men, according to the directions to God's in Ezek. 33d. [Note 2.] A great move was, therefore, the result: hundreds, yea, thousands heard and submitted to God, and prepared for that great day. The time came, yea, passed, but no revelation of the Son of God from heaven took place.—We were immediately taxed with being "false prophets." The world triumphed, while the saints mourned; and the funeral sermon of "Millerism" was preached by many of the "peace and safety" watchmen of the day. There we were in a perfect quandary. Some ran into the "shut door;" others gave it up, and went to their farms, merchandise, &c.; while a few stood still to see the salvation of God.—Since that time, the general preaching on time has been, "nigh, even at the door."

But how long is "nigh, even at the doors," to continue! for it must have an end. I answer, I believe this year, even this spring, the vision will speak and not lie. That Hab. 2:1 refers to this event, I am satisfied from Heb. 10:35-38; and these compared with Matt. 25:1-13 makes it more clear. A time of tarrying there was to come, and our eyes were withholden, that God's word might be fulfilled. I am now satisfied that the cross was at A. D. 33, for here the greatest amount of evidence centres; and that the crucifixion was at the end of the 69 weeks, or 483 years from the going forth of the commandment. See Dan. 9:25, 26. In the 26th verse it reads, "And after three-score and two weeks shall Messiah be cut off," including the 7 previously mentioned weeks, making 69 weeks, or 483 years. [Note 3.] Now, observe what Paul says: in Heb. 2d, speaking of the "great salvation," and contrasting it with the word spoken by angels,—the latter I understand the first covenant, the former, the new covenant,—he says: "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Again, when did the old covenant cease, and the new begin? I answer, at the cross. Did Jesus begin to preach the new covenant before it was made? Assuredly not. Then Paul's declaration, "Which at the first began to be spoken by the Lord," must have had its fulfilment during the forty days from the resurrection of our Lord to his ascension, during which days "he spake of the things pertaining to the kingdom of God."—Acts 1:3. After his ascension, the apostles received the Holy Ghost, and became his witnesses, first in Jerusalem, in all Judea, and in Samaria, and then secondly unto the uttermost parts of the earth.—v. 8. Now observe the harmony by placing the cross according to our common polyglott Bibles, at A. D. 33, and at the end of the 69 weeks or

483 years, and there is one week of years left for the confirmation of the covenant. Dan. 9:27—"And he shall confirm the covenant with many for one week." A covenant must be made before it can be confirmed. When was it made? When Jesus hung upon the cross. Paul says, Heb. 9:16, 17, "For where a testament (or covenant) is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Now turn to Dan. 9:24, and read, "Seventy weeks are determined upon thy people," and then notice that the apostles preached to the Jews only for the first seven years of their ministry. Thus, the crucifixion being A. D. 33, seven years added would make A. D. 40. In A. D. 41, Peter's Jewish prejudices are still with him, and when the Lord said, at the time the great sheet was let down from heaven, "Rise, Peter, kill and eat," he answered, "Not so, Lord, for I have never eaten anything that is common or unclean." Read the chapter. Peter is, however, convinced, and exclaims, "I perceive of a truth that God is no respecter of persons," &c.—Acts 10:34. "And while Peter spake these words, the Holy Ghost fell on all them which heard the word."—v. 44.

I say then, here we have the 7 weeks for the restoring and building, 62 from that to the Messiah's being cut off, and 1 week for the confirming of the covenant with Daniel's people, making the 70 weeks. Place the cross in A. D. 33, in which the most of historians and commentators agree in placing it, at which expires the 69 weeks, or 483 years, and the one week will carry us to A. D. 40, where closes the 490 years; and to A. D. 40 add 1810, which makes up the 2300 days, or years, and they must expire this present spring, 1850. Here we can account for our disappointment. Here, too, we see Hab. 2:1-4, Heb. 10:35-38, and Matt. 25:1-13 fulfilled. And as chronology, prophetic periods, the seven times, and the signs of the times, concur in the testimony, I am compelled, from this evidence, to believe in 1850 as the time when the vision will speak; and if another witness be necessary, I would say, "Before this generation passes away, all will be fulfilled."

March 15th, 1850.

#### REMARKS AND NOTES.

With the position of Bro. S., in itself—with his feelings and desire to benefit others—we heartily sympathize. This is the proper and only Scriptural position. But a good position is never strengthened, or made more desirable, by what may be called evidence, or argument in its favor, that is no evidence, no argument. We see nothing worthy the name of argument in any attempt to fix a definite point of time in the future for the termination of the prophetic periods. That these periods may terminate at the points looked to, we readily admit. That any evidence has been produced to warrant a particular expectation of it, such as we had in '43, '44, or '46; or any more conclusion than might be brought in favor of any year within seven years in the future, we do not admit. Still, Bro. S. shall have "the privilege" of doing his "whole duty" to his friends.

If the crucifixion was, in A. D. 33, as the 7th year of ARTAXERXES is fixed in B. C. 456-7, by the concurrent agreement of more than twenty eclipses, it follows that if only sixty-nine weeks were ended at the crucifixion, that those sixty-nine weeks, if reckoned from the 7th of ARTAXERXES, contained 490 years; and if reckoned from the 20th, only 477 years. But if only the sixty-nine weeks ended at the crucifixion, it follows that there was no predicted time to have been fulfilled when the SAVIOUR, near his baptism, declared the TIME TO BE FULFILLED—three and a-half years before his crucifixion.

The very longest date to which 1817 years—from April 3d, A. D. 33—can be extended, is the 3d of April in the coming week, the passing of which would demonstrate the fallacy of all arguments based on the supposition of only sixty-nine weeks ending at the former date.

Note 1.—No doubt it is the general fault of all men, even the best, to be too "unbelieving." But we doubt if there is any one who has heard Bro. S. preach, or is acquainted with his manner of life, who will have blame to put to his account, if found unprepared, should the Lord come at any time. Perhaps Bro. S. would express what he intended if he had said *unfeeling*, or *unexcited*; instead of "unbelieving believer." But against such is there any law?

Note 2.—Yes. In this sense we were "right." But it never was right to consider, or to declare, that any kind or amount of feeling was evidence that we were "right," or correct, in our calculations. As to the events expected, and that these events would take place at the termination of the periods adduced, our faith was "based on the sure word of prophecy." But as to the dates for the commencement of the periods, we had not that "word." So Mr. MILLER always stated it; so we now must state.

Note 3.—It may be so. But our being "satisfied" that it is so, or our desiring it to be so, is no proof at all. And if "the crucifixion was at the end of the sixty-nine weeks, or 483 years," could Messiah have been cut off "after the sixty-nine weeks, or 483 years?"

Note 4.—We could never feel "compelled from this evidence to believe in 1850 as the time when the vision will speak," by its actual fulfilment, though we are compelled to expect it at all times. If the believing Jews did not preach, in A. D. 41, save "to Jews only," there certainly can be no "evidence" that the week for confirming the covenant to DANIEL'S people ended in A. D. 40. Where is the error? in



the dates, or in the application of the prophecy!—Besides, there is a question which deserves some attention, before those you ask and "answer," on the close of the old, and beginning of the new covenant.—It is this: "Did the old covenant cease" before the new covenant began?

Once more. If there is any authority for commencing the "seven times" so as to correspond with 1850 for their termination, why has it never been presented?

Finally. All may be fulfilled before this generation passes away, even if it should not be fulfilled in 1850. Without any of "this evidence," we expect and pray that our hope may be realized this year. "Even so come, Lord Jesus, and come quickly."

## THE ADVENT HERALD.

BOSTON, MARCH 30, 1850.

WE are not more impressed by the stirring and exciting events now transpiring on the Continent of Europe, than we are by the slow and almost imperceptible changes which are creeping over the face of affairs in Great Britain and her colonies. The British people are proverbial for their slowness in receiving new ideas, and for the tenacity with which they cling to old ones, even when they have become entirely threadbare, and of no possible use, except to clog, and fetter, and break down. Great Britain may be regarded as the great fly-wheel of Europe, imparting steadiness to the whole complicated machinery of the various governments among which she stands foremost; and though the bolts, cranks, and levers may split the ear with jars and confusion, the whole moves on, nevertheless, steadily by that which has great inherent power, and evenness of motion. A pin may be removed from a portion of machinery, and thereby thwart the design of its conductor, and yet action may be kept up, without much perceptible difference to the eye. But when the fly-wheel breaks, or is displaced, we are at once conscious that something has occurred which must be remedied, in order to restore the wanted harmony.

Although the various governments of Europe have exhibited aspects of the most interesting character, challenging consideration by their suddenness and prominence, we have not been unmindful of that stream which is slowly, almost silently, creeping into the entire framework of British society, and which will, like leaven, leaven the whole lump. We say the whole framework of British society, because the crown, the mitre, and the sword are so interwoven, as scarcely to admit of separation, the whole surrounded and supported by a stupendous aristocracy, as relentless as imperious and unyielding. Hence we see, that in England reformatory measures are not limited to one class, comprising many or few species, but to all classes—moral, social, and political—branching off into numerous ramifications.

The abuses that have crept into the ecclesiastical system of England—inseparable, we conceive, from its connection with the State—have become so patent to the eyes of all who have eyes to see, that an entire change is demanded, clamorously by some, and silently—but no less decidedly by others. The combined assaults of Nonconformists in England have not been in vain; incessant and well-directed blows have awakened some, who appear to have regarded themselves so entrenched behind the walls of ecclesiastical privilege, as to be invulnerable to successful attack, and they begin to buckle on their armor, and furnish their weapons, evidently feeling that something is out of joint, and that it will remain so, unless they themselves right it.

A Mr. Horsman, member of Parliament, has become the organ of those who question the right of a body of men called bishops, to extract such immense sums from the poor as they do, under the plea that such sums are the proper revenue of the church, and must be expended for the support of the church—i. e., the bishops. Mr. Horsman has introduced a bill into Parliament, making certain inquiries and accusations, showing systematic mismanagement, (if such an expression may be used,) and calling for a more just administration of the monetary affairs of the Establishment. Had a bomb-shell fallen in their midst, the bishops, and those interested in the peddling of church benefices, could not have shown greater consternation, nor moved with more agility. For the hundredth time the people are informed that the bishops are the most humble, pious, and liberal men in existence, and that if each of their annual incomes would support from thirty to one hundred ministers in plenty, it was no reason that they should not have what belonged to them.

These matters have been so often made the subject of Parliamentary inquiry, that the present movement would possess no peculiar significance, were it not that the people are canvassing the subject outside of the walls of Parliament. Public attention is becoming fixed on the Church and State system, and the right of the Government to drain the pockets of the people of their scanty earnings, in order that the officials of the church may live in opulence, is seriously questioned. When such a feeling becomes the seated conviction of the great body of the people, and it is understood that the law which supports so great a fraud on right and justice, can be nullified, it will be.

We learn by the last arrival, that Mr. BICKERSTETH, whose name is familiar to our readers, is no more. Few ministers of the present day had so wide-spread a reputation as had Mr. Bickersteth, and none had one more deserved. By Churchmen and Dissenters he was equally esteemed; by the former, not only from the purity of his character simply, but from the honor which he reflected on the ministry, among whom he was a bright and shining light; and by the latter, because he possessed that charity, which embraced in the arms of Christian fellowship all, of whatever name, who loved the Lord in sincerity. When in London, we became acquainted with Mr. Bickersteth, and had conversation with him on several occasions, and can bear witness to the amenity of his manners, and to his courteous and Christian-like deportment. He believed in the near pre-millennial advent of Christ, and has written much on that subject. His writings on devotional subjects are valuable, and form a complete index to the character of their author—eminently practical, fervid, and eloquent.

The case of Mr. Gorham (to which we adverted two weeks since), has produced quite a shaking among the "dry bones" of the Puseyite portion of the Church. Anticipating the reversion of the Bishop of Exeter's decision, and the subsequent affirmation of it in the Archepiscopal Court, by the Privy Council, a movement is made, headed by the notable Dr. Pusey, for the purpose of taking the power of deciding ecclesiastical questions out of the hands of mere civilians, and placing it where it properly belongs—in the church. This we believe to be right; and were there not a strong pressure from without, such a movement would not have been made. How her Majesty's ministers relish the idea of yielding up their right of pronouncing ultimate decisions in church matters, remains to be seen.

An advertisement in a London paper reads thus: "Next presentation to a sinecure provincial rectory, producing £252 (\$1260) per annum, to be sold." Mark, it is a sinecure, and no mistake. The inducements to buy are six, and to a younger son of some noble lord, who is too poor to live as his extravagance would dictate, ashamed to beg, and too proud to work, we must confess they are tempting, and we do not see how they can be resisted. The first inducement is, the "present incumbent aged 72." Evidently not long to live—his shoes will be empty before long. 2d. "No pauper population." 3d. "No poor rates"—no drawback on the revenue—it's a clear nett. The last three inducements are the climax to this living, and are rather an improvement on anything we have ever before seen. 4th. "No church." 5th. "No glebe." 6th. "No duty." For terms, apply, &c.

The expelled Wesleyan ministers are still holding large gatherings in various parts of England, at all of which decided sympathy is excited in their favor. Strong resolutions are adopted, condemnatory of the proceedings of the Conference, and demanding an entire reformation in the matters complained of. So far have the arbitrary and tyrannical acts of the Conference extended, that most exemplary ministers, of many years standing, have been expelled, for no other reason than that they had dared to go and hear them preach, or had invited them to their houses.

THE TRIAL OF PROF. WEBSTER.—The examination of the witnesses was brought to a close at noon this day, Wednesday. It will be seen that the testimony, although circumstantial, is of the most positive character. The testimony of every witness has been so direct, unequivocal, and harmonious, each forming a link in a connected chain of evidence, as to be almost overwhelming. It seems to be proved—1. That the remains of a human body were found in and about the private apartments of Dr. Webster. 2. That these remains were not used for the ordinary purposes of dissection. 3. That they were the remains of Dr. Parkman. 4. That they were placed where they were found for concealment. 5. That the prisoner had business transactions with Dr. Parkman, which were approaching a crisis that would be humiliating and injurious to the accused. 6. That the handwriting of certain anonymous letters, sent to the City Marshal about the time of Dr. Parkman's disappearance, apparently endeavoring to direct suspicion in various directions, was, in all probability, that of the accused. And 7. That Dr. Parkman was actually seen in the College on the day referred to, between the hours of one and two. The last witness examined, who was unknown to the prosecuting Attorney until the day before his examination, testified, that having business at the College on the 23d of Nov., he called there, and saw Dr. Parkman coming up stairs as he was going down.

Much testimony has been adduced, concerning the conduct of the prisoner prior and at the time he was suspected. Fish-hooks, supposed to be designed for grapples, attached to twine, were found in the prisoner's apartment, and a piece of twine, corresponding with that on the hooks, was found tied round a portion of the remains embedded in tan in the tea chest. A hardware dealer has identified the fish-hooks, and has no doubt the prisoner was the man who bought them at his store the Tuesday after the disappearance of Dr. Parkman. Two important facts we should have stated before, viz., three or four days before the disappearance of Dr. Parkman, the accused had made particular inquiries of Mr. Littlefield, the janitor of the college, respecting the vault under the college, how it was built, how access to it was had, &c., and he was apprised of the difficult nature of getting at it. And the day before the disappearance, Dr. W. asked Mr. Littlefield to procure him a pint of blood, as he wanted it to make some experiment. For some accidental cause, the blood was not obtained.

Thus far the prisoner has preserved the composure exhibited in his first appearance at trial, betraying no emotion except in one or two instances. While one witness, who was rather quaint in his manner, was giving in his testimony, he was seen to smile. It can hardly be told, at this time, on what grounds the defence will be based, as the prisoner's counsel have dropped nothing to indicate the course they mean to take. The testimony for the prosecution is of such a character, as almost to close up every avenue to anything like a successful defence. We learn, however, that about forty witnesses in behalf of the prisoner are to be examined; and it is alike the dictate of justice and humanity, that we should come to no ultimate conclusion until they have testified.

### SUMMARY.

The Slavery excitement in Congress has diminished very sensibly within the last two weeks. The "chivalry" have condescended to devote a little attention to the matter-of-fact business of dollars and cents, without which the wheels of government could not go round without great difficulty. Though the slavery question is paramount to all others, yet there seems to be a disposition to attend to other matters. Bills have been introduced to admit California as she presents herself, and to give territorial governments to New Mexico and Deseret, without embodying the Proviso. It is believed that the Senate would reject the Proviso; whether it would meet the same fate in the House, public opinion is divided.

Mr. Calhoun has been so ill the last week, that it was not expected that he would survive many hours. He is gaining strength.

The Governor of Pennsylvania sent to the Legislature that State on the 23d, the resolutions transmitted to him from the Legislatures of Virginia and Georgia, complaining of the alleged aggressions of the North, with a denial of their truth, and a protest against their injustice.

At Cottage Inn, Wis., a man named Harburt, in a fit of drunkenness, drove his wife out of doors, and attempted an outrage upon his daughter. She resisted and attempted to get out of his way; he followed her, threatening her with a large knife. In her flight, she caught up an axe, and swung it before her, and as the monster rushed towards her, it fell on his neck, and nearly severed his head from his shoulders.

Mitchell Andrews received twenty lashes in Hillsboro', N. C., for stealing a bee-gum with his contents.

The elephant Columbus, which killed its keeper about two years ago in Philadelphia, had one of his vicious fits on Saturday, when he seized his keeper, and threw him a distance of fifteen feet, but fortunately without doing him any injury.

Alpheus Miller, a liquor merchant in Auburn, N. Y., was challenged by an individual to test their respective powers of drinking liquor, when Miller fell a victim to his folly. His competitor escaped by vomiting the liquor from his stomach ere it could take effect.

Fortunato Gatti, who assassinated the French soldier in Rome, was shot on the 17th, on the Piazza del Popolo, in presence of 10,000 people. He confessed his crime, and expressed his sorrow for it.

John Chandler, aged 104 years, died in Jacksonville, Ala., on the 13th ult. He participated in the battles of Eutaw, Camden, and Cowpens, in the Revolution.

The steamer Troy, from Sandusky, and other ports on Lake Erie, was blown up by the explosion of her boiler, as she was entering the Niagara river. The fore part of the boat was blown to pieces, and many of the passengers and crew were thrown overboard, and drowned or scalded to death. Seven passengers and five of the crew were picked up dead. Several bodies were swept off by the current, among them were some women. There were about forty passengers on board.

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

ANOTHER WORD IN REFERENCE TO THIS OFFICE.—We have just completed a balance-sheet of the outstanding accounts for books and tracts. We find a balance due this office of \$313.83. A portion of this includes unsold books, but the greater part is really due. It is necessary that those having money on hand—even should the sum be not large—should remit at once, as we have important obligations to meet in a short time. The above sum has no reference to the accounts of the Herald. There are many who owe from \$3 to \$4 on that, which ought to be paid. We do not see why such should so neglect their accounts. Of course we do not allude to those who have written to us on the subject.

### Wholesale Prices Current.

CORRECTED WEEKLY.

Corn, South, vel. .55 @ 0 57	Corn, do, white. .55 @ 0 60
Wheat, Western 1.00 @ 1 35	Oats, Northern .43 @ 0 44
Do. Southern .32 @ 0 37	Do. Eastern .33 @ 0 40
White Beans .12 @ 1 75	Hay—ton. .11 @ 12 00
Eastern .11 @ 12 00	Honey—gal. .55 @ 0 58
Havana .55 @ 0 58	Hops—lb. .14 @ 0 15
First sort, 1849 .14 @ 0 15	Second sort. .10 @ 0 00
Thomson .75 @ 0 75	Provisions—4 mos. bbl. .11 @ 11 00
Beef, W. mess. .95 @ 11 00	Do. E. mess. .90 @ 0 00
Do. No. 1 .10 @ 0 00	Do. prime .10 @ 0 00
Do. ex. clear .13 @ 0 13	Pork, clear .12 @ 0 13
Pork, mess. .10 @ 11 00	Pork, prime .90 @ 9 50
Hogs, dressed .54 @ 0 54	Lard, 7 lb. .04 @ 0 7
Hams, North .50 @ 0 53	Hams, West .50 @ 0 53
Butter, family .10 @ 0 18	Cheese, n. m. .5 @ 0 8
Cadiz .87 @ 2 25	Turkey Island .20 @ 2 00
Liverpool, coarse. .10 @ 1 75	Liverpool, bag. 1.00 @ 1 40
Salamanca .5 @ 0 54	Salamanca .5 @ 0 54
Castile .94 @ 0 10	American, No. 1 .90 @ 0 7
No. 2 .84 @ 0 63	No. 3 .74 @ 0 5
Cloves .19 @ 0 20	Ginger Root. .10 @ 0 3
Nutmegs .10 @ 0 18	Pepper .23 @ 0 9
Sugar—lb. .10 @ 0 75	Havana, white. .74 @ 0 8
Java, brown .54 @ 0 74	New Orleans .44 @ 0 54
Clover, Northern .13 @ 0 134	Clover, W. and S. .12 @ 0 75
Alfalfa grass, bu. .35 @ 0 55	Red Top .45 @ 0 55
January .45 @ 0 50	Mustard, foreign .8 @ 0 11
Gumpowder .40 @ 0 80	Imperial .40 @ 0 80
Orange, Sicily .15 @ 0 25	Young Hyacinth .35 @ 0 25
Almonds, Jor. lb. .25 @ 0 35	Tonkey .25 @ 0 35
Do. soft shell .12 @ 0 15	Souchong .30 @ 0 35
Do. shelled .18 @ 0 30	Pecco .40 @ 0 50
Grain—bushel. .50 @ 0 59	Coucou .30 @ 0 35

### BUSINESS NOTES.

J. P. Farrar—The letter and money were received.  
Wm. D. Oaks—We have balanced your account. The Children's Herald has been sent regularly—but we send again.  
W. D. Ghoslin—The money was received, and credited according to your direction.  
D. B.—The ring is received, and will be reported when disposed of.  
P. Johnson—Money received—we send without expense.  
N. Brown—The tracts were sent, care of J. T. Seacom, East Kingston, N. H.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

Gibson's Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

"The Kingdom of God," by Rev. CHARLES K. IMBRIE.—A few copies for sale at this office. Price, 374 cts.

### APPOINTMENTS, &c.

Bro. I. B. Gates will preach at Hingham the first Sabbath in April, and at Abington, Mass., the second.

Bro. J. Cummings will preach at Andover evening of April 1st; Manchester, N. H., 2d; Concord, 3d; Hillsborough, 4th; Sutton, 5th. Bro. C. A. address is Claremont, N. H.

Bro. N. Hervey will preach at Newton Upper Falls first Sabbath in April.

Bro. C. R. Griggs will preach at Northboro' Sunday, April 14th.

Bro. L. P. Judson will preach at Salem, Mass., April 3d; Providence, R. I., Sabbath, 7th; Albany, N. Y., 9th; Utica, 10th; Syracuse, 11th; Homer, Saturday evening and Sabbath, 13th and 14th; Ithaca, 15th; Auburn, 16th; Seneca Falls, 17th; Geneva, 18th; Le Roy, Sabbath, 21st; Fredonia, 24th; Bust, Sabbath, 25th. As I have taken the liberty to make the above appointments without invitation from several of the places, wherever it may be inconvenient to hold the meetings, brethren will please withhold further notice, and all will be right.

Bro. W. Burham will preach in the Methodist house, near Fiskville Four Corners, March 31st.

Bro. J. Daniels will preach in Westboro' Sabbath, March 31st, and in Concord, N. H., Sabbath, 31st.

Bro. N. Hervey will preach in Clintonville, Mass., the second Sabbath in April.

### GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

BLISS'S GEOGRAPHICAL WORKS.—Published by J. P. Jewett & Co., 23 Cornhill, Boston.

1. Analysis of Geography—75 cts.; \$5 per doz.  
2. Geography of New England—15 cts.  
3. Outline Maps—including the two Hemispheres (25 inches in diameter), the Five Grand Divisions, on separate sheets (35 by 34 inches), and the United States (34 by 24 inches)—beautifully colored, &c. Price, on cloth paper, \$3; with cloth backs, \$5; mounted, \$6; varnished, \$7.  
4. Outline Map of New England—\$1.  
5. Topics, arranged Analytically and Synthetically, to assist in teaching from Outline Maps—8 cts.; 75 cts. per doz.  
Extract from the report of the Committee on Education of the Massachusetts Legislature, 1850.

"The third series [of maps] to which the attention of your committee was drawn, was that of Mr. Sylvester Bliss. These were finely engraved and elegantly finished." The Geography "appears to your committee to be what it professes, a complete analysis of the science, and admirably adapted to the use of schools."

"The chief points of excellence in this series, are the judicious selection and arrangement of topics, presenting both the analysis and synthesis of the science, in a most concise and intelligible manner. This series, as a whole, [the Geography and Maps], the committee regard as very complete and satisfactory, and quite suitable for the use of the common schools of the State, into many of which it is already introduced."—Senate Report, No. 57. [mar. 15.]

THE AMERICAN FOWL BREEDER! A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 15.]

### BUSINESS CARDS.

WILLIAM H. HILL & CO., Stationers, Blank Book Manufacturers, and Dealers in Book Binders' Stock and Tools, Nos. 30 and 32 Cornhill, Boston. Wm. H. Hill, A. W. Thaxter, 3d.

JOHN P. JEWETT & CO., Publishers, Booksellers, &c., No. 23 Cornhill, Boston.

GOULD, KENDALL & LINCOLN, Publishers and Booksellers, No. 59 Washington-street, Boston.

WETHERBEE & LELAND, Wholesale and Retail Dealers in Ready-made Clothing. Also, particular attention given to custom work. No. 47 Ann-st., second door south from Blackstone-st.



**VAYER'S**  
**CHERRY PECTORAL**  
For the Cure of  
**COUGHS, COLDS,**  
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**ASTHMA and CONSUMPTION**

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the word respects their opinions.

FROM PROF. HITCHCOCK.  
"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."  
EDWARD HITCHCOCK, LL. D.,  
Frest of Amherst College.

From the "London Lancet."  
"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."  
From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catharine K. Gady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."  
W. A. BREWSTER, M. D.

"This may certify, that I was afflicted with a very severe cough in the winter of 47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"  
WEST KILLING, Ct., Sept. 28, 1848.  
CATHERINE K. GADY.

Direct Evidence.  
"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."  
E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.

"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' I last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cures so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.  
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 15-3m.]

### DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spikenard and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in its favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.  
Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them, as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.  
A. HALE.  
These medicines may be had at the "Advent Herald" Office, No. 8 Chardon-street, Boston. [mar. 15-3m.]

### A NEW SINGING BOOK.

(REVISED EDITION.)  
THE AMERICAN VOCALIST.—By Rev. D. H. MANFIELD.—Published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

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A. Bates, 482; J. Brooks, 456



# ADVENT



# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEIGNED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, APRIL 6, 1850.

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## THE SOWER TO HIS SEED.

(FROM THE GERMANY.)

Sink, little seed, in the earth's black mould,  
Sink in your grave so wet and so cold—  
There must you lie;  
Earth I throw over you,  
Darkness must cover you,  
Light comes not nigh.

What grief you'd tell, if words you could say!  
What grief make known for loss of the day!  
Sudly you'd speak:  
"Lie here must I ever?  
Will the sunlight never  
My dark grave seek?"

Have faith, little seed; soon yet again  
Thou'lt rise from the grave where thou art lain;  
Thou'lt be so fair,  
With thy green shades so light,  
And thy flowers so bright,  
Waving in air.

So must we sink in the earth's black mould;  
Sink in the grave so wet and so cold:  
There must we stay,  
Till at last we shall see  
Time to eternity,  
Darkness to day.

(For the Herald.)

## Lectures on the Apocalypse. No. 5.

BY J. P. WEETHEE.

In the three following columns we have given the elementary rules of symbolization, the passages on which they are founded, and the analytical view of some of the clearest visions of Daniel and John. The rules are drawn from Scripture, as explained by the best expositors. Some of them are original, others are drawn from the familiar expositions of Mr. Miller, and from a work by Daubuz, as also from the writings of Mr. D. N. Lord, of New York. The arrangement is our own, and is copied from a chart we have had in use for some time. The rules occupy the *first* column, the passages upon which the rules are founded the *second*, and the analysis of the symbols the *third* column. For those who desire to enter into a critical examination of the symbolic Scripture, but who may not have sufficient leisure to examine more extensively on the subject, we advise the following course:—

1. Take this page from the "Herald," and paste it on a sheet of paste-board, and let it hang before you, when you are reading on the Scripture symbols.

2. Commit the first rule to memory, and then study those texts of Scripture quoted, and their explanation in the second and third columns; and so of all the other rules.

3. Satisfy your mind on every rule, by comparing it with the Bible, and with God's own expositions of the symbols.

4. Having become familiar with the rules, you will be able to examine and parse the symbol-dreams.

Any person who will take the course herein recommended will be amply remunerated for all his efforts. The reason why there has been such a variety of views amongst us is, that we have commenced our expositions of symbolic prophecy without having any fixed principles in regard to symbolic interpretation. Much credit is due Mr. Lord, for the ability and research he has displayed in his writings on the Scripture figures and symbols. Could we, as ministers, come together to compare views and principles of interpretation, much good to the cause might be the result. We hope that this suggestion may direct to some efficient action on this point. The world looks to us for prophetic expositions. Let them find in our interpretations the principles of Scripture and reason.

## RULES.

A. ANALOGY.—THE SYMBOL IS TAKEN FROM ONE CLASS, AND THE THING SYMBOLIZED FROM ANOTHER, BUT RESEMBLING CLASS, ON THE GROUND OF ANALOGY.

B. BEINGS.—Intelligent and living creatures symbolize intelligent beings, and creatures of life, and not the mere actions of beings.

C. COMPLEX SYMBOLS must have their symbolic persons distinguished from their symbolic attributes.

D. DIVINE PRESENCE.—Symbolic agents in the Divine presence, waiting about the throne of God, are distinguished from those on earth.

E. EMBRACING many classes.—Such symbols, drawn from the physical world, are viewed as a whole.

F. FICTITIOUS agents, when used as symbols, are made to act out their agency, being thus endowed with a sensible existence.

G. GOD, the Son of, when used as a symbol, represents his own Person. His attributes point out his Person.

H. "HE."—Wild beasts and their horns, when symbolic, are denoted by the pronouns "he" and "it." Cities, by "she"—feminine.

I. INSIGNIA, and accompaniments of symbolic agents, are symbols also, as well as their actions and uses.

L. LITERAL.—The terms used to describe symbols and their acts, are always literal—never metaphorical.

M. MEN.—Agents that symbolize men denote an order and succession of agents acting in the same relations, and exerting a similar agency.

P. PHENOMENA.—All the phenomena and agents exhibited in the visions of Daniel and the Apocalypse are symbolic, except those which merely assist the revelations.

R. RULERS.—Civil and ecclesiastical rulers are denoted by distinct classes of symbols.

S. SYMBOLIC AGENTS.—No agent in the Apocalypse is symbolic, if not seen in vision as an actor.

T. TIME.—Periods of time connected with symbolic agents are symbolic.

(From the "Utica Christian Repository," 1825.)

## The Millennium —

THE MANNER IN WHICH IT IS TO BE INTRODUCED.

It has been the prevailing opinion, of late years, that the Millennium is to be introduced by the spread of the gospel throughout the world, and the general, if not universal conversion of mankind. And many have thought that the days of darkness and trouble to the church were nearly past, and that the day of her peace and prosperity had begun to dawn. They have looked at the benevolent efforts of the present day, as a sure indication of the near approach of the millennial glory of the church: and while they have seen Bible, Missionary, Education, and Tract Societies, and other similar institutions rising up, and extending their operations with considerable success, they have been led to anticipate the speedy triumph of the gospel, and to look at the efforts of a contrary nature as the expiring struggles of an enemy who perceives that his end is approach-

## EXAMPLES.

DAN. 2:31-45.—1. image.—1, gold; 2, silver; 3, brass; 4, iron; 5, clay; 6, stone.

CHAP. 7:2-27.—Four beasts.—1, lion; 2, bear; 3, leopard; 4, monster; 5, ten horns; 6, little horn.

CHAP. 8:9-26.—1, beasts; 2, ram; 3, two horns; 4, he-goat; 5, one horn; 6, four horns; 7, little horn.

REV. 1:19, 20; 4:5.—Seven candlesticks, seven stars, seven lamps.

CHAP. 6:1-17; 17th 4:7-9; 5:9, 10.—1, harlot; 2, seven heads—seven mountains; 3, ten horns; 4, waters.

CHAP. 7:2, 3.—Sealing angel—"we" (v. 3).

FOUR living creatures.

DAN. 7:2-27; 8:2-27.—1, lion; 2, bear; 3, leopard; 4, monster; 5, ram; 6, he-goat.

REV. 6:2-5; 7:2, 3; 12th and 13th.—1, conqueror; 2, sealing angel; 3, four angels. 1, woman; 2, child; 3, dragon; 4, leopard beast; 5, two-horned beast.

REV. 6:2.—White horse and rider.

REV. 4:2-11.—Four living creatures, twenty-four elders.

DAN. 7:9.—Ancient of days.

REV. 7:1-3.—Landscape, winds.

DAN. 2:31-36; 7:2-26.—Sea-monster.

REV. 12:3, 4; 13th.—Dragon, leopard beast, two-horned beast.

REV. 1:8-11; 19th.—Son of God, "Word of God."

DAN. 7:19, 24, 26.—Fourth beast, little horn.

REV. 13th; 17:10, 11.—Leopard, two-horned, and scarlet beasts.

REV. 19:21.—Sword of the Son.

DAN. 7:17, 23; 8:20-23.—Kings, kingdom.

REV. 1:20.—Seven messengers, seven churches.

DAN. 7:2-26.—Four beasts, little horn.

REV. 12th; 13th.—Woman, her son, dragon, leopard, two-horned, and scarlet beasts.

DAN. 2:31-45.—Mirror.—Number of visions.

REV. 17:1-18.—Scarlet wild beast, harlot.

REV. 2d; 3d.—Seven churches not seen in vision.

REV. 12:6.—Time, times, and half, forty-two months.

ing. Such anticipations are very pleasing in themselves; and I should be very unwilling to do anything to disturb them, if I could believe they were founded in truth. But if they are not founded in truth, and are never to be realized, the indulgence of them must be attended with danger. For nothing is better adapted to give the enemy an advantage, than the indulgence of high expectations of an easy and speedy conquest, when there is, in reality, no ground for them, but the contrary.

It was an opinion which prevailed in former years, that the Millennium is to be introduced, not by the universal conversion of mankind, but by some terrible convulsions in the natural or moral world, or in both: that the wicked in general are not to be turned from their wicked ways unto God, but are to be cut off in their sins, by terrible and wasting judgments, and swept from off the earth. And that the remnant—the few who escape this destruction—and their descendants during the predicted period, will all know the Lord, and be eminently holy and happy.

## ANALYSIS.

1. FOUR KINGDOMS—five families—viz.: 1, Babylonian; 2, Medo-Persian; 3, Grecian; 4, pure Roman; 5, Romano-German; Kingdom of God.

Four kingdoms.—1, Babylonian; 2, Medo-Persian; 3, Grecian; 4, Roman, Romano-German; 5, ten kingdoms; 6, central kingdom of Italy.

1, Medo-Persian; 2, Grecian; 3, Macodenian; 4, four kingdoms; (5, Ottoman.—Query?)

Seven churches, seven messengers, seven spirits.

1, Roman hierarchy; 2, seven administrations; 3, ten kings; 4, people.

Body of teachers.

Body of saints.

The Babylonian, Medo-Persian, Grecian, Roman and Romano-German. Civil rulers.

Ecclesiastical rulers, class of saints, bodies of agents, family of Christ, family of emperors, Pagan Roman rulers, Romano-German rulers, Grecian rulers, in the latter time of their rule.

Ecclesiastical rulers in the early Christian church.

Body of saints about the throne. Another body of saints. Ancient of days.

Political, social, and religious institutions, overthrown by the people.

Fourth monarchy—its agency.—God first selects REAL agents as symbols, when suitable ones exist, to illustrate the points intended. If there are none to suit, he uses FICTITIOUS agents. These are all fictitious agents.

Son of God, Word of God, as shown by his attributes.

These all represent bodies of CIVIL RULERS.

Sentence pronounced and executed.

Kingdom is not a metaphorical term. Messengers and churches literal, not symbolic.

These bodies of civil rulers act as their symbols act. Similar remark.

Moral world; agents, actions. Scenes.

Fourth body of civil rulers—Roman hierarchy.

Seven literal churches.

Twelve hundred and sixty years.

That the Millennium is to be introduced by the general destruction, and not by the general conversion of the wicked, I think will be manifest to those who carefully consider the prophecies which relate to the Millennium, and take notice of the things which stand connected with them. I believe that those who will take their Bibles and look out those prophecies will find the deliverance of the church, and the introduction of her happy state at that period, are generally, if not uniformly, connected with a great, and general, and terrible destruction of the wicked from off the earth. The limits of a single essay will not permit a very copious citation of passages to show this; but I would ask the reader carefully to consider the following:

In the 2d Psalm the Father says to the Son: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is usually considered as a promise which relates to the Millennium, and is often quoted in prayer as such; but probably, in most cases, under the



impression of its being a promise that mankind generally shall be converted, and become the willing subjects of the Lord Jesus Christ. But this last conclusion must be drawn without much reflection: for it immediately follows — "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This is not saving, but destroying them.

The prophecy of Isaiah contains much that relates to the Millennium. From the 60th chapter to the end, that appears to be the principal subject of discourse. In the 63d chapter the church asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" And the Lord Jesus answers, "I that speak in righteousness, mighty to save." Again, the church asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat?" And he answers, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The year of his redeemed—the time of their deliverance and peace, is to be introduced by the day of vengeance on his enemies. They are to be destroyed—not converted.

The same event is thus spoken of in the 19th chapter of Revelations: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself: and he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings; and the flesh of captains; and the flesh of mighty men; and the flesh of horses, and of them that sit on them; and the flesh of men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them which had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Then follows, in the same chapter, the binding of Satan and the thousand years' rest of the saints. The Millennium, then, is to be introduced by this great and terrible destruction of the wicked, and not by their conversion.

The same events are connected together in the 66th chapter of Isaiah: "Rejoice ye with Jerusalem, and be glad with her all ye that love her: rejoice for joy with her, all ye that mourn for her. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

The same events also are connected together in the 24th chapter of Isaiah: "Behold, the Lord maketh the earth empty, he maketh it waste, he turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury,

so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." A few are left who shall be the friends of God. The prophet proceeds: "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleanings when the vintage is done. They shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have ye heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Then, — that is, after this general destruction of the wicked from off the earth, the Lord shall reign over his people gloriously, and the church enjoy her millennial state. — (To be continued.)

### The Resurrection of the Dead:

A Sermon preached in the Berean Baptist Church, corner of Bedford and Downing streets, New York, February 22d, 1850.

By REV. J. R. STONE, OF BROOKLYN. — (BAPTIST.)

"I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." — Acts 24:15.

The ancient Sadducees explicitly denied the resurrection of the dead, and the future life, "whether of angel or spirit." The false teachers against whom Paul warned Timothy, explained it away, saying, "It is past already." It is no wonder, then, that men should be found in our day, who deny the doctrine, or at least, question its truthfulness, while many others have a score of perplexing difficulties, and solicitous inquiries. For all these classes, this discourse is designed.

It may be well here to remark, that this doctrine is based chiefly upon the revelations of Scripture. The Bible must settle all our questions in regard to it, if they are ever satisfactorily adjusted. This leads me to announce my first proposition.

No doctrine is more positively declared, or more clearly revealed and explained in the volume of inspiration, than this: "That there shall be a resurrection of the dead, both of the just and unjust."

Do we consult the Old Testament? Says Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

David, in the 49th Psalm, sings, "God will redeem my soul from the power of the grave, for he shall receive me."

Isaiah, rapt by the Spirit of Inspiration, foretells the renewal of prosperous times for the people of his love, and the Zion of his God, in glowing language not capable of being understood, if there be no resurrection of the dead.

The prospects of Israel were almost "clean gone forever" — perished as vegetation in the continued frosts of winter; but they should see "life from the dead." "Thy dead men shall live: together with my dead body shall they arise: awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Ezekiel's vision in the valley of bleached bones, and its application, teach us the same

thing; while Daniel expressly declares, that "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hence we find the more intelligent and pious Jews, sweetly resting in the belief of a general resurrection. When Jesus was comforting Martha at the death of Lazarus, and assuring her of his resuscitation, though he had lain four days in the tomb, she said unto the Lord, "I know he shall rise again in the resurrection, at the last day," as if it were a current sentiment, even before "life and immortality were brought to light" by the full gospel dispensation. Paul tells us, that by "faith, women received their dead to life again." Alluding, perhaps, to these devoted sisters, as also to the Shunamite worthy, of Elisha's acquaintance, and others.

But the New Testament puts this subject into a broad blaze of light. When the Great Teacher is showing the seekers of popular favor how to make a feast, he enforces his counsels by assuring them, that thus "they should be recompensed at the resurrection of the just."

But hear him answer the Sadducees when they think to perplex him with questions concerning the resurrection of persons who had been several times married: "Ye do err; not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." And when the multitude heard this, they were astonished at his doctrine. This was regarded as a complete discomfiture of the Sadducees.

John records two declarations of Jesus, which are as explicit and full as we could wish. "The hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die."

Speaking of himself and of his own body, he said, "Destroy this temple, and in three days I will raise it up again." He was as good as his word; for on the first day of the week succeeding his crucifixion, he tore the gateways of the grave away, and triumphed over death and him that has the power of death, and proclaimed liberty to the captives of the charnel-house, and deliverance to those who all their life-time were subject to the bondage of fear. "Now is Christ risen from the dead, and become the first fruits of them that slept." "As in Adam all die, so in Christ shall all be made alive."

Upon the truth of this doctrine, the apostles made all their statements rest. They preached it in Jerusalem, at Corinth, in Antioch, and at Rome; among peasants, to the common people, and before the wise and philosophic of Athens. It was the theme of Peter, and of Paul; of James, and of John. Nay, all the twelve, publicly and privately, testified, wherever they went, that Jesus was alive again, though he had once been slain; and that they were personally ready, and competent to attest the same. Hence, Paul's language in my text. Hence, the Holy Spirit directs him, in the sixth of Hebrews, to class this doctrine with the first principles of the gospel system. But more convincingly than all, perhaps, at least more full and glowing, is the exceedingly beautiful passage known as 1 Cor. 15. Argumentation, revelation, and eloquence are here combined in a most brilliant, convincing, and persuasive manner, perfectly enchanting, and perfectly unanswerable. "Now is Christ risen from the dead, and become the first fruits of them that slept." "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

To deny this doctrine, then, is to deny the plainest teachings of the Bible. To doubt it, is to call in question the veracity of Christ, and charge holy men of God, who wrote by inspiration, as designing hypocrites. It would make the Scriptures a tissue of falsehoods, and God a liar!

That the subject has in it much of mystery — much that we cannot, here, fully understand, I will not deny; but at the same time will insist, that the doctrine of a resurrection, both of the good and the evil, is worthy of all acceptance. In answer to all objections to this position, let me ask you to consider.

1st. The power that is pledged to arouse the sleeping tenants of the grave, and vocalise the

silent charnel-house. He who will cause the archangel's trump to sound so long, and loud, as to reverberate in all the caves of earth, and grottoes of the unfathomable sea, — He who will call around his judgment throne, all the descendants of Adam, each dressed anew, has "all power both in heaven and on earth." Nay, he is "God over all, blessed forever." Jehovah Jesus, whom John calls "the true God and eternal Life," has declared His purpose to empty the tombs, and destroy both Death and the Grave! He shall fulfil the language of Hosea: "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

To those who offer any objections, then, I say in Paul's language before Agrippa, "Why should it be thought a thing incredible with you, THAT GOD SHOULD RAISE THE DEAD?" "With God, all things are possible."

But to meet a few objections more specifically, let me present a brief argument.

2d. From the analogies of nature, in confirmation of what has been already advanced.

Jesus is recorded, by John, to have said, "Except a grain of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth fruit." "So also," saith Paul, "is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Each spring-time, when we see the face of nature renewed with verdure, and budding beauties, let us recall the language of Isaiah, and apply it to these decaying frames — "Thy dew is as the dew of herbs; and the earth shall cast out her dead."

Speak you of scattered, and of commingled dust? — of corruption and decomposition? — of escaped gases and precipitated salts? Cannot he who brought all the particles of the body together from the air, and earth, and sea, raise up the dead, especially from a germ, as of a seed?

But look again in another direction. There is a tiny egg — it becomes a crawling worm, which winds itself in a silken shroud, after a brief career. It may remain a chrysalis a week or a month, when, again how changed! Its cerements burst, and with beautiful wings it comes out a living thing, mounting, rejoicing in the exuberance of its bliss. Who now shall dare deny, as impossible, or improbable even, the resurrection of the dead, of men?

An interesting question here arises, upon which we may briefly dilate — "How are the dead raised up, and with what body do they come?"

In some respects it may be regarded a material, a substantial body — called "flesh;" and yet so unlike the present — so differently arranged as to its particles and its functional organs, that it may be well described as "a spiritual body," like that of the angels. Job says, "In my flesh shall I see God." The risen Saviour said to his terrified disciples, "Handle me, and see that it is I myself; for a spirit hath not flesh and bones as ye see me have." But there are various kinds of flesh, as Paul says, "One flesh of men, another of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial. . . . So also is the resurrection of the dead."

The Infinite Jehovah who arranges the atoms of carbon so as to form a mass of coal, or a splendid diamond, can with equal ease, make of gross materials, a bodily form that shall shine resplendent as the sun.

But further, it may be remarked, that the saints' resurrection bodies shall be glorious, and perfectly adapted to the wants and movements of the soul in its glorified state. It will be no prison-house, and be no clog to the spirit.

Paul says, "We know that the whole creation groaneth, and travaileth in pain together even until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The Blessed Jesus saith, "They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now concerning angels, let us observe, they have bodies, but such as in no wise impede their motions, or fetter their aspirations. They can fly, or walk; they can talk with men, or sing in vocal strains. They can "minister to the heirs of salvation" in a thousand ways, and when hidden, can attest both their real presence, and the divinity of their mission, as in the histories of Abraham, of Lot, of Manoah, of Zacharias, of John, of the Shepherds at Bethlehem, and of the agony in Gethsemane. Palpably and visibly will they have to do with the final advent of Christ; with a rising world; a burn-



ing sphere; and the general gathering for the judgment of the great day. They have agile forms, shining habiliments, and glistening countenances. "So also is the resurrection of the dead."

Yea, more, the inspired Apostle assures the Philippians, that our Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." If this be so, then the Christian's resurrection body shall be one that scorns bars, and bolts, and walls—the confinement of space, the wastes of nature, "the wreck of matter and the crush of words."

In the language of Dr. Dick, "Being fashioned like unto Christ's glorious body, its beauty will be exquisite, its symmetry perfect, its aspect bright and refugent, and its motions vigorous and nimble. Its sensitive organs will be refined and improved, and their sphere of operations extended. New senses and faculties of perception, and new powers of motion fitted to transport it with rapidity from one portion of space to another, will in all probability, be superadded to the powers with which it is now invested."

Doubtless, we see through a glass, darkly; but presently we shall "see as we are seen, and know as we are known." "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

All this, it will be observed, is predicated of those "who sleep in Jesus." How the bodies of the wicked shall differ, if at all, from those of the righteous, we cannot tell; but "there shall be a resurrection of the dead, both of the just and unjust."

This leads me to speak of the order of the resurrection, and of its specific object. The Scriptures seem to warrant this statement. Upon the fulfilment of prophetic declarations, and of the Divine purposes concerning the earth as the theatre of human probation, the Son of Man shall come in the clouds with power and great glory, with his holy angels; and at the archangel's trumpet-sound, the living sons of men shall first be "changed, in a moment, in the twinkling of an eye;" and then the graves shall give up their occupants, the sea shall restore its dead; and the whole multitude shall then be brought before the Omniscient Jesus, whom every eye shall see, and by whom every soul, re-invested with a corporeal form, shall be judged; and either rewarded, or punished for ever and ever. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In view of this doctrine, let Christians look calmly at death, and joyfully into the grave; assured that, as Jesus lives, they shall live also.

Death and the Tomb shall ere long, be destroyed, and everlasting life, in an incorruptible and glorious body, shall be theirs.

But the Christless!—Ah me! The grave will soon be theirs, and then—What then?

"There shall be a resurrection of the dead, both of the just and unjust." They that have done good—believed in Jesus, trusted his merits, loved his word, and lived to his glory,—they shall come forth in that day, to the resurrection of life and bliss; and they that have done evil—rejected the offers of mercy; nay, neglected the great salvation,—to the resurrection of damnation.

Pulpit Reporter.

(From the London "Journal of Prophecy.")

### The Church Saved by Hope.

"We are saved by hope."—Rom. 8:24.

It has been remarked by Richard Cecil, that "perhaps it is a greater energy of Divine power which keeps the Christian from day to day, from year to year,—praying, hoping, running, believing—against all hinderances—which maintains him as a *LIVING martyr*,—than that which bears him up for an hour in sacrificing himself at the stake."

At the starting-point of this living martyrdom, the Christian finds himself a "worm." "Taking hold," however, on God, the "worm" becomes almighty. "By means of his (continued) infirmities, the power of Christ is made to rest upon him;" and, strengthened by that power, he "can do all things." Such is the import of the word "saved," employed by the apostle in the divine affirmation standing at the head of this article. It holds up to our view the living martyr, accomplishing his course by one unbroken communication to him of the "exceeding greatness" of God's might.

But in "saving" the living martyr, God uses a certain *instrumentality*. The instrumentality consists of certain *motives*. These motives vary in their intensity of force,—some being more diagonal, and others more direct. Of them all, no one approaches, in its impulsive power, to the motive specified in the same divine affirmation. That motive is "HOPE." We are saved by hope.

And on what *object* is the "hope" of the living martyr set? It is declared in the word, broadly and emphatically, to be "the glorious appearing" of his Lord and Saviour Jesus Christ.—(Titus 3:13.) Our purpose in the present article is, briefly to indicate what seems to be God's own rationale of this "blessed hope." We carry along with us our living martyr. In his presence the question rises from the paltriness of a mere thing of casuistry, or of curious or pleasant speculation, into the magnitude of a theme which constitutes the martyr's *daily food*. Lying low in the dust, and avoiding all "excellency of speech and of wisdom," we draw near to "the excellent glory." We ask and expect such a revelation of the divine secrets as the living martyr needs.

On what *ground*, then, is it that the Lord's appearing is set forth in the Bible as the *Church's hope*? Not, certainly, as a mere isolated fact (however blessed in itself that fact be), but as a *grand central fact, around which there clusters an entire system of divine developments dear to every Christian heart*.

Take, for example, that most perfectly moulded of all hearts—that heart wherein alone dwells the Spirit without measure—the heart of God's "holy child Jesus." On what do we find that heart mainly set at each of the successive intervals when its throbbings are revealed? A single brief chain of passages will enable us to decide. (1.) We fix our eye on that wondrous family-scene portrayed in the 8th chapter of Proverbs. The "holy child"—the elder brother of the blood-washed circle of a later day—is seen beside his Father, his soul rejoicing in the prospect of some signal manifestation of his Father's glory, to be enacted on this "habitable earth." (2.) In the 2d Psalm, where another glimpse of the scene is opened, we overhear a communing. In view of the earth's revolting rebelliousness, the Father, turning complacently to his "holy child," whom he has "made strong for himself," exclaims, "Yet have I set my King upon my holy hill of Sion." And what is the Son's response? An instant announcement of his heart's intensest sympathy,—*"I will declare the decree;"* declare, by a translation, not into word, but into fact: the zeal of his Father's house consumes him; he cannot rest until, as his Father's King, he reigns over "earth," breaking with a rod of iron all its potsherd "kings." (3.) In Rev. 2:25-27, where the scene is again unveiled, the words of the 2d Psalm being expressly quoted, the Father's King, now alone, is seen hastening forward, as it were, with fresh devotedness to the era, when the "decree" shall be "declared:" only, now the era is more expressly defined; it is the era to be ushered in by his second advent; "Hold fast," he says, "till I come; and he that overcometh," &c., (the believer's share with him in the regal prerogative we do not notice, as it is a mere accident of the scene, suggested by the occasion, and is beside our present purpose).

(4.) Passing on to Rev. 21:3, the Father's King, no longer walking among the candlesticks, is seen arrived in glory on the "habitable earth," "a great voice out of heaven" proclaiming, "Behold, the tabernacle of God is with men," and no sooner is he come, than instantly there commences the longed-for era, "He that sat upon the throne," saying, "Behold, I make all things new." The details of the era have just been announced in the preceding chapters. In the passage before us, these details are summed up under the general appellation of a renewal, or "making all things new." And, as if to banish all doubt as to the peculiar character of the era as the era of the Lord's personal and literal presence, the introductory scene is stated, we repeat, to be the descent of the Lord's tabernacle—that tabernacle of God (σκηνή του Θεού), "the man Christ Jesus," which, erected on the day that "the Word was made flesh and dwelt (tabernacled, σκηνώσας) among us," taken down on Calvary, re-erected at the grave on the morning of the third day, "handed" by the disciples during the forty days, and taken up in their sight into heaven, was announced to come again in like manner as he had ascended. So that here we have the season of the execution of that "sure decree" which from eternity had been the secret of the "holy child's" unutterable gladness identified palpably with his Second Advent,—no previous millennium of godliness and loyalty—nothing which can in any way satisfy the Son's longings, being for an instant supposed,—and further and especially, no room being left for the hypothesis, that the "renewal" here emerging is the result, not of a literal coming of Jesus, but simply of an extraordinary outpouring of the Spirit, inasmuch as the tabernacle now announced to be translated to earth, and to be God's immediate residence as he thus dwells amongst men, cannot possibly refer to any other person of the Godhead save the second (or, the Incarnate—the "flesh" being "the true tabernacle, which God pitched, and not man.") And, accordingly, the Advent having now passed into the watchword of the era, the "holy child" is seen at the revelation's close, "hasting" to this day of his appearing; indeed, *hasting*, for in the 22d

chapter, not once, or twice, but three several times, whilst again announcing (at ver. 10) the "time," or season of the renewing (ὁ καιρὸς), to be "at hand," there issue from his lips the emphatic words, "I COME QUICKLY." (5.) And on the same grand era his heart is fixed still. "Father," he cries, as we learn from the intercessory prayer,—which, as the reader doubtless knows, is designed to be an epitome of his attitude and work during the currency of the present era,—*"Father, glorify thy Son, that thy Son also may glorify thee."* In so crying, the "holy child," whilst, no doubt, intent on the ingathering and sanctifying work of the existing introductory scene as the first-fruits of the "glorifying," mainly has in view the anticipated joy of the harvest-home—those "times," on the one hand, of "refreshing," and on the other, of wrathful recompense, which, so soon as "the heavens" have ceased to "receive" him or be his dwelling-place, he shall be "sent" forth to introduce,—that era when, glorified as the Son in taking full possession of the kingdom, and his Father glorified in receiving at his hand the kingdom thus prepared, he shall forget, in the mirth of the harvest-home, the "weeping," the "strong crying and tears" of the sowing. (6.) And, as if to assure the Church that her living Head has not "hoped" all the while in vain, the "holy child" is, by an anticipatory glimpse, in Isaiah 63, exhibited as already far advanced in the actual realities of the Advent era. "Who is this," exclaims the prophet, as he describes, coming from Edom, a mysterious personage, "red in his apparel?" "I that speak in righteousness," is the reply, "mighty to save." It is no other than the "holy child" amid the glories of his second coming,—the "red apparel" being plainly the "vesture dipped in blood" of Rev. 19:13. The prophet, not yet understanding the strange scene, inquires what is his errand. The answer announces the characteristics of the era—those characteristics which so long have rendered it the grand object of his "hope." "The day of vengeance," he says, "is in mine heart, and the year of my redeemed is come." The year of his redeemed—the millenary season of their triumphant reign is come, is set in, and he is "glorified in them;" not by, but "in them," they being, as it were, a mirror wherein is reflected his glory as the Father's King. And another end of his Advent, judgment on his Father's enemies, he is now just about to execute; to that he hastens forward, "upheld" by his "fury," by his burning zeal for his Father's glory (for his Father "delights," not only in "loving-kindness," but in "judgment and righteousness," Jer. 9:24),—"I will tread down the people in mine anger;" "the day of vengeance is in mine heart."

Such is the object on which the "hope" of the "holy child" has been uninterruptedly set. And how did the hope bear on his living martyrdom? "For the joy that was set before him," we read, "he endured the cross, despising the shame." The cross—that grand crisis of the midnight-gloom of his earthly course—that keystone of the arch spanning the dark chasm to be passed over ere he could be "made perfect," could be personally accounted as his Father's King—that cross he endured, not with submission merely, but with delight, at the bidding of one master-motive. The motive was "the joy set before him." And what "joy?" The joy of carrying out his Father's will in obtaining for him the kingdom. At his ascension the "joy" was adumbrated. Having overcome, he "was set down at the right hand of his Father's throne,"—was formally inaugurated as his Father's King. But the fulfilling of the "joy" was to be the work of another era; for, though seated at the right hand of God, he is represented as still in an "expecting" posture. (Heb. 10:12, 13.) The era for which he thus waits is the era of his personal and literal reign. Into the reason why the Son's literal presence on earth is made essential to the fulfilling of "the joy," we do not presume to inquire. Others have pronounced dogmatically on this theme, rejecting, almost contemptuously rejecting, such a mode of fulfilling "the joy" as incompatible with what they deem to befit at once the honor of the Spirit and the majesty of the glorified Immanuel. We decline to descend into the *a priori* arena: it is no fitting field for the humble disciple of the Lamb. What God has said he will do, not what we fancy he ought to do, is our court of first and of last appeal. Sitting as little children at Jehovah's feet, we hear (as we judge) the announcement that on the "holy child's" "appearing" is suspended, as on its grand central fact, the fulfilling of his "joy." Hence it is that his "appearing" has been throughout the object of his intensest longing. For the "joy," of which that appearing is the symbol, the "holy child" humbled himself, suffered, groaned, died. His was indeed a living martyrdom; and the living martyr was "saved by hope."

Each member of the body is "saved" by the same "hope" as the living Head. Both are animated by the prospect of the same "joy." Both suspend the realization of the joy on the same grand central fact.

For what is the main source of the living martyr's tribulation? Is it any mere personal suffering—any mere affliction of self? So grovels the earth-born Christian. But the heaven-born, Spirit-taught Christian rises to a higher tone. The source of his tribulation is, the dishonor done to his Father—done in his own heart—done in the Church—done in an ungodly world around him. Mark that portrait of him sketched in Ezek. 9:4. What feature of character is specified as the distinctive mark of the martyr-remnant? "Sighing and crying for the abominations done in the midst." The cry at once identifies them as the "brethren" of Him who testified to the source of his tribulation, saying, "The zeal of thine house hath eaten me up." And though theirs was only as the smoking flax compared with the burning flame which consumed the elder brother, still it was the same heavenly fire kindled by the one Spirit.

And what is the remedy for this tribulation? Is it death? Is it the mere cessation of personal trial? That, indeed, is not excluded. But something above and beyond that is needed to satisfy the longing. The only exact correlative or counterpart of the tribulation is the full and final vindication of the Father's honor. What a striking illustration of this have we in Rev. 6:10! The passage opens up a glimpse of the heart of the redeemed in their intermediate state. The strictly personal conflict is over. The living martyr is a martyr no longer. The evil heart of unbelief, which used to try him so grievously, has ceased to occasion one instant's withdrawal of God's face. He is now uninterruptedly "with Christ;" and so the "sighing" is conclusively over, even as is the sighing of the elder Brother. This is truly "far better." But a longing still remains, and a longing all the intenser now that the earthly drag is gone. Earth is yet the scene of a hideous revolt; vengeance on the blood-shedders is yet unexecuted; the "sons of God" are not yet "manifested;" the Father's King it yet unglorified. No wonder, then, there ascends from "under the altar" the cry—the loud, earnest, incessant cry,—*"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* Another link, and the anticipated "joy" of these "souls" is identified with the Second Advent. The passage before us, it will be noticed, simply touches (ver. 11) on the interval still to elapse, bidding them "rest" in quietness till that brief interval expire, for it is not yet "filled up." (See Scholz, who reads *παύσασθε*, which seems preferable.) But elsewhere the link is supplied. In the touching parable of the importunate widow and the unjust judge (Luke 18:1-8), the scene "under the altar" is manifestly in the Lord's eye. "Hear," said Jesus,—and the words reveal his own heart's thoroughmost sympathy with the cry,—*"hear what the unjust judge saith: and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them,"* (or rather, though he "linger long" in regard to them—the "lingering" arising from unwillingness to execute the just doom, from a desire to keep the door open a little longer, as in 2 Pet. 3:15, where the same Greek word occurs.) "I tell you that he will avenge them speedily." And what is the "speedily?" It is the "quickly" of Rev. 22:20. It is the coming of the Son of man.—(To be continued.)

THE following extracts are taken from Dr. GILL'S Commentary, which was written about one hundred years ago:—

Tit. 2:13: "Looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ." Now this, the gospel directs and instructs believers to look for, to love, to hasten to, most earnestly desire, and yet patiently wait for, most firmly believing that it will be; and this the saints have reason to look for with longing desire and affection, and with pleasure, since it will be not only glorious in itself, but advantageous to them; they will then be glorified with Christ, and be forever with him."

Rev. 3:20: "Behold, I stand at the door and knock," &c. The phrase "standing at the door" may be expressive of the near approach of Christ to judgment; and his knocking may signify the notice that will be given of it by some of the immediate forerunners and signs of his coming; which yet will be observed by a few, such a general sleepiness will have seized all professors of religion; and particularly may intend the midnight cry, which will, in its issue, rouse [awaken the attention] of them all. "If any man hear my voice," in the appearances of things, and providences in the world, "and open the door," or show a readiness for the coming of Christ, look and wait for it, and be like such that will receive him with a welcome, "I will come in and sup with him, and he with me." To and among these will Christ appear when he comes in person, and these being like wise virgins, ready, having his grace in their hearts, and his righteousness upon them, he will take them at once into the marriage chamber, and shut the door upon the rest, when



they shall enjoy a thousand years' communion with him in person here on earth, when the Lamb on the throne will feed them with the fruit of the tree of life, and lead them to fountains of living waters, and his tabernacle shall be among them."



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 6, 1850.

### ENOCH WALKED WITH GOD.—Gen. 5:22.

The fifth chapter of Genesis is chiefly a list of name and ages—a genealogy that seems at the first view to offer little to engage the peculiar interest of the devout mind. But let us not be discouraged. Let us examine closely. Lo, we are well rewarded! Here, hid among these names, is a sentence more precious than gold—"Enoch walked with God; and he was not, for God took him." How this came to pass we know not, and we need not care to know. We know that God graciously removed him from the evil to come, and we know why—"He walked with God." Well, then, what is this walking with God? Was this a peculiar privilege of the antediluvian saints? We read of but two who "walked with God," and these were both born before the flood. Enoch, he walked with God, and God took him; Noah, he walked with God, and God did not take him, but preserved him in the world when all else perished, and made him the second father of mankind. This, therefore, is surely a high privilege, being visited with such distinguished honor. Who is there among us that will not covet it, strive after it, and mourn for it, if it should prove to be among the honors of a past condition! But let us not mourn. This privilege is indeed ours—is as open to us as it was to the fathers before the flood, and is, at this day, as highly considered by God, as it was in times of old. And do not our hearts burn within us to know this? Do we not instantly resolve to gird our pilgrim loins, and walk with God for the rest of our life's rough and troubled way? Alas! too many of us have small care about it. Too many of us hear but with languid interest, with but half-concealed indifference, that it may be our privilege to walk with God as truly as Enoch walked, as truly as Noah walked with Him.

And is it an easy matter to walk with God? Alas! nothing of the spiritual life is easy to the proud, natural heart of man: but when the Spirit of God has made that heart soft, to walk with God is an easy and a pleasant thing; and to tread the rough path of the world by His side, and under His protection, and upholding grace, becomes the brightest and most cherished privilege of our pilgrim state.

And what then is it to walk with God? If thou art a father, take thy little son by the hand and walk forth with him upon the breezy hills. As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love now is the purest and most beautiful he will ever feel, or thou wilt ever receive. Cherish it well; and as that child walks lovingly with thee, so do thou walk lovingly with God.

But he walks humbly also. He looks up to thee as the greatest and the wisest man in the world, and in his world thou art such. He has not seen thee subject to the proud man's contumely; he has not witnessed thy visage become pale before the cold "charities of man to man;" he comprehendeth not the foolishness of thy wisest things. He only knows thee in thy strength, where thou art lawgiver and king, and where thy master is far away. Thus, conscious of thy greatness, and unconscious of thy littleness, he walks humbly with thee; and thus humbly as he walks, do thou walk with Him whose strength is real—for it can bear even the burden of thy sins; whose wisdom is real—for even thy foolishness cannot perplex it.

And thy little son has faith in thee—he walks confidently with thee. The way may be long, and rough, and trying; but he knows that if he wearies, his father can carry him through in his arms. The way may, to his thought, be dangerous: he deems there may be evil beasts in the wood, or evil men by the road. But he fears not. He feels that his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous, in his trust of thee! The trials that perplex

thy life are unfelt by him. The griefs that rend thy heart touch him but lightly. Thou bearest all his burden. His life's welfare rests upon thy going in, and thy coming out; and he knoweth it not. He need not know it. He feels with unmisgiving faith, that thou art his shield, and rests in gleeful peace behind that broad protection, which shuts out all care and thought of the rough world from his view. Thus, confidently as thy son walks with thee, walk thou with God. Believe that

"Thou art as much His care, as if, beside,  
No man, or angel, lived in heaven or earth."

Believe of CHRIST, that

"On thee and thine, thy warfare and thine end,  
Even in his hour of agony He thought."

And believe that if thou walkest trustfully and lovingly, and humbly, with God—even as thy son walketh with thee—thou walkest with him as Enoch walked, and shall not fail of as high a recompense.

There is no way of walking with God, but as a little child. To the world we may offer a bold and resolute front—for there is much to try us, much to battle with there. But to God we can only turn with child-like trust and love, crying to him in the certainty of his love, in reliance upon his power, and in the humbleness of our hearts—"My father, Thou art the guide of my youth!"

Furthermore, to walk with God as Enoch walked, is, under all circumstances to realize his presence with us. When Moses asked of the Lord—"Show me the way"—meaning the way the Lord would have him to go through the toilsome wilderness—what was the answer? Did he describe the way to him? No; but he told him something far better—"My Presence shall go with thee, and I will give thee rest." What needed Moses to know more of the way than that? In all his walk and travel God would be ever present with him, to guide all his steps—the light before him, the shade at his right hand. This was enough for Moses, and it is enough for us, in our no less perilous journey through the waste howling wilderness. If we walk with God, if we enjoy his presence in all our way, it is well with us—we are safe, we are at rest. Kitto's Illustrations.

### THE PEACE OF HEAVEN.

"For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."—Isa. 66:12.

One of the sweet enjoyments of the eternal state will consist in the peace of the righteous. Truly did the Psalmist sing, "The Lord will give strength unto his people; the Lord will bless his people with peace."

The present state is one of turmoil and trial. War has been said to be the natural element of man. Since first the club of CAIN fell in vengeance on the innocent head of ABEL, this earth has been one vast theatre for the manifestation of the vilest passions of the race. Man, who should have delighted to cherish and aid his brother man, has made it his pastime to crush and destroy him. The history of the world is but the narration of a continued succession of bloody and murderous scenes. Cities sacked, houses burned, fields strown with the slain, the march of armies, the various expressions of hatred and contempt which man has felt for man, fill the largest portion of the picture. Truly this earth is an aceldama,—one vast field of blood.

Wars and fightings are not confined to man alone. His example has been too closely imitated by the animal creation. The stronger have preyed upon the weaker, and each has been arrayed against the other.

Even the Christian has not been free from assailants. He has had to encounter the warfare peculiar to the Christian course. He has enough of strife here to make him long earnestly for peace. He has enough of trial to make him long earnestly for that better land,—the chosen inheritance of the redeemed. "I will give peace in the land," saith the Lord, "and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through the land." Then may we claim the blessing of God to Israel: "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." God "maketh peace in his high places." "The Lord will bless his people with peace." They "shall delight themselves in the abundance of peace." "Mark the perfect man, and behold the upright: for the end of that man is peace." "The mountains shall bring peace to the people, and the little hills by righteousness." "They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." The Lord will "speak peace to his people." Mercy and truth are met together; righteousness and peace have kissed each other.—Truth shall spring out of the earth; and righteousness shall look down from heaven."

The peace of the righteous will be enduring.—Here the clarion of war too soon resounds after the

joyful notes of peace have been heard resounding through the land. Not so there. "For a small moment," saith the Lord, "have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee," saith the Lord thy Redeemer. For this is as the waters of NOAH unto me: for as I have sworn that the waters of NOAH should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.—And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

With such glorious visions of peace in view, shall we not endeavor here to follow the things which make for peace? Let us keep the unity of the Spirit in the bonds of Peace.

### LITERARY CRITICISM—ERRORS IN GRAMMAR, &c.

Criticism is the application of rules, (supposed to be in accordance with some perfect standard,) to any human production. It is by no means confined to literary works.

One farmer, standing on a hill-side, looked across a wide valley, and saw where another farmer had done his mowing so badly that a row of standing grass could be seen between every two swarths. The field was so distant, that he at first thought these lines of grass were potato-tops—and the thought flashed through his mind, What did Jones plant his potatoes so far apart for? This thought was criticism, applied to the planting of potatoes, and it became the basis of very severe criticism upon the man's mowing.

It is an every-day thing for mechanics to criticise each other, and I need not mention examples.

I once had occasion to notice a judicious criticism by a very little girl, which interested me much. A fine picture had been given to her, representing a woman knitting a stocking. It showed her face, her hands, her needles, her yarn,—all with great appearance of reality. But the little girl very soon saw there was one great error in the picture. It represented the foot of the stocking already finished, and the woman knitting from the heel up the leg. The little girl exclaimed: "Folks don't knit that way. They always knit down towards the toe."

Experienced designers and skilful engravers might have decided that the picture reflected great credit on those who designed and engraved it. They would have felt mortified at being convicted, by a little girl, of inability to detect such a glaring error. Many might look at the picture with a vague impression that there was something wrong, and yet be wholly unable to say what it was. Such persons would not be qualified for critics in the case. The little girl's merit was this: she had noticed at which end of the stocking her mother begun to knit. She had thus obtained what she considered a perfect standard, by which she tried the picture, and pronounced it incorrect.

Literary criticism is the application of standards to literary productions. But what we regard as standards are themselves sometimes defective. A portrait-painter may refer to the work of some great master as a standard of perfection. By that standard he may judge and condemn the work of a brother artist. But he, in his turn, may criticise the painting which the other regards as a perfect model, and show that, wherein he differs from it, he has only been avoiding its defects. So when a man's literary productions are criticised, he may appeal from the standard by which he is judged, if he can find a better.

Criticisms never ought to be made in a spirit of captiousness, censoriousness, or rivalry. The office of the critic is really one of friendship. The apprentice becomes perfect in his trade by heeding the criticisms of his master. He may also be greatly

benefited by the sneers and unkind criticisms of fellow-apprentices. Indeed, it may often happen that he may be more stimulated to improve, by scornful sarcasms than by the kind instructions of his master. But that fact can never justify unkindness in criticism.

In looking over the last *Advent Herald*, (for March 30, 1850,) I have noticed some things which seemed to call for friendly criticism. Like the woman's knitting, they struck me as not in accordance with the standard I am accustomed to.

The notice under the editorial head, in its last paragraph, has this expression: "What saith the Scriptures?" Judged by my standards, this is ungrammatical. Some might notice that it sounds wrong, yet be wholly unable to tell why. For the benefit of those who are studying grammar, I will compare it with the rules of Syntax. But first we must parse the sentence according to the rules of Etymology.

"What" is an Interrogative Pronoun.

"Saith" is a Verb, in the singular number. We know it is singular, not only because grammar books inform us that "s," or "th," added to the plural form of a verb will make it singular; but we find the fact settled by a common usage. Thus: *Plural*.—"They say;" "the men say." *Singular*.—He says,—he saith. "The man says,—the man saith."

"Scriptures"—a noun, in the plural number.—notice that the letter "s," which makes a verb singular, makes a noun plural.

Now comes the rule of Syntax.—A Verb must be in the same number with the noun or pronoun which is its subject. N. S.

### THE TROPICS—PARADISE.

The following extract from the *Religious Herald*, descriptive of scenery within the tropics, may give us a faint idea of the beauty and splendor of the earth restored, when the wilderness shall be like Eden, and the desert like the Garden of the Lord:—

"All nature smiles in perennial bloom. The teeming earth yields, 'without money and without price,' a rich luxuriance of all that supplies the wants, or ministers to the pleasures of man. Stately trees, of rare and unknown excellence, like giant sentinels, protect the land, and intercept the burning rays of a vertical sun. The towering mahogany, with its blood-tinted leaves; the East Indian teak, with its iron trunk; the broad and hollow baobab of Western Africa, providing for her swarthy children 'a house not made with hands,' attest alike the exhaustless wealth of the soil and the kindly influence of the king of day. The aromatic pine-apple, the melon-like granadilla, the melting saponilla, the huge bread-fruit, the pulpy mongasteen, and a countless multitude of delicacies, peculiar to this sunny clime, charm the eye and grace the festive board. The cocoa rears its slender shaft, crowned with feathery foliage and milky nuts. The evergreen orange, queen of trees, displays at once its fragrant blossoms and ripened fruit. Unnumbered palms wave their graceful boughs over the most sandy and sterile islands of the deep. The banian, with its manifold columns, sustains a grateful shade, beneath which an army would find ample protection. Spicy odors are wafted on the wings of gentle zephyrs far over the bosom of the sea. The sultry heats of the day are alleviated by the heavy dews of the night, and every leaf wears its richest livery of green. Here perpetual summer reigns. No chilling winds nor blighting frosts cloud the magic scene with sad emblems of decay and death. Troops of feathered songsters, drest in shining plumage, fill the wood; myriads of the insect tribe ply their sparkling wings, and the hours of darkness glisten with their elfin light. The moon and the stars appear greater than is their wont, and bathe the verdant earth and heaving main in floods of silvery light; while the glooming garniture of the shore extends beneath the glassy waves, and in their transparent depths are swaying in gorgeous dyes, the fantastic creations of a submarine world.

"The crimson leaf of the dulse is seen  
To blush like a banner bathed in slaughter;  
And the purple mullet and gold fish rove  
Through the bending twigs of the coral grove."

### The Advent Cause in England and Scotland.

We take the following from a last year's number of the *Methodist Quarterly Review*:—

"The interpretation of prophecy continues to excite great attention in Great Britain: far beyond anything known in this country. . . The following extract is a specimen of the earnestness with which the subject is taken up: 'It is God, then, who is thus summoning us to hear. He is going before us in this path, beckoning us to follow. It is His call we are now seeking to obey. His voice is too distinct to be slighted or mistaken. He is seeking to arouse his saints, and warn a heedless world. Let us with all haste respond to his call; for the time is short. The lines of all prophecy are now seen to be converging—converging with unparalleled rapidity, and toward a point manifestly near. Shall we not eagerly watch the convergence, and proclaim to others what we see? The Lord himself open our lips and guide our



pens!—*Jour. of Proph.* Among the many publications on the same subject, we notice *Apocalyptic Sketches: or Lectures on the Book of Revelation*, by Rev. JOHN CUMMING, D. D., which has passed through six editions. [Here follows a list of several other publications, besides which the *Review* says there are many others.]

"The following passage from the *Presbyterian Review* (of Edinburgh) will show the progress of interest in the subject in Scotland: 'It is now sixteen years since this Journal sought to direct attention to the subject of unfulfilled prophecy. Frequently during this period have we endeavored to lay it before our readers in many of its details, presenting the coming of the Lord as the church's blessed hope. Our testimony has not been unblest. At that time there were few, very few, in Scotland, who could be prevailed upon to give the subject a patient hearing. Now the difference is immense. Inquiry into the subject is wide-spread. The belief of the pre-Millennial Advent gains wide and rapid ground among us. The fixed and fierce prejudice against it is narrowed considerably, as well as softened. It is proclaimed from many a pulpit, and advocated in many a circle. The circulation of pre-Millennial works in Scotland is very great, and the avidity with which they are read, is not a little remarkable. An association for the study of the prophetic word was formed during the last General Assembly, among ministers of the Free Church. A course of lectures on the chief points of unfulfilled prophecy is projected. A prophetic journal will forthwith be commenced, supported by the friends of Millennialism throughout Scotland and England, so that, though discontinued in one shape, our testimony will be prolonged in another. A series of prophetic tracts will ere long be thrown into circulation. Yet all this is little; for the time that remaineth is short! The night cometh. The outriders of the King are arriving day by day. The sound of his chariot-wheels is already heard in the distance. The last earthquake is begun to heave. The world's thrones are dissolving, in preparation for the setting up of the throne of the Son of man. The crowns of earth are falling from the heads of its princes, there to lie till He comes to gather them up, and place them upon his own head, as the rightful heir of all.'"

#### ETERNAL FIRE.

Infidels of every grade, from the bold Atheist down to the foul-mouthed Universalist, have made this a butt at which to hurl their profane jests and wicked raillery. They allege that such a thing is philosophically impossible; that fire will only continue to burn so long as it is supplied with fuel; and that without an eternal supply of fuel, there could be no eternal fire. But their reasoning, on this as well as on every other subject, connected with the doctrines of the Bible, to which they object, is fallacious and their conclusions are false. It is generally easier to object, than to defend, to pull down, than to build up; to find fault with a system, than to produce a better. Hence infidels have racked their brains for objections to the Bible, and endeavor to bewilder the believer, not so much with the force, as with the number of those objections. Patient investigation and a thorough and candid examination of the Bible, are something infidelity has never yet done, and most probably never will do. It dare not do it. Like the man who was determined never to give up his beloved opinions, when asked whether he had read Mr. FLETCHER's works, replied, "he had not, nor did he intend to; for, if I did," said he, "I should be of his opinion."

The believer has nothing to fear from investigation. The fiercest attacks of infidelity, have utterly failed to shake the foundation on which his faith is placed; and this, like every other, will fall harmless at his feet.

Let us examine it. We admit that fire will only continue to burn, while supplied with fuel. But is it impossible for an eternal and omnipotent Being to find an eternal supply of fuel? Who lit up that vast globe of fire, that in appearance rolls itself across our sky, dispensing light and heat to earth's millions, and still supplies it with light and heat? or those other fixed stars, or, philosophically, suns, that emit their refulgent rays and light up creation's vast domain? But, waiving these arguments, let us take a different view of it. We are disposed to look upon the term *fire*, not as literal, but figurative, and on this view of it all these objections, drawn from the laws of nature, fall to the ground. Let no one be alarmed at this, and imagine that the punishment of the wicked will be lessened on this view of it. On the contrary, we contend that it is rendered more appalling, and more to be dreaded. A figure of speech is, something not well understood, compared to something well understood, and, generally, in Scripture, something spiritual compared with something natural. Thus to show the power of the Divine Being to dispense spiritual light and heat, and to protect his people, he is called "a sun and shield." To denote his power and the ease with which he will conquer his enemies, our Lord is called a "Lion." But do these figures

fully convey to our minds the attributes of that Divine Being whom they prefigure? Who would dare to assert it? Apply this to the case under consideration. The term *fire* is used to denote one kind of punishment, which the wicked will have to suffer. Now are we not authorized in saying, that the reality as much exceeds the figure in this case, as in the other? and that the punishment of fire, acute, penetrating, and powerful as it is, is but a faint shadowing forth of that dreadful punishment, to which the finally impenitent will be doomed, and to which sinners now are hastening with rapid strides. Does then the considering of this term as figurative, lessen in our minds the degree of future punishment? certainly not. And now reader, let me ask, Are you an impenitent sinner? O haste! fly! "Escape for thy life." God has borne long with you; a little more delay, and thy doom is fixed. Then down! down you must sink into this awful and indescribable punishment!

Evangelical Messenger.

#### BRO. MORLEY'S CASE.

BRO. MARSH:—In the "Harbinger," of Feb. 9th and 23d, and March 2d, are some reflections, which justice to Bro. Morley requires should not pass unnoticed. The apostle Paul reminds us that "charity suffereth long, and is kind"—and Peter exhorts us to "love as brethren, be pitiful, be courteous;" but we regret that there appears to be a lack of this spirit manifested in your remarks accompanying Bro. M.'s communications.

In the first place, you preface his acknowledgment of a change of his views by saying, "Because the matter will doubtless come before the public, should we withhold it, we therefore give it;" manifesting a desire to suppress the free expression of honest convictions. Is it just, that, after Bro. Morley has given publicity to his sentiments through the "Harbinger," he should not freely have privilege of communicating his change of views through the same medium, while you still "love and fellowship him as a child of God." You say, "Our motive has been, not to injure Bro. Morley, but to defend the truth which he has, by honestly following a wrong principle, greatly injured." As to "what is truth" in reference to the points of doctrine involved, we are not all agreed; and there are those whose sincerity and intelligence are no more to be questioned than your own, who do not believe as you do on some of those subjects.

You say, "We think there are other causes than a discovery of new light that have produced this change." This would seem to imply that he is a dishonest man, and consequently unworthy of confidence as a minister of the gospel. Nor does it appear consistent, while you charge him with attacking, and trifling with the truth, to say, "We fully believe no man with whom we are acquainted, is actuated by a purer motive, or sustains a more spotless character, than Bro. Morley."

You remark that "Bro. M. for a long time has seemed to lose all interest in every other subject but that of holiness or perfection." It is true he believes that "without holiness no man shall see the Lord," and so he preaches; but that the "great crowning truth of this age, the coming of the Lord, which Bro. M. was especially called to proclaim, he has seen fit to either omit, or make a subordinate truth," is a mis-statement; for this doctrine is a prominent feature in Bro. Morley's preaching; but he believes that a principle of holiness in the heart, and as a result, the practice of it in the life, are necessary to prepare the child of God for this event.

In the "Harbinger" of March 2d, Bro. Turner says, "The confession of Bro. Morley is calculated to produce the deepest feeling of regret in the heart of every one who has become Scripturally acquainted with the glorious doctrines he now abjures," and adds, "I cannot, however, say that I am disappointed; for I have all the while perceived that Bro. M.'s peculiar views of holiness exposed him, and all who hold like views of holiness, to the pitiless storm of lying wonders which is now fast coming down upon the unprotected."

It is not the design of this article to review at length Bro. Turner's letter; but if he had been personally acquainted with Bro. M., and knew what his "peculiar views of holiness" were, he would have been more charitable towards him; for he does not believe, nor has he ever taught, as far as we know, "a holiness which consists in a certain state of feeling, independent of the truth which heaven has designed should mark the express action of the church in her present course, as the light of the world."

In reference to the conscious, or unconscious state of the dead, we have no desire to elicit a controversy, but wish that you may understand that this defence of Bro. Morley is not the result of a party feeling, or mere sympathy with his present position, but speaks the mind of those who hold to his former, as well as those who sympathize with his present, views on this subject.

The above was adopted unanimously, and signed by order of the church of which Bro. Morley is pastor.

R. W. BECK, Sec'y.

Lockport (N.Y.), March 10th, 1850.

REMARKS ON THE ABOVE.—We very much regret to be under the necessity to say more on the case of Bro. Morley; but the above communication, that which follows, the unnecessary and unsolicited interference of the "Herald" in the matter, and the cause of truth, demand of us a word more.

Some have thought we erred in being personal in our remarks on Bro. Morley's renunciation. We could not well do otherwise, and defend the truth against his attack. He, in part, threw himself into the scale; consequently it became our duty to test the weight of his theological character. We did not speak unadvisedly in the matter, but were well informed respecting his peculiar views of sanctification. We have the most authentic testimony which says that Bro. M.'s "public" teaching on sanctification "was far more ultra" than his published views, "and in private he went far beyond his public teaching." And that his "ultra" preaching, during the

latter part of his labors in Ohio, upon the doctrine of sanctification, was painful, and led many to predict an entire shipwreck of his faith." Hence we feel fully justified in what we have said in this matter, unless we have erred in attributing too pure a motive to our mistaken brother; but this we leave with the Searcher of all hearts to decide.

This case should be a warning to us all, not to lean to our own understanding in matters of Christian faith and duty, and admonish us to believe and obey the Lord in all things, that he may keep us from falling, in these perilous times.

We have none other than the kindest feelings towards Bro. Morley, and do most fervently pray that he may see and correct his sad mistakes, so that in part, if not fully, the deep wound he has inflicted in the cause of Christ may be healed, and consequently himself be prepared to stand justified before the Lord at his appearing.

We trust the "Herald" will now find it a pleasure to justify before its readers the course we have taken in this matter, relative to the cause of Bro. Morley's change of sentiment.

Harbinger.

We see nothing in the above to change the opinion we have already expressed. We cannot see the right of the *Harbinger* to rein up others to its sectarian views of Scriptural teachings; or that it does not lean to its "own understanding in matters of Christian faith," as well as those it accuses of so doing. If Bro. M. may be disfellowshipped for differing from the *Harbinger*, we may be. If the creed of the *Harbinger* is that by which all Adventists must be squared, we should have to dissent. We cannot be encircled by any such sectarian bonds, nor bow submissively to any such self-elected tribunal. It would be a pleasure to find nothing but what we could justify. By giving the above to our readers, they can judge respecting its merits for themselves. It looks to us like a repetition of what we so kindly remonstrated with it for, and hoped to see recalled. We dare not assume any such position over the faith of others. As anti-sectarians, we feel compelled to let each understand the Bible according to the best of his judgment, without being subject to censure from us—doing in the mean time what propriety may dictate, to enlighten them, in a kind and affectionate spirit.

With regard to Bro. MORLEY'S "ultra views" of sanctification, if the editor of the *Harbinger* does not know, his informers should know, that the views complained of as publicly and privately taught in Ohio, were afterwards seen by him to be unsound, and as such, were renounced and confessed as "publicly" and "privately" as they were communicated. His having held, therefore, those "ultra views," instead of being a cause of his renouncing the doctrine of annihilation, was a sequence of his embracing it. And his renunciation of the views of the inferiority of Christ and annihilation, are a consequence of his first having confessed and renounced those "ultra views" on sanctification.

#### Trouble again, by the Post-office.

Last year we lost, by the Post-office, a large amount of money, in sums running from \$2 to \$20. But when the new Administration came in, a change of Post-masters and clerks put a stop to these robberies. But the work has again commenced. We have lost several letters of late, containing money. Let all our friends note the day and Post-office, when and where they mail their letters, and we shall make it our business to ferret the matter out. We have some clew to the rogues; and we shall see if we cannot do business through the Post-office department without being robbed!

A letter mailed on or about the 21st of March, at Chicopee Post-office, by WM. CLARK, Jr., containing \$5, has not yet reached us. Will Bro. CLARK send us a copy of the record of all entries made at the P. O. that day, so that the mail agent may follow it through the offices it has passed.

Since the above, we find the following in the *Traveler* of the 2d inst., which indicates that there is a screw loose somewhere between here and Northampton:—

"Supposed Mail Robbery.—A draft for \$1400 was mailed by the Northampton Bank for Boston, on the 9th ult., but has never reached its destination. The same day, or the day before, Rufus Sackett, of Northampton, mailed \$100 (in a single bill on the Holyoke Bank) to a firm in Boston, and this also never has been received. Other letters mailed about the same time, have likewise failed; but no others contained money, so far as known, save one, and in that were \$10."

"The History of the Decline and Fall of the Roman Empire. By Edward Gibbon, Esq.; with Notes by the Rev. H. H. Milman, Prebendary of St. Peter's, and Rector of St. Margaret's, Westminster. A new edition. To which is added a complete Index of the whole work. In six vols. Boston: Phillips, Sampson & Co. 1850."

Of GIBBON as an historian nothing need be said. His general accuracy and impartiality, except when his prejudice against Christianity warped his mind, are well established. The lofty dignity and beauty of his style is peculiarly his own. The reader is consequently both delighted and instructed.

The present edition, of which we have received the first and second volumes, appears in six, on good paper, with fair type, and neatly bound in cloth. We learn, also, that it is to be sold at a very reasonable price—\$2 1-2 cents. Wholesale and retail, at 110 Washington-street.

BRO. NEEDHAM writes: "I had a precious season up on Northfield mountain. The last evening six arose to express their determination to forsake sin, and cleave to God. The truths preached, were the good old Advent doctrine, that used, in 1840—'44, to stir men up to seek salvation. These I have always preached, and these I always mean to preach, till the SAVIOUR comes. I find the LORD ready to bless them in Worcester or elsewhere, to the building up of his cause."

"I wish to say to those dear brethren who occasionally express their solicitude, for fear I shall backslide, that God is with me, and never more blessing my labors since '44, than now. I am devoting all my strength to the cause of God; and only wish I had four times more to give to Him, who gave all for me. For myself, I most fervently pray, that I may never backslide into a party, or heretical spirit, which I should consider the worst fall, that could overtake me, this side of perdition. I had rather err in opinion ten times, or hold ten erroneous opinions, when the Judge of quick and dead is revealed, than to be found a sectarian, in that dread day. God help us all to strive for that charity which thinketh no evil, which beareth all things, hopeth all things, and endureth all things. Amen. About our meeting here, hereafter. Yours."

#### "Children's Advent Herald."

This paper is published monthly at No. 8 Chardon-street, at 25 cts. per annum. The April number (No. 1, Vol. IV.) has just been issued. The following are its contents:—"An Evening Hymn;" "The Soft Answer;" "Letters from Africa;" "Vice and Virtue;" "Old Sayings;" "John on the Isle of Patmos;" "How can I be Useful?" "Lives of the Apostles;" "A Friend in Need;" "Who is a Murderer?" "Who Made it?" "The Preacher and the Robbers;" "O, if I were Rich!" "Scriptural Questions;" "New Volume;" "To Correspondents;" "Puzzles;" "Answer to Riddle."

#### Jewels in Heaven.

This valuable book contains one hundred brief memoirs of young children. When parents are called to mourn the decease of their dear children, the scene is gilded by the promise that they shall "come from the land of the enemy," in the resurrection morning. The book is interspersed with beautiful pieces of poetry, adapted to the age and circumstances of the children's decease. It is affectionately dedicated to parents who have been deprived of their "olive plants" in the bloom of early life; also to such as may be called to part with them before the coming of the LORD. "Is it well with the child?"

As it is adapted for children, parents will find it a valuable present for them. It is in the miniature form, bound in cloth, and gilt. Price, 25 cents single. In the cheaper binding, 17 cents. Orders may be sent to this office. They can be sent by mail.

#### To Correspondents.

J. BECKWITH.—In the 14 generations from the birth of ABRAHAM to the death of DAVID there were 1051 years—75 years to a generation. In the 14 from the death of DAVID to the carrying away to Babylon, 454 years—32 years to a generation. In the 14 from the carrying away to Babylon to CHRIST, 606 years—43 to a generation. In the whole period of 42 generations, 2111 years—48 years to each.

#### New Tract!

"The Present Age: its Boasted Progress Delusive. From the London 'Quarterly Journal of Prophecy,' for January, 1850. Boston: published by Joshua V. Himes, at the General Depository of English and American works on the Prophecies, No. 8 Chardon-street."

This is a tract of 16 pages, now ready. One hundred thousand copies ought to be circulated this season. We shall put them very low—\$1 50 per hundred. Friends will send in their orders now.

Many have spoken in the highest terms of this article. BRO. NEEDHAM says:—

"BRO. HIMES:—The article on *progress* in the 'Herald,' (No. 7.) is worth a hundred dollars, and if I had the means, it should go far and wide. I had a feast in reading it."

"THAT NOTABLE PAMPHLET!"—DR. HUTCHINSON'S *Statement of Facts for the Methodist People* is read with the deepest interest, and has produced a most extraordinary sensation in certain quarters. It has been attacked from the pulpit, the platform, and the press. But it remains unscathed. FACTS are stubborn things. The author may hereafter notice his opponents, though the pamphlet itself contains the antidote to what has been said or written in reply to it. It may be had at No. 8 Chardon-street, Boston, at the book-stores of C. BRAYSON and R. CHALMERS, Montreal, and at other stores throughout Eastern Canada. Price, 12 1-2 cts.

BRO. R. V. LYON has been engaged in Unionville in a good work, and could not well go to Chicopee as he proposed. He sent us letters recalling his appointment there, but we regret in each case they came a day too late for publication.

"Latter Day Pamphlets. Edited by Thomas Carlyle.—No. 2: Model Prisons. Boston: Phillips, Sampson & Co., 110 Washington st. 1850."

A spy paper, containing some excellent things. It is a satire on the prison reformers.

BRO. E. BURNHAM wishes us to say to the brethren in Canada, that it will be doubtful whether Bro. I. H. SHIPMAN can accompany him, in his visit there in June. BRO. F. H. BERICK expects to accompany him, however.

BRO. L. D. MANSFIELD is our agent in Syracuse, N. Y.



## CORRESPONDENCE.



## THE RESURRECTION.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Continued from our last.)

4. Obj. "Men are eaten of animals, how are they to be raised up?"

Your objection is overthrown by your own doctrine of the transmutation of atoms. You are the last man to bring this as a serious objection.

But admitting the transmutation is so slow in its progress that the atoms of one of God's saints, shall be found, compounded with some sea or land leviathan, in the great day, how easy for Infinite Wisdom and Almighty power to extract every atom, even without destroying the life of the animal! But if needs be, he would sacrifice a hecatomb of animals, that a resurrection saint might be perfect.

But, I, in turn, inquire how much of the man belongs to the animal? Suppose he has eaten him, tell me, sir, how much of the man remains with the animal! enough to destroy his identity? How much do you know, sir, about your own objection, after all? Let me whisper in your ear, "Before you argue against the obvious import of God's holy word, be sure you understand your own argument!"

Now I take the broad ground, that Physiology affords no evidence whatever, that there is enough of the gross matter, or any part of the matter, of the man, remains with the animal, so that he could not be abstracted at any moment, and the life of the animal be preserved. I put it to the objector, to meet the difficulty. He is bound to do it or be silent.

Alexander the Great rode through the valley of Elah, and his horse Bucephalus cropped grass from the spot, where lay the remains of Goliath of Gath: therefore the giant became a part of the horse, and from henceforth, the king of Macedon rode the champion of the Philistine!! But this is not the end of the poor giant. The horse in turn dies, and on his grave grows a hill of corn, or a sheaf of wheat, and some dancing Dervish, eats the grain, and the next we hear of Goliath, he is whirling and performing innumerable gyrations, till his head swims!! But when we find him next, Omniscience only knows, for surely he is travelling the circuit of earth! Blame me not, reader, for treating the objection with levity: itself, is lighter than vanity. Who could have supposed, that any man would have set himself seriously, to concoct such an objection! Surely he must be in a straight!

Let us suppose the most difficult case we can conceive.

Enoch and Elijah were translated; and Jesus was raised without decomposition. Enoch ate wheat that grew on the spot where some antediluvian died—Elijah and Jesus ate grain or fruit from the valley of Megiddo, where the thousands of warriors in time past had fallen: therefore some part of those decomposed particles that entered the grain or fruit, must have become a component part of Enoch, Elijah and Jesus! If the particles belonged to the unjust how can they ever be raised? for Enoch, Elijah and Jesus, have carried them off in their immortal bodies! Or if any part of a saint, how can he have part in the resurrection of the just? he having been carried off!!

In this, as well as every difficulty, of like character, some things are taken for granted, that need be proved. I will mention two—

1. It is supposed that so much of the decomposition of the one, has entered the other, that for it to remain a part of the last, would destroy the personality of the first. If this were true, the objection might be of some force. But it needs to be proved.

2. It is taken for granted, that in the change of Enoch and Elijah, and the resurrection of Jesus, they retained those atoms which it is supposed once belonged to others, (perhaps to wicked men), and therefore, putting the two objections together, the unbeliever makes, as he supposes, a strong case. Both need to be proved, or the objection is good for nothing.

Arguments based on conjecture, are good for nothing here. Can any one tell us if the moiety of another, that enters, would, being retained, destroy his identity? Can they tell if it is retained? No, neither! Vain presumptuous man, to doubt the word of God, on such a baseless conjecture! He does not know, but, that every atom, belonging to another, was expelled from the three, in the change they underwent, nor does he know that if retained, it would destroy the identity of those to whom they once belonged, yet he dares question the truth of inspiration—to turn the truth of God into a fable—to destroy the Christian's hope—to iterate words that "eat like a canker," on such a hypothesis!

Says the good and confiding Dr. Nelson, "We never had a body that did not come from every corner of the world." This is true. If, then, God has once gathered, by a slow and endlessly varied process, the atoms that compose the man, can he not do it again? Is anything too hard for God? Cannot he who put together the atoms that composed the first man, and breathed his own animating Spirit into them, changing them from inert, to living atoms, gather them at last, scattered though they are?

5. Obj. "The entire body passes off once in about seven years, which of all, the man ever had, will be raised up?" This is a very common objection. Well, what of it? Why, the objector has discovered something as forcible as the Sadducees had; and it may vanish as easily.

1. I answer you on your own ground. According to your doctrine, something like a resurrection has been going on through life, (and if so, why bring it as an objection to the resurrection,) yet Enoch, that was born of Jared, was Enoch translated! God took precious good care, of the fifty-second, and part of

the fifty-first body, and housed it safe in heaven. In all the changes, we still retain a body, i. e., we are still ourselves, but at last, you are afraid of losing yourself, amid the multiplicity of selves!—alas, you are afraid you will not know which self you are!—Well, you must be reduced to a pitiable condition indeed, so I leave you here and turn objector.

2. In the second place, I have five serious objections to your objection. Before your objection can weigh a feather, you are bound to remove these difficulties. An objection beset with so many difficulties, can be of no account.

1. If the doctrine of transmutation forms an objection to the resurrection of the identical man, How do we preserve our identity through life? That we do, is manifest from the following facts, which I interpose as objections.

1. *We retain scars through life.* If there is such a wonderful change going on, that we are in danger of losing our identity, why does the muscular fibre retain the scar, formed in the re-union of the particles, after a separation, by some sharp instrument?

2. *Vitiated muscular and nervous fibre, remain impaired for twenty or thirty years.* I knew a case of a man, who injured the muscles of his back, between the shoulders, very seriously. He was unable to help himself for several days, and suffered much from intense pain. He finally recovered, as he supposed, but after twenty-one years, and when he ought to have exchanged three bodies, he was subjected to that dreadful scourge, of the West, the ague and fever. The "shakes" (as the fits of ague are familiarly called) brought back those very pains he had felt twenty years before. "O," said he to a friend, one day, while writhing in agony, "I wish Prof. Bush had the ague, as I have, I think it would teach him, he was the same man now, he was twenty years ago!"

If this fact does not absolutely prove no change, it does prove so slight an one, that the vitiated organs remained.

3. *Memory retains facts fifty or a hundred years.*—The brain is the organ of memory: therefore it is the same brain. That part of the brain which is more directly the organ of memory has often, from a blow or some other hurt, been incapacitated from acting:—the person has in such cases, forgotten everything he ever knew; but let the difficulty be removed, and all the events of his past life are recalled. How is this? Why did not the impressions left on the brain, all pass off in the interim? Why do they not pass off as soon as made?

4. If this evaporation doctrine is true, how do men ever become decrepit from age and hardship? Are they impaired at any given moment? Ans.: "a body which is undergoing a constant change in its constituent particles, cannot be said to be the same in any two successive moments of duration." "Our bodies are not the same this hour, that they were the last."—Anastasis, pp. 58, 59.

How is it that the supply, is just like the waste? One would think we might expect a wholesome, instead of a vitiated supply. When we repair an old building, we do not add decayed materials, where we have taken away decayed materials, but the reverse. If a building was to change thus, it would never decay—it would be new continually, and last forever. Why not man? If you say "facts teach us that he does decay," I answer "facts teach us that he is identically the same person:" so your objection is of a character, that you do not understand, and consequently founded in ignorance; and to say the least, weighs nothing.

5. *Scars in animals, or diseases once in life, disprove your theory.* If there is such a wonderful and radical change going on, how is it that the contraction of certain diseases, guards the subject forever, from a return of the same?

All these facts ought to be met and reconciled with the objection, or it is good for nothing. Not only so, but they go further.—They prove the identity of the man—this is all we ask. The objection, if of any force, must disprove identity. If it fails in this, it fails altogether. It does so, in the light of such an array of facts, most signally.

Dr. Nelson, allows the assumption, in its length and breadth, but undertakes to prove identity by the illustration of a pyramid of apples, on a plate. He supposes one man to take away an apple, and another, instantly to supply the place with another apple.—This would keep the pyramid good. But the illustration fails. It supposes that for every decayed apple taken away, a decayed one must be supplied.—else your pyramid is eternally fresh and without the possibility of wasting. Is this natural? Would it not be natural to suppose a sound one, would be put in the place of the decayed one, taken away.

But this is not the fact, in the human system. A decayed or vitiated particle is supplied, or the one supplied becomes immediately vitiated like the one removed. In any case, the objection is beset with insurmountable difficulties. I leave those who urge the objections, to reconcile the difficulties as best they may.

6. Obj. "If the material particles are to be re-assembled at all, why not rather suppose it will be those that composed it at its prime, at its utmost vigor and beauty?"

1. Let Dr. Nelson answer. "Of all the substances known, we esteem diamond most hard and glittering. Charcoal is black and crumbling as any other body known to us; yet these two bodies are the same. The learned know, the plough-boy does not, that the difference between Charcoal and Diamond is, that the Creator has ordered a different arrangement of particles! The same materials are differently placed: that is all."

Queen Victoria dashes along one of the streets of London, in her coach and six, all sparkling with diamonds, and handkerchiefs are waved, and hats are doffed, and the people behold with envy her glittering studs of gems, but soon along comes the coal man, crying "Cha—ol—e," all covered with dirt and creak, the very antipodes of the queen, and who stops to think, that the same substance adorns the one, that besmears the other? Yet so it is.

\* This was about the time, the "Anastasis" was published, and the sufferer had been reading some of his objections.

2. "It is sown in dishonor, it is raised in glory."—PAUL.

7. Obj. "If a man rises in the morning with a different body from that with which he lay down, though he still remains the same person, with what propriety can he be said to rise from the grave with the same body, with which he entered it?"

(I wonder land-lords do not sometimes forget their guests, such a change must be effected during a night! Perhaps, if they were keen sighted enough, they might find the abstractions, in their lodging rooms (!).)

But what is the difference between the same person, and the same body? What evidence did Jesus present his disciples with, that he was the same person, after his resurrection, that he was before? He showed them his body! "Then he showed them his hands and his feet." "Handle me and see that it is I MYSELF, for a spirit hath not flesh and bones, as ye see ME have."

But suppose all the change, with its results, to take place, that is assumed, it by no means follows that a similar one goes on in the grave—that the man has there changed, in the course of seven years. Lazarus that went into the grave, was called out of the grave, four days after. Lazarus that was called out of the grave was recognized as him who aforesaid, was the brother of Martha and Mary.

In all these objections, there is a principle assumed, that is false. It is this: that it is necessary, in order to identity, in the resurrection, that the same number of particles of matter that fell down, must be raised up, and no more—that the same number of pounds of flesh and bones, that went into the grave must come out, or it is not the same body or person! Or if a man dies weighing one hundred and fifty pounds, that quantity, exactly, of flesh and blood and bones must be raised up, or it is not a resurrection of the body! But were a man, to reason thus about living men, he would be set down at once, as a mad-man, or a fool. A man is laid on a sick bed, weighing two hundred pounds, and rises therefrom weighing one hundred and twenty-five, who ever doubts its being the same man!—Who ever talks about "another body!" Nonsense! Folly!—(To be continued.)

## Extracts from Letters.

Bro. R. V. LYON writes from Union Village (N. Y.), March 11th, 1850:—

DEAR BRO. HIMES:—I am now in Union Village, a place where the glorious truth of our soon coming King had never been presented previous to my coming into it. Here are four splendid synagogues, and their doors are as yet closed against me and my message. But the people living in a certain ward, who had not laid much claim to piety, have been disposed to offer a large and commodious school-house for me to proclaim the truth to the people in. I commenced my labors here last Wednesday evening. The congregation has been large, and truth is taking a powerful hold upon some minds who have not darkened a sectarian church for years (as I have been told). Last evening we had a perfect jam, and many were compelled to go away with saddened hearts for the want of an opportunity to hear. For nearly two hours the congregation sat and stood with almost breathless attention, whilst I talked from Dan. 8:13, 14. And it was truly affecting to hear the deep sigh, and witness the falling tear, as truth fell upon their ears. At the close they were asked by one if they wished to have me remain longer with them, and preach the word, to make it known by rising. At once the body were on their feet. This truth has not lost its power; and when presented to those who have never heard by those who believe it, hearts are made to feel and submit at once to be saved by grace.

March 18th.—The truth has lead a number to come out and confess Christ before men. Last Tuesday I immersed one young man. Yesterday (Sabbath) I immersed four for the remission of their sins, in the presence of a vast concourse of people, who as a body seemed to feel that they were going to the judgment. Our house of worship is filled to overflowing. Scores come who cannot get in; and many will stand at the windows, and out at the door, to hear. I have all classes to hear the truth, and the very best attention is given to it. Quite a number of the members of the various churches in this place have publicly confessed that we are preaching the truth.

Bro. THOMAS SMITH writes from Eddington (Me.), March 6th, 1850:

DEAR BRO. HIMES:—We are happy to add our testimony, that "the hand of the Lord is not shortened that he cannot save, neither his ear heavy that it cannot hear." Bro. Yates Higgins, of Camden, spent the last night with me, who informs me of a glorious work of grace now going on in the town of Belmont. He commenced a series of meetings at Searsmont, at which place some opposition was manifested from those who ought to have been the first to help forward the work of the Lord. In consequence of the opposition, it was thought best to move to Belmont Corner. There, and at the above named place, some individuals from a place known as Dickey Mills, noted on account of the scepticism of its inhabitants, and sometimes called the Infidel neighborhood, attended, and being struck with the harmonious and consistent exposition of Daniel's visions, invited the preachers of the Word to hold some meetings in their vicinity. Accordingly Bro. Higgins commenced holding meetings there, and it soon became manifest from the attention of the people, and the deep conviction exhibited by the audiences, that God by his Spirit was moving powerfully upon the minds of the people. Infidels, semi-infidels, cold professors—all became deeply interested; numbers were reclaimed, some twenty were converted, others are still seeking, and the work is apparently but just begun. Bro. D. Mansfield and wife, whom he called to his assistance, rendered essential service in this glorious work of saving grace, and are now laboring day and night to prepare a people for the coming of the Lord.

In the mean time, I have just returned from a tour up the Penobscot river, where from Thursday evening to Sunday evening I preached seven discourses to a people ready to hear, and who manifested much attention to the precious truth relating to the consum-

mation of the Christian's hope. One of the first inhabitants of this town (Greenfield) remarked to me, that for a few years last past they had had "another gospel" preached to them, but this looked like the truths of olden times. Here I met with some from other towns, who expressed a strong desire that "this gospel of the kingdom" might be preached among them also. There are extensive fields for missionary labors in the large territory of Maine, and had we men and other necessary means, many, very many, might be brought to a knowledge of the truth, and be saved. We are, however, determined, if we cannot do all we desire, that we will do all we can, to save our fellows from the wrath to come. Truly, "the harvest is great, but the laborers are few." May the Lord send forth more laborers into his vineyard. I rejoice to hear of the Lord's doings in the Empire City, and hope and pray that equal power may be displayed in your "City of Notions."

Yours, truly, in hope of redemption near.  
Sister ELIZA PARKER writes from Seneca Falls (N. Y.), March 4th, 1850:—

DEAR BRO. HIMES:—I am still looking for the return of that same Jesus that went away, believing he will come in like manner as he went away. I do praise God, that while thousands have rejected this glorious truth, I have been made to rejoice in, and to love, the doctrine of Christ's speedy coming. How any one can look upon the present aspect of things,—all the misery, tears, and groans of God's people, and all the abominable wickedness that is done in the land,—and not long for Christ's peaceful kingdom to be established in the earth, is more than I am able to conceive of. It is painful to think that the great mass for whom Christ suffered and died must be finally lost. What an awful account will the unfaithful watchmen have to render, when called to give an account of their stewardship. They are continually preaching to the people that Christ's coming is a great many hundred years in the future; consequently there is no danger. O what presumption is this! I feel truly thankful that there are a few faithful watchmen on the walls of Zion, that are giving the true time of night, and that will never hold their peace until Jerusalem be established in the earth.—When I look over our ranks and see how many of God's dear servants have fallen by the hand of death, my prayer is for God to gird up and strengthen those that are almost worn out with constant labor, and that you, dear brother, may be speedily restored to health, and to your broad field of labor. I feel like anything but going back. I had rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. O how pleasant the thought, that in a very short time, if faithful, we shall be permitted to range the blessed fields of the regenerated earth, and pluck fruit from life's fair tree, and drink of those streams that make glad the city of our God. Praise God, our hope is a glorious one, and the time of its consummation is at hand. I am happy to say, that the cause seems to be rising here as well as at the East. The last servants I believe are now being sealed in their foreheads, and the four angels will soon let go their hold. O that we might all have our loins girt about with truth, and our lamps trimmed and burning. I feel that it is a great thing to be ready for the coming of Christ. I do desire to humble myself, that I may be exalted in due time.

Yours in hope of eternal life.  
Bro. JOHN W. S. NAPIER writes from Bois d'Arc (Ala.), March 5th, 1850:—

DEAR BRO. HIMES:—I truly sympathize with you in your privation, toils, and sufferings. With Moses, I choose suffering with God's people, rather than all Egypt can boast of. I loved Father Miller while living, and now dead, I venerate his memory more than any other since the days of the apostles. But he rests from his labors. I pray God to grant us faith and Christian fortitude like his. There is no sympathy in these ends of the earth with the despised Millerites except in my own family. My hopes cluster around the promises, and fondly look forward to the Advent, and restitution of all things. I expect little else but turmoil and distress, till the consummation. I pray the Lord to let his living presence go with us all through life's journey, and preserve us to the day of his complete redemption.

Bro. JOHN F. ONGLEY writes from Van Buren (N. Y.), Feb. 31st, 1850:—

DEAR BRO. HIMES:—There are a few in this place looking for the return of the Nobleman, and are willing to be despoiled by the world, knowing that this is not their abiding-place. We, however, seek one to come. My prayer is, that we who profess to be Adventists may not be contaminated with the influence of the world, and that day come upon us as a thief. O brethren and sisters, let us beware, for truly the devil has come down in wrath, knowing his time is short. O may we be prepared to welcome that day, having our lamps trimmed and burning, like unto men who wait for their Lord. Yours, &c.

Bro. ROBERT J. ARNOT writes from Whitby (U. C.), Feb. 12th, 1850:—

I, with Bro. George, am a constant reader of the "Advent Herald," and we are in a measure comforted, and strengthened to continue our pilgrimage through this world of temptation and trial, by perusing its pages. There are a few scattered through this region who still believe that the Lord himself will soon descend from heaven to take them, with the dead in Christ, unto himself forever. O, can it be possible that poor, erring creatures like us shall be so highly exalted? Our vile body fashioned like unto his glorious body! Sweet anticipation! This mortal shall put on immortality, and we shall have no more suffering, sorrow, weeping, sickness, or death. Thank God for such soul-cheering and heavenly promises.—O that God would enable us to live soberly, righteously, and godly in this present world.

Bro. E. A. MAYNARD writes from Jamaica (Vt.), Jan. 21st, 1850:—

DEAR BRO. HIMES:—I can truly say if ever I was encouraged with the prospect of soon seeing my Redeemer, it is now. Instead of being discouraged, or even tempted to give up this blessed hope, in view of any consideration whatever, I am more and more con-



firmed that we have been and are still right in looking for our Saviour about this time. Although we have passed some trying scenes, when our faith has been most severely tried, yet the way is brighter than ever. The only safe ground for us to occupy at this time is, to plant ourselves upon the sure word of prophecy, with our garments pure and white, looking hourly for our Lord from heaven.

Sister ELIZABETH B. ALBEN writes from East Bridgewater (Mass.), Feb. 9th, 1850:—

DEAR BRO. HIMES:—The cause you advocate is dear to my heart, for I believe it to be the cause of truth and righteousness. For eleven years or more I have been a believer in the speedy coming of the Lord, and have been a subscriber to your paper ever since its commencement; and having been, in my faith, nearly alone in my native town, and also in the place where I now reside, you may well suppose that its pages have afforded me cheering satisfaction. I feel thankful to God, and to you, that it has been conducted so well, with so little of error, and so much to recommend it to the Christian world. May you ever be sustained in your labors of love.

BRO. JOHN NOCAKE writes from South Kingston (R. I.), March 25th, 1850:—

DEAR BRO. HIMES:—I thought I would write a few lines for the "Herald" respecting the conference held at Kingston by Elders E. Burnham and E. Bellows. The meetings had as good effect for the time as could be expected. Much prejudice was removed, and there appear to be some inquiring after truth. I think if the meetings had continued a few days longer, there would have been great good done in the name of the coming Saviour.

Many persons have inquired of me to know when Elder E. Burnham will come to Kingston again. I promised them that I would make request (which I do) for him to visit us through the "Herald." If he will come, we shall do all we can to help him. Moreover, our annual meeting on Long Island, New York, has formerly been held the first Sunday in June; but Elder James Lee has been on the island this winter, and he says any other time will do as well. He wants Elder E. Burnham to come with us, however, or meet us there; and if Elder B. will do thus, we will bear his expenses. The tribe lives in Southampton, L. I., on the Neck, so called. Let Bro. Burnham give notice through the "Herald."

Yours, in hope of speedy redemption, at the revelation of the Son of God.

BRO. D. T. TAYLOR, JR., writes from Rouse's Point, N. Y., March 14th, 1850:—

BRO. HIMES:—We had a very pleasant conference at Messina, although I was at the time laboring under a bad bronchial affection, which has now disappeared, for deliverance from which I am thankful. There is a good church of Advent believers in that place, firm, united, and prosperous. They appeared to be refreshed. More than fifty gathered round the table of our blessed Lord on the Sabbath, and, joyful in hope, partook of the emblems of that body broken and blood spilt for us. The communion was sweet and solemn. One—a young man, from the M. E. church—having recently embraced the Advent faith, was immersed in the river on Sunday. It was the first thing of the kind I ever performed. I had nearly thought, that, like another, I was "not sent to baptize." &c.

The conference, also, at Bangor, was well attended and enjoyed. God was with us to bless. At this place, on Sunday, the 17th Feb., Bro. Wm. Ghoslin was, in the presence of the congregation, by prayer and the imposition of hands, set apart for the work of the ministry. The ordination was performed at the earnest and unanimous wish of nearly the entire body of Advent believers in Moria, Bangor, and Dickinson, among whom he has acceptably and fruitfully labored, and in which latter place he has for a year or two resided. Bro. Ghoslin was much affected, and seemed determined to prosecute with renewed vigor the blessed work of heralding the coming of the Just One. Bro. Wm. Ingraham was present to assist. This brother is doing well for St. Lawrence Co. Very many have embraced, theoretically and practically, the precious truths we advocate, under his labors of love—among others, a Wesleyan minister, who is preaching them.

Bro. Sawyer has been laboring for God successfully in different parts of Franklin Co. May the Lord grant his rich benediction upon the arduous labors of his faithful servants.

We had good meetings in conference at Champlain and this place, but were somewhat disappointed by not having some of our expected brethren to preach to us. I would remind Bro. P. B. Morgan of his promise to visit Rouse's Point.

BRO. I. DAMMON writes from Corena (Me.), Feb., 1850:—

BRO. HIMES:—I sit down to inform you that I am yet alive, and seeking for glory, immortality, and eternal life—looking for the kingdom of God.

I have just returned from a visit to Harmony, in company with Bro. Joseph Osgood. Our meetings were very interesting, and increased in interest until the last; and when we went away the cry was, Come again. The interest in the advent of our Lord is on the rise. This truth cuts its way through where it is preached. We saw sinners weep, and backsliders confess that they were alarmed about themselves, and that this doctrine was true. May the Lord send home the truth, and may it prove a savor of life unto life, and not of death unto death.

Sister C. A. DAY writes from Chataugay (N. Y.), Feb. 28th, 1850:—

BRO. HIMES:—Living as we do in a truly perilous time, and surrounded with those who are in opposition to our glorious hope, I deem it a privilege to add my humble testimony to those on the side of truth, knowing that truth is powerful, and must prevail. There are a few in this place who are still looking for that same Jesus to come in like manner as he went away. Although the little flock here have been scattered and divided as in other places, yet truly, of late the Lord has granted us a merciful visitation. Bro. Sawyer has been holding a series of meetings here, the result of which was to the glory

of God, and the upbuilding of the cause of truth. The church was revived, backsliders were reclaimed, and some were hopefully converted. And now, while we are trying to gather up the powers of our souls into our great Restorer's presence, we earnestly request the prayers of all who have access to a throne of grace, that we may overcome through the blood of the Lamb. We are resolved to go on, hoping that soon the chariots of Israel will appear for our deliverance.

BRO. G. C. BAKER writes from Mecca (O.), Feb. 25th, 1850:—

BRO. HIMES:—I highly prize the reading of the "Herald." It is truly a light shining in this dark world, and points us to our glorious rest in heaven. The evidences of the Lord's coming are increasing, and everything around, above, and beneath us, betokens the consummation at hand. The Saviour's counsel should now be heeded: "When ye see all these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And Paul's (Rom. 13): "The night is far spent, the day is at hand. . . . And now is our salvation nearer than when we first believed." Let us watch and pray, that we may be accounted worthy to stand before the Son of man.

BRO. L. E. STANFORD writes from Auburn (N. Y.), Feb. 27th, 1850:—

DEAR BRO. HIMES:—I would say, through the blessing of our heavenly Father we are enjoying daily communion with him. Our meetings are very interesting, and still on the increase. The Lord hears and answers prayer. There is constantly a growing interest in our meetings. Dear brother, I am looking for the Lord, and hope this spring will end all the trials, and sorrows, and labors of all the dear saints that now are groaning for redemption. The evidence has never looked stronger to me. May the Lord hasten the day of bright glory, is my prayer, when we all, dear brother, shall meet to celebrate the marriage supper of the Lamb, in the kingdom of God. Remember this unworthy dust in your prayers, and may the Lord sustain you in his blessed cause, until the last child is sealed for the kingdom, when we shall meet to part no more.

Sister L. RANDALL writes from West Stanford (O.), March 1st, 1850:—

DEAR BRO. HIMES:—I and my companion still remain alone in this place, with regard to our belief in the speedy coming of the Lord. It has been a long time since we have taken by the hand a brother or sister of like precious faith, but we are not discouraged. We know in whom we have believed, and are waiting with patience, and watching unto prayer. We prize the "Herald" next to our Bible, and would hardly know how to get along without it. I highly approve of your Christian and manly course. May the "Herald" still continue to be a blessing to God's cause and people. Your affectionate sister in Christ.

BRO. C. R. GRIGGS writes from Westboro' (Mass.), 1850:—

BRO. HIMES:—Our conference results in good. The last evening of the meeting there were seven anxious souls who arose for prayers; since which four have been converted, three backsliders reclaimed, and the entire community moved on the subject of their souls' salvation. Last Tuesday evening twelve came forward for prayers, and the work has been progressing through the week. We have had meetings every evening but one, and the last was the best. A blessed season we had last night. God was with us in very deed, and to him be all the glory. More as the work progresses. The Lord grant that it may, is my earnest prayer. Yours.

BRO. D. FORD writes from Abington (Mass.), (in behalf of the church) Feb. 6th, 1850:—

DEAR BRO. HIMES:—Our conference was attended with great solemnity. God was in the move. It commenced Friday morning, and continued three days. The house was much crowded. Bro. C. Taylor was ordained Sabbath afternoon by Elder Plummer, assisted by Elder I. R. Gates; and the impression left on the minds of the people will be lasting. The meeting closed last Sabbath evening, leaving a strong impression on the minds of some, that the end of all things is at hand. The work of God is prospering gloriously—saints are rejoicing, backsliders are coming home, and sinners begin to feel deeply convicted of the truth of the Advent faith and the sinfulness of their own hearts. Yet there is such an ungodly influence around them, that it is feared that but few will embrace the truth. But we are more than ever satisfied that we are only to do our duty, and we shall see the truth prevail and the work prosper.

NOTE.—The above was mislaid. Brethren will pardon the delay.

Sister L. CARVIN writes from Botetourt Springs (Va.), Feb. 6th, 1850:—

DEAR BRO. HIMES:—I am a pilgrim alone, seeking for a heavenly country. The Advent doctrine is so unpopular here, that it is quite common for me to be called a fanatic, and many other epithets of that kind. But thanks be to God, who giveth us the victory through our Lord Jesus Christ, that the news of our Lord's speedy coming has no terrors to me, and all the objections against it only the more increase my desire and strengthen my faith. O, why should one of Christ's children be afraid to see their Redeemer come, and take them away from this sin-cursed world, to a country where the wicked cease from troubling and the weary are at rest forever! Then, dear brother, go on in the good work. Sound the alarm to earth's remotest bound.

MR. EDITOR:—We read in Eccl. 5:9: "The dead know not anything." We also read in 1 Sam. 20:39, that Jonathan's "lad knew not anything;" and in 2 Sam. 15:11 that Absalom's two hundred soldiers "KNEW NOT ANYTHING." Now, does the first-named text prove that the dead are unconscious any more than the last two texts prove that the lad and soldiers were unconscious?

Just about as much. Those who thus quote it, must feel hard-pushed to resort to such a subterfuge. —Ed.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Scituate Harbor, Mass., FANNY WINDSOR, aged 68 years. She died of cancer; and though a great sufferer, she was resigned to the will of God, and died in the full faith of the speedy advent of the Saviour.

DIED, in Hillsboro', N. H., about Feb. 26th, Mrs. SOPHIA PRESTON, aged 51 years. Also at Henniker, N. H., March 26th, Mrs. SARAH HUSE, aged 77 years. The first was a beloved sister, and the latter the mother of Bro. John B. Huse, of New York. Both the deceased were interested readers of the "Herald" of the Advent, and we trust do sleep in Jesus, to awake in his likeness at the resurrection of the just.

DIED, of consumption, in Indianapolis, Ind., RHODA KOILE, wife of Wm. Koile. Her body rests, and I am confident that she will have part in the first resurrection. She retained her reason to the last, and gave evidence that she was prepared to meet her change. I am left with two dear little ones, but I have the encouraging consolation, that if I hold out faithful to the end, I soon shall meet my dear companion, and the four little ones that have gone before. W. K.

BRO. HIMES:—Since my last, we have parted with our little JEANETTE, a very promising child, aged three years and two months. She had learned to sing ten or twelve pieces of sacred music, with as many hymns. Although some of them were hard to learn, she obtained a correct knowledge of them with very little effort, and sung with taste. For some months before her death, she brought the Bible every morning for our family devotions; and if we were not prompt in attending to the duty, she would ask, "Will I get the Bible?" manifesting a great deal of reverence for the service. It was a painful parting, but she has gone to dwell with the spirits of the blest, and to join her sister Lorette, who died just three years before.

Lorette and Jeanette, now adieu,  
Your spirits, departed, will rest  
With the Saviour, till earth is made new,  
And clothed in an undying dress.

Your bodies shall burst from the tomb,  
When the Saviour descends from above,  
And in beauty immortal will bloom,  
And sing of his undying love.

Though parted by death's icy hand,  
We hope soon to meet on that shore,  
And unite with that heavenly band,  
And mingle our voices once more.

Norwich (O.), March 12th, 1850. G. W. MITCHELL.

DIED, at Rouse's Point, March 1st, 1850, Bro. GEORGE ROCHESTER, Jr., aged 44 years. The deceased had for a number of years labored under a severe bronchial and asthmatic affliction, which caused him much suffering, and at last terminated in death. His end was sudden, yet peaceful, and in faith triumphant. No struggles, nor groans, marked the period when the life-blood ceased to flow, and the heart to beat. He died as he had for years lived, a calm, happy Christian, believing that the King of kings will, ere long, be here, to rescue him from the narrow house for ever. He was married rapidly away, not long surviving his darling little boy Henry. He embraced religion about eighteen years since, and attached himself to the M. E. church. In 1844 he fully received the Advent truths, and for six years was their intelligent believer, and unflinching advocate and defender. From the writer's first acquaintance with him, he has believed him to have been an honest soldier of Christ, and possessing much moral excellency. Sister R., and the little church of waiting ones at Rouse's Point, deeply feel and mourn his departure. We miss him much in the prayer circle, where his voice was often heard. But he "sleeps in Jesus." A sermon was preached by the writer in the Union house at this place, which was kindly opened for our use, to a very large and attentive congregation. The text was 1 Cor. 15:50-55. The solemn countenances and falling tears bespoke the deep feeling pervading the breasts of many of that numerous assembly, as the bright and blessed destiny of the righteous dead was dwelt upon. May they receive the precious truth. May our widowed and afflicted sister be comforted in her bereavement, by the hand of Him "who doeth all things well." And may we, through rich, free grace, be ready for our summons, and soon greet with rapture him who had gone before, in the fast approaching day of eternity. D. T. T. JR.

DIED, in Rye, N. H., March 8th, 1850, Sister IZETTE S. BUNKER, wife of Lemuel J. Bunker, and daughter of Levi Garland, Jr., aged 25 years and 11 months, after an illness of about ten days, leaving a husband and two young children to mourn her loss. By this dispensation of God's providence, we are called to mourn the loss of a kind and affectionate sister, whom we loved. But we bless God that we have reason to believe our loss to be her eternal gain. Sister Izette experienced religion in 1839, and with many others, she was baptized, and united with the Christian church in Rye, where she remained a member until her death. For a while after she professed religion, she often bore testimony for her Saviour; but like many others, she did not live the last few years of her life as she wished she had when she was taken sick. She said the distress of her body was great, but that of her mind was greater. She besought her sister to pray for her, that the Lord would once more forgive her sins, and restore unto her the joys of his salvation. In answer to prayer, the Lord appeared her deliverer, and gave her strength to praise his holy name. She retained her reason to the last. She called her friends around her, and conversed with them, and gave directions to her kind companion concerning her little children. O, how affecting the scene, to hear her talk so cheerfully about dying, and seeing her Saviour, whom she loved. The following lines, written by her sister, convey the idea she expressed when dying:—

Dear sister's gone, she bade adieu  
To all things here on earth she knew;  
To fondest friends she said, Farewell,  
My spirit will with Jesus dwell.

I'm going home, I'm going home,  
Prepare to meet me 'round the throne;  
Then soon we'll meet, to part no more,  
On Canaan's fair and happy shore.

The funeral services were attended on Sabbath afternoon, when the several places of worship were closed, and a large concourse of people repaired to the house with the mourning friends, where they listened with the most intense interest to a discourse by our aged and esteemed father in the gospel, Elder E. Philbrick, from Job 19:21-27, after which the Rev. Mr. Otis, pastor of the Congregational church, made a few appropriate remarks, and offered a very fervent prayer in behalf of the mourners. Then was sung the hymn—

"Hark! hark! hear the blest tidings,  
Soon, soon Jesus will come."

Truly it was an affecting season: a large number wept. My prayer is, that the Lord will sanctify this dispensation of his providence to the good of all the bereaved friends, and the church and those among whom she lived.  
Salem, Mass. E. W. MARDEN.

**AYER'S**  
**CHERRY PECTORAL**  
For the Cure of  
**COUGHS, COLDS,**  
**HOARSENESS, BRONCHITIS,**  
**WHOOPING-COUGH, CROUP,**  
**ASTHMA and CONSUMPTION**

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

FROM PROF. HITCHCOCK.  
"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."  
EDWARD HITCHCOCK, LL. D.,  
Pres't of Amherst College.

From the "London Lancet."  
"Ayer's 'Cherry Pectoral' is one of the most valuable preparations I have seen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.  
"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"  
CATHERINE K. CADY.

"West Killingly, Ct., Sept. 28, 1848."  
Direct Evidence.  
"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am now recovering. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."  
E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ma.  
"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.  
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 15-3m.]

**DR. PEIRCE'S FAMILY MEDICINES.**  
*Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup.*  
Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.  
Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible action on the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.  
A. HALE.  
These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston. [mar. 15-3m.]

**A NEW SINGING BOOK.**  
(REVISED EDITION.)

"THE AMERICAN VOCALIST," by Rev. D. H. MANFIELD.—I published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I.—Consists of Church Music, old and new, and contains the most valuable productions of eminent musical authors, now living, as well as of the most distinguished European composers, in all 330 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

PARTS II and III.—Contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 300 tunes, adapted to every occasion of public and social worship, and containing nearly all the gems of music that have been composed within the last five hundred years, and a large number of tunes never before published, the whole designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book.

[f. 2-3m.]  
WM. J. REYNOLDS & CO.,  
Publishers, 24 Cornhill, Boston.

**THE AMERICAN FOWL BREEDER: A New and Valuable Book,** containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers,

JOHN P. JEWETT & CO., CORNHILL, BOSTON.

P. S. The "American Fowl Breeder" is done up in this covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 15.]

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"The Kingdom of God," by Rev. CHARLES K. INBRIE.—A few copies for sale at this office. Price, 75 cts.

GIBSON'S Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

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## THE ADVENT HERALD.

BOSTON, APRIL 6, 1850.

**THE TRIAL OF DR. WEBSTER.**—This trial terminated last Saturday evening, a little after 11 o'clock, by the conviction of Prof. WEBSTER of wilful murder. Though the evidence of his guilt was so strong, as to render it almost a matter of certainty that he would be convicted, yet, when it was made known that such was the finding of the jury, a great sensation was excited in the whole community. So great was the crowd around the Court-house on Saturday evening, all waiting to learn the verdict, that it was difficult to pass through Court-street, in the vicinity of the City Hall, and through Court-square.

Every material point of evidence adduced by the prosecution was most completely sustained, leaving nothing on which anything like a successful defence might be based. But slender as the materials of defence were, the prisoner's counsel, with distinguished ability and consummate skill, reared a superstructure, which for a moment might be deemed sufficiently strong—when the attention was diverted from the overwhelming proofs of his guilt—to secure him from capital punishment. The grounds of defence were these: First, a number of highly respectable individuals—among them were President SPARKS, of Harvard University, Hon. JOHN G. PALFREY, and others, who had known him for many years—testified to his general reputation, among whom he was always regarded as a peaceable man, and of good character. Second: Five or six respectable witnesses were then brought forward, who testified to having seen Dr. PARKMAN, at different times, between 2 and 5 o'clock, on the day on which Dr. P. disappeared; it being alleged by the prosecution, that he was not seen alive after entering the College between one and two o'clock. But the circumstances under which these witnesses thought they saw Dr. P., were of such a nature as to render their testimony of but little weight. These formed the sole ground of defence: and yet on this frail foundation,

his senior counsel, Hon. P. MERRICK, based a plea of six hours, which, for eloquence and effect, is seldom equalled. The summing up of the Attorney-General—which occupied about seven hours—was clear, cogent, and conclusive, arranging all the facts, although many of them were barely mentioned, in so systematic a manner, as to make the whole case clear to the weakest capacity. Judge SHAW's charge occupied three hours, and revealed to all in Court, that he regarded the prisoner guilty. The case was committed to jury at 8 o'clock P. M., and about 11 they returned with a verdict of guilty. Up to this time, the prisoner had maintained the same composed demeanor which had characterized him throughout the trial, except that a deadly paleness overspread his face, and his manner betrayed a little nervousness, when he was brought in to hear the verdict. As the foreman of the jury pronounced, "GUILTY!" the hand of the prisoner, which had been raised in accordance with custom, fell by his side, as if paralyzed, his eyes closed, his head drooped, and he trembled in every limb. He at once dropped in his seat, and buried his face in his hands.

On Monday morning he was brought into Court for the last time, to receive his dreadful sentence. As the sentence was pronounced, the Court, prisoner, and spectators, all rose in their places. The Chief Justice uttered the awful words with so deep an emotion, as to enlist the sympathies of all present,—the former social relations of the Judge and the prisoner being well known to the community. Prof. W. sank into his chair and wept bitterly. Two or three times during the delivery of the sentence, the tears coursed down his cheeks, and his eyes closed, as if he was unable to keep them open. He quivered in every limb after he had taken his seat. He was then taken out of Court, and placed in a carriage, which bore him rapidly off to the jail, where he will remain until the day of his execution, which will be determined by the Governor and Council.

**WESLEYANISM IN CANADA.**—Without indulging the slightest prejudice, or intending to manifest the least ill-will, we cannot refrain from expressing our conviction, that there is something radically defective in the present system of Wesleyanism on both sides of the Atlantic,—in England and Canada, at least. That this is true with it in England, the brief facts we have laid before our readers the past two or three weeks, abundantly demonstrate. And though its form and features in the British Provinces may present different aspects to those seen at the fountain-head, and not presenting that bold and unblushing front that characterizes it in England, yet the whole bears unmistakable evidences of the same parentage.

Our attention has been directed to this subject, at this time, by the proceedings of the Wesleyan ministry in Canada, who are missionaries, sent and maintained there by the Conference in England. Or rather, we should say, by the conduct of one, for there are some whose course we have no disposition to find fault with. The individual to whom we allude, is the Rev. JOHN BORLAND, whose name will sound familiar to many of our readers. This gentleman is a somewhat remarkable personage, and seems to hold himself ready, armed cap-a-pie, to contract for the privilege of doing battle for and in behalf of the whole Methodist body in Canada. About five years since, we ourselves were compelled to run a controversial tilt with this gentleman, because we ventured to allude to a previous passage of arms he had with a lad, with whom, if report speaks true, he came off second best. Since that time,—and how long and how many times before we know not,—Mr. BORLAND has figured so prominently before the public, (chiefly in onslaughts on offending Adventists, who appear to occupy, in his eyes, a position resembling that of MORDECAI in the gate,) that we have almost come to regard him as the AJAX TELAMON of any and everybody who has a battle to fight. Indeed, so multifarious and multifarious have been his pen-and-ink productions, and so strong and energetic his oral polemical warfare, that we have been more than once reminded of a sentiment of SHAKESPEARE, which we are not quite sure we can quote correctly, as it is many years since we have read or heard it. It reads something in this way:—

"If great men could thunder, as Jove himself does, Jove himself would ne'er be silent."

Disclaiming all desire to annotate on the sentiment intended

to be taught by the great Poet, we would give it a meaning not very unlike this: Whenever there shall arise one who will be capable of thundering as loud and as continuous as mythological Jove, it may be depended on, that the world is destined to hear nothing but thunder; for it cannot be supposed that the fabulous deity will suffer a mortal to make more noise than he can.

In no one thing has Mr. BORLAND been more active, as before intimated, than in his animosity to the Advent doctrine—(as if it was not peculiarly a Bible doctrine, inseparable from the whole scheme of man's redemption from sin, and his entrance into his eternal rest)—and its defenders. From his proximity to the "Wesleyan Mission House," and the inroads he has made on the Wesleyan flock in that region, Bro. HUTCHINSON has been selected as the chief object of denunciation, and coarse and bitter invective. Perhaps there should be another cause assigned for the malicious attacks of Mr. BORLAND on Bro. H., viz., that there is still due the latter, on his salary while he belonged to the Wesleyan body, a balance of £66 6s. 1d. When Bro. H. embraced the doctrine of the speedy coming of Christ, the above was already due him, and remains unpaid to this day, in wilful violation of right and justice. No man has done so much towards the withholding of this just due than Mr. BORLAND; he has not only ridiculed the Bible doctrine of the Advent, but he has not refrained from applying the coarsest and most wicked epithets to its conscientious believers, which were as wanton and unprovoked, as they were false.

In justice to Bro. HUTCHINSON and the Advent cause in Canada, we shall endeavor to lay before our readers next week, the proceedings of two missionary meetings,—one at Frost Village, and the other at Waterloo,—together with some of the facts that induced the publication of Bro. H.'s pamphlet, and the publications which it elicited.

## SUMMARY.

—An immense meeting has been held in Natchez, Miss. in which not only was the idea of the dissolution of the American Union denounced, but the admission of California justified and demanded on the common-sense ground, that the people of that State had as much right to refuse the institution of slavery as other States had to adopt it.

—A Washington letter writer says:—"Every day we notice the most ultra Southerners and the most ultra Northerners smoking cigars, and laughing and talking together in private, thus showing that they were more to crack jokes than heads, and prefer the smoke of a cigar to that of a pistol."

—Hon. John C. Calhoun died in Washington on Sunday morning last. He had just celebrated his 70th year.

—About \$300,000 of the double eagle, says the "Pennsylvanian," the most convenient coin of the age, is being sent to Philadelphia, where it has already been paid out at the mint in Philadelphia.

—The N. O. "Picayune" says, that of 302 votes polled in Harris county, Texas, at the recent election, the persons suggested as delegates to the Nashville Convention received four votes; there were six other votes in favor of a convention, but they named no delegates. The other votes were—"No Convention. No Disunion."

—We see it stated, that pegged boots and shoes are annually manufactured in Massachusetts, to the amount of eighteen millions of dollars; and that the first man (Joseph Walker, of Hopkinton, Mass.) in this, or any other country, who pegged a shoe, is still alive. Milton Williams, about twelve years old, was killed in Cleveland, O., on the 15th ult., on the railroad track. He had been riding on behind the locomotive, which was stopped at the New England Hotel for the purpose of being switched on to another track. The boy had got off, but when the locomotive was backing, in attempting to get on again, he fell across the track, and three of the wheels passed over him.

—A young American, named Charles Carol Bayard, a passed midshipman in the Navy, died at Naples on the 23d of February, in consequence of a wound received from a stone thrown from the crater of Vesuvius, while he was standing, in company with other officers, on the side of the mountain.

—The last steamer brought the news of the bankruptcy of Mr. Delafield, of London, son of the famous and wealthy brewer of that name. By wanton extravagance, he has squandered, in eighteen months, a fortune of £200,000, and winds up with a debt of £23,000, on which he can only pay 1s. in the pound.

—There are in London eighteen ragged schools, with fifteen thousand pupils.

—The "Frontier Guardian" says that the Mormon imposture has found its way into Havre, and other parts of France. A Mormon by the name of Taylor is laboring at Havre.

—Sylvia Lockman, an old negro woman residing in Trenton, N. J., on the afternoon of the 28th ult. lit her pipe and laid down on the bed, when it is supposed she fell asleep, and the pipe fell from her mouth, and set her clothes on fire, burning her in the most dreadful manner. She lingered in great agony until Friday afternoon, and then died. She was 107 years of age, and originally came from Africa.

—The St. Louis Union says that Mrs. Howard, whose husband was killed not long since in an encounter with a man named Lansdown, lost possession of her children, who were at the convent near that city, by forcible means. She exposed a belt of pistols, declaring her intention to carry off her children at all hazards, and saying, "I have killed one woman, and I can kill others if opposed." Our readers will remember, that it was Mrs. Howard who killed the paragon of her husband in Cincinnati two or three years since, and who was tried for murder and acquitted.

—A hail-storm of unusual severity recently passed over Madison, Ia. The immense amount of hail that fell, and the long duration of the storm, were as extraordinary and unparalleled as was the enormous size of the hail-stones. One of the stones was found to measure eight and a half inches in circumference. The glass in all the windows exposed to the storm was broken, and, in some cases, the shingles on the roofs were split and driven from their places.

—Henry, a slave, the property of Mr. A. B. Luce, of Savannah, was recognized on the 23d ult. in that city, as cook on board the brig Gen. Jones, from Boston. He was arrested and returned to his owner. Hogan away about four months ago, during which time he visited New York and Boston.

—A whale, fifty feet in length, was taken in St. Ann's Bay, Cape Breton. He had been driven in by the ice.

—W. S. Grafton, of Williamstown, Vt., was thrown from his horse upon the frozen ground in Bennington; his skull was fractured, and he survived but twenty-four hours.

—At one of the paper-mills at Newton Lower Falls, a few days since, was found among the rags and other stock used for the manufacture of paper, a quantity of genuine bank bills, in pieces. Among them was a \$100 bill on the Merchants' Bank, of Boston. The bills were brought to this city, and deposited with the City Marshal.

—Deacon Samuel Eaton, of Plaistow, N. H., formerly toll-keeper at the Haverhill bridge, was killed while assisting in loading bricks from a yard to a car, near the Plaistow depot. He attempted to jump from a car which others were pushing, when he slipped, and the whole passed over him.

—On Thursday afternoon of last week, a young Irishman, who was at work in the excavation near the terminus of the Central Railroad, on the shore of the Lake, Burlington, was instantly killed by the falling upon him of a large piece of frozen earth.

—The "Panama Star" says, that a gentleman from New York, named Pendleton, who was on his way to San Francisco, was robbed at the Mansion House of \$1500 in gold.

—The steamer Georgia, which left New York on the 13th ult. with six hundred and fifty passengers, left Havana with eleven hundred persons on board, bound for Chagres.

—Elizabeth Hubbs, a poor German woman, has obtained, in a New Orleans court, a verdict for \$800 against the Carrollton Railroad, on which her husband was a skilful engineer, and who was killed by the explosion of an old boiler. Pieces of the boiler were found to be as thin as old worn-out fourpence-half-pennies. The company have two old locomotives still in use.

—At Stillwater, Minnesota, a boy named McMillen, 12 years old, was sentenced to one year's imprisonment, twenty days being in solitary confinement, for killing a schoolmate, Heman Suow.

—At Dubuque, Ia., William Nutt, a son of Major Nutt, a clerk in the Treasury department, committed suicide by shooting himself, on account of loss of reputation from dissipated associates. He was a young man of some talents.

—George B. Neisser, a respectable jeweller in Philadelphia, while in a fit of insanity, blew his brains out with a pistol.

—David Roland, a teamster, had his head cut off by a train of railroad cars in Philadelphia.

—William H. Hall, convicted of the murder of Simeon Fuller, his father-in-law, in Greene county, Ga., has been sentenced to be hanged on the 10th of May.

—A table is published, stating the number of persons killed on the Massachusetts railroads last year at 64, injured, 102.

—Ephraim Low, one of the nest of counterfeiters recently arrested at Groton, Vt., died on Monday night last.

—On the 24th ult., during a squall, the schooner Tippecanoe, from Philadelphia, was capsized, the captain and two of the hands were drowned; only one person was saved.

—A son of Mr. Joseph Galtbreath, of Maysville, Ky., aged 15 years, while handling a rifle in his father's kitchen, on the 14th ult., discharged the gun accidentally, lodging the ball in the chest of his only sister, a sweet little girl of nine years of age, who had just come into the room as the fatal explosion took place. She died instantly.

—Rev. Mr. Hardy, formerly a Universalist minister in Lowell, Mass., is said to be the proprietor of a very successful gambling establishment in San Francisco.

## POCKET EDITION OF THE HYMNS OF THE HARP.—

This work is now out, and we can supply all orders.

It has been got up in the neatest and best form possible, as also in the cheapest. Price, retail, 37 1-2 cts. Discount to agents. As we have had to make another heavy outlay, in order to accommodate our friends with this new work, we hope there will be sufficient sales to sustain us in the enterprise. The only difference between this work and the *Harp* is, the omission of the music. All the hymns are in, without alteration.

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## APPOINTMENTS, &amp;c.

In consequence of the increased interest in several congregations, Bro. Judson will not go West as soon as expected. He wishes his appointments given in the "Herald" revoked for the present.

Bro. N. Billings will preach in Exeter, N. H., Wednesday evening, April 24th; South Berwick, Me., 25th; Great Falls, N. H., 26th; New Durham Ridge, Sabbath, 28th; North Barnstead, evening of May 2d; Pittsfield, Sabbath, 5th; Mansfield, 7th, evening.

Bro. H. L. Hastings will preach at Brimfield, Mass., April 9th; Ware village, 10th; Ware, 11th, as the brethren may think best; Templeton, 14th, and remain in the vicinity; North Hadley, 23d; Williamsburg, 25th; Ashfield, 28th; South Hawley (Bro. Streeter's), 29th; Plainfield Pond, 30th; Nightville (will Bro. L. Allen appoint?) May 1st; Sunfield, 3d; New Britain, 5th.

Bro. Ira Wynn will preach in Chatsaugay, N. Y., Sandy Nole, April 8th; Burk, 9th; will the brethren please give notice; Webb school-house, 10th; Champlain village, 11th; Odetown, C. E., 12th; Albany, Vt., Sunday, 14th; Swanton, 15th; Fairfield, 18th; Montgomery, 21st, and remain over the Sabbath—each at 3 P. M.

Bro. P. B. Morgan will preach in Low Hampton, N. Y., Friday, April 5th; Albany, Lord's day, 7th; East Kent, Ct., 14th; Plymouth, 21st; Middletown, 28th.

Bro. Merrill will preach at Holden (in the Town Hall) the first and third Sabbaths in April; Northboro', evening of the 11th; Marlboro', Sabbath, 14th.

Bro. R. V. Lyon will preach at Three Rivers April 8th, at 7 P. M.; Brimfield, 9th, 2 P. M.; Southbridge, 10th, 7 P. M.; Windham, Ct., (at Bro. A. Robinson's), Sabbath, 14th.

Bro. Edwin Burnham will preach in New Bedford Sabbath, April 25th and May 5th.

Bro. A. Brown expects to preach at Nashua, N. H., Sabbath, April 8th, and at Londonderry, Sabbath, 14th.

There will be a conference in the free meeting-house in Lincolnville Corner, Me., to commence on Friday, April 19th, at 10 A. M., and continue over the Sabbath, or as long as may be thought best. Bro. D. Churchill will attend. Preachers and lay brethren are invited.

A conference will be held in Lake Village, N. H., commencing Friday, May 17th, and continue over the Sabbath. EDWIN BURNHAM, P. H. BERIC.

Bro. I. R. Gates will preach at Hingham the first Sabbath in April, and at Abington, Mass., the second





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, APRIL 13, 1850.

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### THE SECOND ADVENT.

BY ALONZO LEWIS.

Age after age had rolled away,  
The lamp of truth grew dim;  
The cup of sin, increasing aye,  
Was filling to the brim;  
How could I come to such as they?  
Not mine their vesper hymn.

Age after age still passed away;  
I looked for truth and love;  
Few were the hearts to heaven to pray,  
Few sought for light above;  
The Spirit's flame was quenched away,  
Falling cold hearts to move.

I sent my servants off of yore;  
How many have ye slain?  
Ask of the hill-tops died with gore!  
Ask of the purple main!  
From forest came to temple floor,  
Their red blood flowed like rain!

And are ye ready now for me?  
Burn not your lamps yet dim?  
Will ye again prepare the tree?  
Again extend the limb?  
I sent my messenger to see—  
How have ye treated him?

When shall I cease for sin to groan?  
Cold echo answers—When?  
I'm weary still on Heaven's throne,  
Waiting the thoughts of men—  
When shall I come to claim my own?  
When earth is ready—TARE!

(From the London "Journal of Prophecy.")

### The Church Saved by Hope.

(Continued from our last.)

Thus the Christian (the divinely-fashioned Christian) is at once in his trial and in his hope a transcript, faintly enough deciphered, no doubt,—of the pattern, Christ Jesus. He who was "tempted in all things even as we are," who "bore our griefs and carried our sorrows," realized too vividly the value of his hope, and sympathized too intensely with his struggling "brethren"—to leave the divine secret unveiled or unurged. A like heavenly course can be sustained only by a like heavenly hope. Knowing well the invariableness of the sequence, he has labored—anxiously labored—to link the two terms so closely that whoso runs may read. Take two illustrative specimens. (1.) The first is in Rev. 3:21. It is the closing appeal to the faithful remnant in the last of the seven churches. "To him that overcometh, says he, 'will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne.'" The words are unspeakably touching. Fresh, as it were, from his own martyr-ordeal, and tenderly regarding the "little flock" whom he has left behind him in an unfriendly world, as well as all "them also who should believe on him through their word," he cannot but point them to the same "light" (2 Pet. 1:19) on which his own eye was set whilst he traversed the "dark place." The light which gilded his horizon we have already analyzed. The light which must gild theirs is identical. It is the hoped-for dawn and glory of "that day." (2.) The second specimen is in Heb. 12:1, 2. Paul is dealing with the realities of the living martyr's course; he wants to stimulate his own and his fellow-martyrs, afflicted, tempest-tossed souls to earnestness and patient endurance. What is the motive at once suggested? No other than "that blessed hope." And to make the argument palatable, he appeals to the pattern—the pattern of him, "who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." His "joy" we have already seen to be centred on the era of his Second Coming, inasmuch as only in the multifarious work of that era shall he be fully glorified as his Father's King. The "joy" of those who "looked unto Jesus" as their pattern, must of course be centred on the same blessed era, not on death, or any event short of that era. So the latter "joy" is expressly defined by the apostle elsewhere. In 2

Tim. 4:6-8, we find him personally at the very close of his course: "The time of my departure," says he, "is at hand; I have fought a good fight" (the good fight, literally;—it is the identical idea of Heb. 12:1, the word rendered "race" there and "fight" here being the same word); "I have finished my course; I have kept the faith." And what remains? The fulfilling of his joy—the receiving of his crown. But when is the coronation era? Not at his departure, now impending so imminently. No, he overleaps that event; and he overleaps, moreover, the parenthesis—be it the parenthesis of a year, or of a century, or of twenty centuries—which divides him from another era, the era of his Master's Advent. It is on "that day" that the crown shall be given: it is on "that day" that the Father's King shall be completely glorified in associating all who have "overcome" into actual fellowship with himself in his throne and in his power over the nations. And so, in counselling the living martyr to "look unto Jesus," as he hastens and struggles on in his course, he virtually counsels him to wait for "that day"—to "love" (even as Jesus loves) "his appearing."

Such we apprehend to be the true rationale of this "blessed hope." To some the argument may seem impalpable and transcendental,—too remote from self, and, therefore, too feeble to be of value as a motive-power. Brainerd tells of a period in his life when he would have so pronounced upon such a hope: it was a period outwardly of many duties, many strivings, many prayers; but its inner history is written by himself at an after-season thus:—"I used to charge my duties with sin and imperfection; but this was only on account of the wanderings and vain thoughts attending them, and not because I had no regard to God in them; for this I thought I had. But when I saw evidently that I had regard to nothing but self-interest, then they appeared a vile mockery of God, self-worship, and a continual course of lies." Brainerd, however, lived to be another man: he was "born again;" he was "renewed in the spirit of his mind." And what is his inner history now? "There opened to my soul," he writes, "a new inward apprehension or view of God, such as I never had before, nor anything which had the least resemblance of it. . . . My soul rejoiced with joy unspeakable, to see such a God, such a glorious Divine being; and I was inwardly pleased and satisfied that he should be God over all for ever and ever. . . . Thus God, I trust, brought me to a hearty disposition to exalt him and set him on the throne, and principally and ultimately to aim at his honor and glory as King of the universe." What a talisman to such a man is the "hope" of an era, when this God shall take the kingdom and reign "all in all!" To Brainerd, the prosperous professor, what hope more rapid or intangible! To Brainerd, the Spirit-led Christian, it is the very pole-star of his course. That the Lord's "appearing" is introductory to the era, elevates that "appearing" into the watchword of the Church's "hope."

A recent traveller has recorded a scene which he witnessed near Geneva, when, one misty morning in autumn, he ascended the mountain range of the Grand Saleve, and, after climbing the rocky zigzag in the face of the mountain amidst a fog so impenetrable that he could see nothing and feel nothing besides, suddenly his head rose above the level of the fog into the clear air, and into the broad dazzling sunshine thrown back from the face of Mont Blanc and the vast range of snow-clad mountains. "No language," writes the traveller, "could describe the extraordinary sublimity and beauty of the view." An ocean of mist, as smooth as a chalcidony, lay over the whole lower world. Standing on the overhanging crags, he could hear the chime of bells, the hum of busy labor, and the lowing of cattle buried in the mist, and faintly coming up to him from the fields and villages. "When you go down into the mist again," he adds, "and leave behind you the beautiful sky, a clear bracing atmosphere, the bright sun, and the snow-shining mountains, it is like passing

from heaven to earth, from the brightness and serenity of the one to the darkness and cares of the other." It is one who has visited such a scene in the spiritual world,—one who has ascended (it may be, toilsomely) from amidst the fogs of this lower earth into those "heavenlies," where it is his privilege to behold the glories of the Lamb "standing in the midst of the throne,"—it is such a man who, though still locally a dweller in the mist, is found expressing, in the passage from which the motto of our article is taken (Rom. 8), the hope and longing expectation befitting a child of the mountain sunshine. The scene immediately around is indeed very dark. There are "the deeds of the body" (ver. 13), demanding crucifixion; there are "the sufferings of this present time," or season (ver. 18), inflicted by an ungodly world; there is "the bondage of corruption" (ver. 21); there is "the whole creation groaning and travailling in pain together" (ver. 22); not only so, there is even he who "has the first-fruits of the Spirit" "groaning within himself" (ver. 23). But dark as the scene is below, it is all brightness on the mountain. There is "the glory" (ver. 18) behind the mist. The "manifestation of the sons of God," the "redemption of the body," the release of "the creature" from "vanity," and of "the whole creation" from that crushing load of ungodliness under which it "groans,"—these are the elements of "the glory." That glory is already (to his eye) spread out in bright perspective away in the mountain-scene. A brief hour or two, and the lifting of the misty curtain shall reveal it in all its gladdening brilliancy. Knowing this, the man, meanwhile, is of good courage. He is sorely harassed, it is true; he groans within himself, he is a living martyr; but he rejoices notwithstanding, he waits for the redemption, he looks for that blessed hope. "We are saved," writes the apostle, "by hope."

"But may not I," inquires some earnest man, (for only with such, not with the mere cavilling disputant, have we any dealing in this argument) "may not I cherish, and be sustained by, this 'hope,' though rejecting the doctrine of the pre-millennial Advent?"

We go to the Word. Let the Holy Ghost be heard. In the chapter before us, the reader will remark, two prominent objects are specified, whereon the "hope" in question is set, viz: 1. "The redemption of the body;" and 2. The redemption of "the creature." The "hope" must, of course, derive its distinctive shape and form from the mode in which this two-fold redemption is expected to be attained. If it shall appear that this mode is no other than the Lord's personal Advent, the "hope" and the Advent must become indissolubly linked. Now, has the Lord spoken decisively respecting the mode and season of the "redemption?" We think he has, though we can afford only a passing illustration.

1. "The redemption of the body." This object of the believer's hope is more comprehensive than at first sight it might seem. It is the indispensable preliminary to his coming reign. In what way? At the Fall, the body fell under the curse, being handed over to Satan as the executioner of God's righteous sentence. In virtue of Christ's work the curse is lifted off: the body, as well as the soul, of each saint is, by right, his: as "He that was dead and is alive," He holds "the keys of death." But though holding the keys (and himself risen as "the first-fruits,") He has not yet opened the prison-house: "the redemption" is not yet an accomplished fact. And till the body is "redeemed," the saint is not glorified, nor is Christ fully glorified in him. Now what is the mode of deliverance and its season? Not death, common as it is to hear the saint's dissolution so regarded. Paul expressly disallows such a theory. "We that are in this tabernacle" (he says, 2 Cor. 5:4) "do groan, being burdened: not for that we would be unclothed,"—that (viz., death) were but a small deliverance comparatively, relieve him though it would from the "law in his members" warring against the law of his mind,—"but clothed upon,"—i. e., clothed

with the spiritual body: and why?—"that mortality may be swallowed up of life,"—in other words, that Christ may become, not by right only, but in fact, entire conqueror over death. The idea is fully evolved in 1 Cor. 15. The "clothing upon" there opens up in full glory. The apostle feels as if translated, for the moment, to the very scene. The saints already "asleep" are seen emerging from their chrysalis retirement into the adornment of the "incorruptible." Blessed consummation! "O death!" exclaims the apostle, as by faith he beholds the wondrous spectacle, "O death, where is thy sting? O grave, where is thy victory?" And, as he sings, there stands before him the person of Immanuel (for, at ver. 23, He is expressly said to be "come,"—his foot planted on the neck of "the last enemy,"—in his hand the key of the now opened prison-house (opened as regards all the saints thus partaking in "the first resurrection,")—whilst there beams in his face a complacency unutterable as, with the saints now around Him, He lifts his eye towards his Father, because now at length is "brought to pass the saying that is written, Death is swallowed up in victory." We turn next to the passage (Isa. 25,) where "the saying" thus "brought to pass" is "written," and what do we find? Why, the millennial jubilee; for such is the interpretation universally, we believe, put upon the passage. And what are the characteristics of the jubilee? An event has occurred, of which the only description here given is, that "death is swallowed up in victory." (Ver. 8.) What is that event? A spiritual revival, say some; a resurrection of souls, a Pentecostal effusion of the Spirit. No, saith the Holy Ghost expressly, in this passage in 1 Cor. 15; it is the saints' literal resurrection, it is the mortal putting on immortality, it is the long-looked-for "redemption of the body." And, of course, this implies another characteristic of the jubilee to be the Lord's personal presence. Such we might gather to be the import of the song of the happy saints in that day (ver. 9),—"Lo, this is our God, we have waited for him," &c.; although, if the inference were denied, and the presence affirmed to be simply the presence of God (on an unusual scale) by his Spirit, we should not, from the mere tenor of the song, press for an admission of a pre-millennial personal Advent. But here again the Divine testimony, in the parallel passage, is positive and express. The era has been introduced (1 Cor. 15:23) by the arrival of the man Christ Jesus. It is He who has "swallowed up death in victory," who has "wiped away tears from all faces."

2. The redemption of the Creation is the other prominent object specified (in Rom. 8,) on which the "hope" of the Church is set. This is termed in Eph. 1:14, "the redemption of the purchased possession." Here also, as in the redemption of the body, a larger scene is embraced than the first glance might indicate. At the Fall, the earth, as well as the body, partook of the curse, Appalling curse! Not only was the ground cursed, but "the strong man, armed," took possession of its living inhabitants. The usurper became its god, and benighted man became at once his adorer and his slave. "All these things," said the prince on a memorable occasion, "will I give thee." But, by "the sure decree," it had long since passed out of his hands. It was given in covenant to the Son of man; Christ has paid the stipulated purchase-money; now it is his by right, as his Father's King. The "possession," however, though "purchased," is not yet delivered, or "redeemed." It still is under bondage: "the whole creation still groaneth." Its laws and its governments and its people still symbolize with the Apostate. Nothing is more trying to the believer than this. It grieves him to the heart to see his Father thus disowned, and the Son, who is its rightful King, set at nought. But he knows it shall not be always so. Another and a brighter era is at hand. In the hope of that era, he lifts up his head, knowing that his "redemption draweth nigh."

Now the question is, How is this era intro-



duced? A single illustration will answer the question. In Isa. 65, the renewing of the earth is announced. A scene is pictured, precisely the counterpart of the scene over which the Church now groans. We have the millennial glory, with its variegated wonders of a restored Jerusalem, a rejoicing Israel, a multitudinous assemblage of risen saints, and a generation (perhaps successive generations) of new converts. And in the foreground of the picture we have a renovated earth,—“Behold, I create new heavens and a new earth” (ver. 17.)—a renovation, not spiritual, but literal,—a fact settled unmistakably by the Holy Ghost in 2 Pet. 3, where this very promise is quoted (ver. 13) and explained, and where the mode of renovation is stated to be a baptism by fire, even as at the Deluge “the heavens and the earth, which then were,” had been baptized by water, the latter being a mere rehearsal, though on a scale less grand by far, of the former. But the Divine Worker, so prominent in the scene,—rejoicing so gladly in his workmanship, whilst He stamps it so emphatically to be his, “Behold, I create” (Isa. 65:17),—and, as if all the tears and groans of the creation and of the Church were at the instant concentrated in his sympathetic heart, adding the consolatory words, “and the former shall not be remembered, nor come into mind” (for so sore had been the burden, that even the very memory of it might, through a fear of its possible return, throw a shade over the joy,) “but be ye glad, and rejoice for ever in that which I create.”—Who is this? Not the Spirit, but the now “revealed” Immanuel. So affirms the Scripture in the above passage of Peter’s Second Epistle. Christ himself is personally come. To that glorious event the earth’s redemption is there inseparably joined; and though the redemption goes on progressively, it being only at the end of the era that the usurper-chieftain (though previously chained during the millennium) is finally overthrown, and all his agents, whether devils or men, are cast into the lake of fire; yet the instant the Lord “appears,” the era is commenced, and earth is virtually his: the shout of “a king” is in the Church’s midst,—He “rejoicing over them with joy, resting in his love, joying over them with singing” (Zeph. 3:17),—and they, as each in succession sweeps the strings of his golden harp, exclaiming, “I will sing unto the Lord as long as I live; I will sing praise to my God while I have any being. . . . Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul: praise ye the Lord.”—Ps. 104:33-35.

Thus the twofold redemption—of the body and of the earth—is seen to be introduced by the Second Advent of Him who “of God is made unto us,” not only “wisdom and righteousness and sanctification,” but also, and emphatically, “redemption.” But till this twofold redemption be accomplished, the Church is represented (Rom. 8.) as still groaning, longing, hoping; so that if the Lord’s coming be postponed until after the millennium, the groaning of the Church, as well as the groaning of the Creation, continues unabated almost, throughout that long and blissful jubilee. We see no way of avoiding this conclusion. Either the twofold redemption must be accomplished without the Lord’s personal presence—a position which none, we think, will, in the face of such passages as those quoted, venture to maintain; or else, during the entire millennium, there shall be heard on this earth no other music save the “groaning” of a burdened Church and of a burdened creation, waiting for the “redemption” at its close. Let either horn of the dilemma be selected, we are unable to discover any method of escape from the one or the other, except by admitting the Pre-millennial Advent. That, however, makes all plain; and that, moreover, gives its comforting and stimulating cogency to the “hope” by which the Church is “saved.” For can it be doubted that a hope so founded is a hope more constraining by far than a hope which looks away into the dim distance of a post-millennial era? The latter hope may not be without its own power; but if the Holy Ghost have furnished a better and a mightier, is the race so easy, the conflict so slight, the martyrdom so insignificant, that the Christian can afford to rest contented with the less excellent way?—(To be continued.)

### The New Creation.

BY JOHN WESLEY.

[We commend the following extracts to the followers of WESLEY. That good man was a firm believer in the doctrine of the Advent; but were he now living, the Methodists would be obliged to expel him, close his mouth respecting it, or rescind their resolutions passed at the Maine Conference.]

“Behold, I make all things new.”—Rev. 21:5.

What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only

the modern, barbarous, uncivilized heathen have not the least conception of it; but it was equally unknown to the refined, polished heathen of Greece and Rome. And it is almost as little thought of or understood by the generality of Christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, “I saw a new heaven and a new earth,” and adds (v. 5): “He that sat upon the throne said, [I believe the only word which he is said to utter throughout the whole book,] Behold, I make all things new.”

Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the “new heavens and the new earth” was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time John was in Patmos unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

Thus saith the Creator and Governor of the universe: “Behold, I make all things new”—all which are included in that expression of the apostle—“A new heaven and a new earth.” A new heaven: the original word in Genesis, (chap. 1) is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which the apostle Paul speaks of his being caught “up into the third heaven.” It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it is now in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential component part of every material under the sun. But it will, probably, retain its vivifying powers, though divested of its power to destroy.

It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though at first it may sound like a paradox,) that there will be no more rain. It is observable that there was none in paradise; a circumstance which Moses particularly mentions (Gen. 2:5, 6): “The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth,” which then covered up the abyss of waters, “and watered the whole face of the ground” with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when

paradise is restored. Consequently, there will be no clouds or fogs, but one bright refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

“Shattering the graceful looks of yon fair trees;”

but only pleasing, healthful breezes,

“Fanning the earth with odoriferous wings.”

But what a change will the element of water undergo, when all things are made new! It will be in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth “with liquid lapse of murmuring stream.” For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, “There will be no more sea.”—Rev. 21:1. We have reason to believe, that at the beginning of the world, when God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear,” (Gen. 1:9,) the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, “the windows of heaven were opened, and the fountains of the great deep broken up.” But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

“Omnis feret omnia tellus”—

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure, what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels: on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:—

“Then shall this mount

Of paradise by might of waves, be moved  
Out his place, pushed by the horned flood,  
With all its verdure spoiled and trees adrift,  
Down the great river to the opening gulf,  
And there take root, an island salt and bare.”

For all the earth shall be a more beautiful paradise than Adam ever saw.

Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam’s apostasy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster DEATH, the conqueror of all that breathe. They were made subject to its fore-runner, pain, in its ten thousand forms; although “God made not death, neither hath he pleasure in the death of any living.” How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probably not only two-thirds of the animal creation, but ninety-nine parts of a hundred are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that “his mercy is over all his works.” The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any one; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. “The wolf shall dwell with the lamb,” (the words may be literally as well as figura-

tively understood) “and the leopard shall lie down with the kid; they shall not hurt or destroy,” from the rising up of the sun to the going down of the same.

But the most glorious of all will be the change which will then take place on the poor, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of the creation. But they shall hear a voice out of heaven, saying, “Behold, the tabernacle of God is with men: and he will dwell with them: and they shall be his people; and God himself shall be their God.”—Rev. 21:3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in Paradise. In how beautiful a manner is this described by the apostle: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away.” As there will be no more death, and no more pain and sickness preparatory thereto; as there will be no more grieving for or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin.—And to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father, and his son Jesus Christ, through the Spirit; a continual enjoyment of the Godhead, and of all the creatures in him.

(From the “Utica Christian Repository,” 1825.)

### The Millennium—

THE MANNER IN WHICH IT IS TO BE INTRODUCED.  
(Concluded.)

From the passages of Scripture which have been given, it appears abundantly evident, that the Millennium is not to be introduced, as many expect, by the gradual increase of real religion till it fills the world, and brings all mankind under its influence. On the contrary, the great mass of mankind, at the time of its introduction, will be enemies to God, and will have reached a high pitch of wickedness, and will, perhaps, have nearly swallowed up the true church of Christ, and begun their song of triumph at its anticipated speedy extinction, when the Lord will suddenly appear for the deliverance of his people, and the dismay and overthrow of his enemies. “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage; until the day that Noah entered into the ark; and the flood came, and destroyed them all.—Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed.”

But I think it probable that some objections to this view of the subject may arise in the minds of some readers. Some will be ready to ask, Is not the present an age of benevolent efforts; and are not great exertions making to spread the gospel both at home and abroad? And does not success attend those efforts, to such a degree at least as to afford a rational prospect of the ultimate spread of the gospel throughout the world? If any should conclude from this, that the opinion advanced in this essay cannot be true, I would ask them, what security there is for the continuance of these efforts for any considerable period? And I would ask, also, whether we do not often read statements, in the addresses of the various benevolent institutions, which go to show, that, unless these efforts are continued, and greatly increased, they will not be sufficient to make any great and permanent impression upon the kingdom of darkness, nor even sufficient to maintain the ground which Christianity now occupies. If I mistake not, educational societies and theological seminaries are frequently informing us, that the increase of ministers is not yet in such a ratio as, after deducting the diminutions by death, to keep up with the increase of population; so that, in reality, the supply is actually diminishing. This I believe to be the fact. Bible societies are indeed increasing the supply of the word of God; but the multiplication of copies is not necessarily and certainly connected with the proper use of them. Missionaries are indeed going forth, with encouraging prospects, to preach the gospel among the various heathen nations; but their numbers bear a very small proportion to the numbers to be evangelized. I believe, indeed, that the gospel must be preached unto all nations before the end comes. But I think it not so clear that it will ever be done by such kind of means as are now in use. It may be necessary, in order to its accomplishment, that true Christians and faithful ministers should be compelled by persecution to flee for their lives, from those countries where the gospel is now enjoyed, and seek refuge among those who are now heathen. Persecution had this effect in the apostolic age, when Stephen was put



to death, and the members of the church at Jerusalem were all scattered abroad except the apostles, and "they that were scattered abroad went everywhere preaching the word." It may be so again. It is predicted that the word shall be preached in every land.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. It is to be for a witness against them, if they reject it, as it is probable most of them will; and as appears to be more distinctly intimated in the parallel passage in Mark 13th: "And ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations."

It may be objected, also, by some, that the present is an age of revivals of religion, which are so frequent, so great, and so extensive, as forbids the idea that the church is ever likely to be reduced so low, as the opinion advanced in this essay seems to imply. Giving all possible weight to this objection, it is a sufficient answer to remind those who make it, that the outpourings of the Spirit of God are in his own power, and may become less frequent and less extensive. And if they should cease entirely in any town, or state, or country, how long would it be, before the largest and most flourishing churches would become extinct?

It may be objected further, that this view of the introduction of the Millennium, should it prevail, would have a tendency to discourage the efforts which are now making for the spread of the gospel, and cause Christians to despond, and to sit down in idleness and inactivity. This objection is rather directed against the promulgation of this opinion, than against its truth. What if it should have this effect? Would that prove it untrue? I think it likely that many *professed* Christians would be thus affected by it. It would be likely to have this effect upon such as are influenced to action merely by the prospect of great success, and the worldly glory and honors which accompany it. But it could not have this effect upon those who act from principle and duty. Those who love God and the souls of men, have motives to action of a different kind, and unspeakably more powerful, than those which stimulate the interprizers of worldly gain. It cannot be necessary that Christians should believe a lie, in order to stimulate them to duty. If this view of the introduction of the Millennium be correct, as I verily believe it is, it ought to be made known, and let the consequences be committed to God. But every truth is adapted to do good to those who cordially embrace it; and some of the good effects which the prevalence of this truth would have are very manifest. If there is real danger that error and wickedness will yet have a wide and extensive spread, that danger is greatly increased by its being believed by Christians that there is no danger; whereas, by being aware of it, they are put upon their guard, and stimulated to make every possible effort to preserve themselves and others against it. What has been the actual experience of Christians on this subject? Have they been most active, most humble, most prayerful, most abstracted from the world, and most devoted to God, when they thought everything was going on well, or when they have been sensible of danger; have felt themselves brought into straits, and have realized that they were ready to perish if God did not appear for their help?

If the view which has been taken of the subject be a correct one, the church is now in danger; and it behoves every Christian to be awake, and at his post. The enemy is coming in like a flood; error and wickedness are prevailing; the cause of religion is sinking; and unless God shall appear for the help of his people, they will soon find themselves in an evil case. And if this view of the subject be correct, what are the prospects of the rising generation? If error and wickedness are to triumph still farther, and the institutions of the gospel are to be still farther despised and neglected; if our candlesticks are to be removed out of their places; if our churches are to be shut up, and our communion tables broken down; if the ground is to be occupied by the enemies of the gospel, what is to become of our children? Into whose hands will they fall, when we are laid in the dust? What can we do for them now, before God takes us away? I speak not of provisions for their bodies, which, perhaps, we are industriously accumulating to be a snare to their souls; but what can we do to guard them against the seductions to which they will be exposed? What can we do to bring them to the saving knowledge of the truth, and engage for them the protection of the Almighty? And what can we do for a world that lieth in wickedness, and which is fast ripening for the day of God's wrath? What can we do to preserve the knowledge of the truth in the earth, and to keep up, here and there, a burning and shining light, in the midst of the surrounding darkness? Who can tell, but that if suitable exertions are made, there may be preserved, here and there, a little verdant spot, that shall grow and flourish under the dews of heaven, while all around is

barrenness and death? Hard indeed must be our hearts, if we can look at a whole world going to destruction, and remain unaffected and inactive.

### Prison Room Inscriptions.

"It is a curious subject to seek into the motives which impel men to write their names on the stones of their prison houses. Men of all ranks and characters do it—the noble in the Beauchamp Tower, the felon in the house of correction, the murderer in Newgate. Perhaps it is the mere instinct of activity, denied every other mode of expending itself. When political offenders were most numerous, the greatest hardships and indignities were heaped upon them in the Tower. Except as a special grace, no books, paper, or pens were allowed to the prisoners; no visitor, no friend, wife, or child, no physician, no minister of religion, could obtain admission without an order in council; and this was granted very sparingly. The original orders still lie in the Record-office, and they make but a small handful of papers for two centuries, during which time many hundreds of wretched beings inhabited the dungeons of the Tower. Then there was what was termed close confinement. Under orders of this nature prisoners were not suffered to leave their narrow dungeons for air, rest, exercise, or the wants of nature. As a sample of this may be quoted the act of commitment of the Marquis of Argyll, Marquis of Antrim, Sir Henry Vane, and Sir Arthur Haselrig. They are ordered to be kept in close confinement, no person to have access to any of them, except one servant, to be shut up in the same room with each of them respectively, and to be strictly debarred from receiving letters, or using pen, ink, or paper. The story of the sufferings borne by the great Duke of Norfolk serves still better as an illustration of the condition of prisoners confined in the Tower in the days of the Tudors. Norfolk was the first nobleman in England: he was uncle to Catharine Howard, and therefore nearly related to the king; he had served his country by his wisdom in the council chamber and at foreign courts—by his valor at sea—and on the field of Flodden. He had even been appointed by Henry as one of the executors during the minority of Prince Edward. His son, Lord Surry, the poet, was one of the most graceful and accomplished men of the age, and one of the writers of whose fame England is still proud. Father and son were both arrested in one day, and, unknown to each other, sent to separate dungeons in the Tower. The crime laid to their charge was, that they had quartered on their shields the arms of Edward the Confessor. This they justified, by showing that their ancestors had done the same without challenge, and by producing a decision from the Herald's College. Not being a peer of the realm, Surry was tried at Guildhall, where, in spite of the clearest evidence, the court obtained, by its foul practices, a verdict of guilty,—and the brilliant young noble was conducted at once to the block. A dark day in the annals of England was the day of his execution. The same fate was intended for the father: but being a peer of the realm, it was necessary to get a judgment against him from his peers. This was not difficult with a king like Henry the Eighth, and ministers like the Seymours; but it was a work of time. Parliament was called together, and a bill of attainder hurried through the houses with indecent haste. On the 27th of the month—eight days after the death of Surry—it received the royal assent, and orders were despatched to the Tower to have the Duke executed next morning. But during the interval the tyrant died; and in the confusion caused by that event Norfolk was forgotten. During the whole reign of Edward the Sixth he languished in prison. A letter written by him during this reign is still extant, in which he humbly craves permission to have some books, which were laid up at Lambeth, sent to him; for he says most pathetically he cannot keep himself awake—he is always dozing, and yet never able to sleep, nor has he ever done so for a dozen years! He also beseeches his masters to allow him to walk in the daytime, in the outer chamber, for the sake of his health, which has suffered very severely by his close confinement. With a touching simplicity he observes, that they can still lock him up, as at present, in his small dungeon at night. He also begs that he may be allowed sheets to lie on!—Such was the economy of an English State prison: such the usage to which the first baron of the realm was subjected, at a period when the laws did not even pretend to be impartial towards the great and the obscure! Look round the walls of this Beauchamp Tower. Most of these inscriptions were made by men of whom no other trace is left. Like the beings of an older order of creation, they have completely passed away; a few marks in the granite alone remaining to tell the brief story of their lives. Yet, read by the light of such memorials as Fisher and Howard have left behind, how full of saddest eloquence they seem. How strangely

laden with a sense of desolation, of heart-weariness, of abandoned hope, are those rudely-cut old Italian words in the shield on the right-hand of the first recess in the wall:—"Dispoi: che: vole: la: fortuna: che: la: mea: speranza: va: al: vento: pianga: ho: volio: il: tempo: perdudo: e: semper: stel: mea: tristo: e: disconteto;" which may be thus rendered into English: "Since Fortune has scattered all my hopes to the winds, I wish that Time itself were no more; my star being ever sad and unpropitious." The signature appended to these words is, "Willm. Tyrrel, 1541." But history has left us no clue to the person or crime of any so named. Fancy will picture him in various guises. From the genuine agony of his utterance, one could readily believe he was lying at the time under sentence of death. Another unknown, of the name of William Rame, has left his wisdom printed on the wall, under date 1559, in the following pious proverbs:—"Better is it to be in the house of mourning than in the house of banqueting. It is better to have some chastening than over much liberty. There is a time for all things: a time to be born, and a time to die; and the day of death is better than the day of birth. There is an end of all things: and the end of a thing is better than the beginning. Be wise and patient in trouble; for wisdom defendeth as well as money. Use well the time of prosperity, and remember the time of misfortune."—These lessons are among the commonplaces of our great store of verbal wisdom; but no one can read them on the stones of Beauchamp Tower as commonplace. They seem to come like drops of blood distilled from a lacerated heart. In the third recess, part of an inscription runs thus:—

"Unhappy is that man  
Whose acts doth procure  
The misery of this house,  
In prison to endure.

1576. THOMAS CLARKE.

Who was Thomas Clarke? No one knows. Under it we read:—

"Thomas Miagh, which  
Lieth here alone,  
That faine would from hence begone."

And the verse goes on to say that he has been put to the rack in vain; but is still kept a close prisoner. An inscription, consisting of a pair of scales and the following words, catches the eye:—"1585. Thomas Baldewin, Juli. As virtue maketh live so sin causeth death."—These men have sent their names down to posterity,—but nothing more. In everything else they have perished, and the memory of their offences with them, as entirely as if they had never lived and provoked the jealousy of this world's rulers."

### Discoveries in South Africa.

Great interest has been excited in England, by the discovery recently made in South Africa, by Mr. Livingston, a missionary of the London Missionary Society, in company with two English gentlemen, Messrs. Murray and Oswell, who went out to Africa on purpose to join Mr. L. in the proposed exploration. The London Missionary Magazine, for March, has a letter from Mr. Livingston, giving a full account of his discovery. From the introductory note, we gather the facts that the journey of the late Rev. John Campbell, in 1820, reaching to the town of Lattakoo, opened the way for several missionary enterprises among the native tribes beyond the bounds of the colony of the Cape of Good Hope. Among others is a French Protestant mission of considerable interest. The beloved and energetic Robert Moffat planted a station at Lattakoo, now called Kuruman. Since his return from England, in 1843, several missionaries have penetrated to stations much beyond; and Mr. Livingston, who is a son-in-law of Moffat, planted a station at Kolobeng, more than 200 miles N. E. by N. of Kuruman, lat. 25 deg. S., lon. 26 deg. E. On being joined by Messrs. Murray and Oswell, he left his residence at Kolobeng, on the first of June last; travelled about 300 miles, and, on the 4th of July last, struck the beautiful river Zonga, in lat. 21 deg. 30 m., lon. 26 deg. 45 m. The river runs in a north-easterly direction. They then followed up the river, a winding north-westerly course, about 300 miles more, till they came, the beginning of August, to the lake Ngami, so long an object of desire to travellers, between 20 and 21 deg. S. lat., and 23 and 24 deg. E. lon. Large rivers run into the lake from the north. Mr. Livingston supposes that the river Zonga has its outlet to the Mozambique channel through the river Zambezi, in about 18 deg. S. lat. Mr. L. reached his home at Kolobeng, in health and safety, on the 10th of October. In his letter to the London "Missionary Secretary," which was written on the banks of the Zonga, Sept. 3d, he expresses the strongest enthusiasm of the missionary to be the first to carry the blessings of the Gospel to these new-found tribes of the earth. He says:—

"The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discove-

ry of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth the charge of enthusiasm—a charge, by the way, I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it: however, I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward."

New York Independent.

### The Rochester Ghosts.

Perhaps the very little we have said in our paper, in rebuke of the imposition styled the Rochester Rappings, is quite enough, if not more than enough, on a subject having so little claim to the attention of the Christian community; but as the matter has been broached, we will give the following example of the manner in which these mysterious things are said to be done up. A gentleman at Rochester, under date of March 11th, thus writes to the "Tribune":—

New York Observer.

The true questions at issue in this modern manifestation of credulity and superstition are, Do the persons through whom the rappings are produced control them? And, Can the same noises be made by other persons in an un-mysterious manner?

I am satisfied that a careful and candid investigation of the whole subject would result in an affirmative answer to both these questions. Not many days since, one of the sisters who do the knocking in this city was in company with several other persons, when a communication was received from the spirit of Benj. Franklin. The grammar of the sentence was very poor, and the persons present expressed themselves dissatisfied. It was tried again, with the same result, and they again complained, when the girl left the table in a pet, exclaiming, "You know I never understood grammar." I will not insult your readers' understanding by making comments upon such a fact. On another occasion a number of metaphysical questions had been asked by myself, and answered; but one, rather more difficult than the rest, was not answered at all; and, after two or three unsuccessful attempts, one of the young ladies said, "Why, I don't understand your question." It was then asked in a more simple manner, and the rapping immediately replied to it.

A friend of mine informs me that during one of his visits to the girls (or the ghosts) something tapped his foot. He said nothing, but directly afterward one of the girls inquired if the "spirit had touched him?"

At another time she was standing between him and the window, where the outline of her form could be dimly seen. While looking in that direction he saw a hand coming towards his head. He expressed himself astonished at the spirit's power, and soon he saw it approaching again. He then raised his arm, and received the wrist upon the palm of his hand, satisfying himself that spiritual arms were not only wonderfully material, but that if the ghost of a hand were there, the ghost of a lady's dress was there also.

Another friend tells me that on his first visit the following inquiries were made: "Is Mr. G.'s father here?" No answer. "Is the spirit of his mother here?" "Yes." "Is she happy?" "Yes." "Is she conscious that she is talking with her son?" "Yes." "Do other than disembodied spirits ever hold converse in like manner?" "No." "Well," said Mr. G., "if my mother is dead, the event must be of recent date, as I left her perfectly well about half an hour ago." He then returned home, and found her just as well as he had left her. Thousands of facts like these have occurred, and the persons experiencing them have only refrained from making them public, because they deem the whole matter too insignificant to occupy the attention of an intelligent community. \* \* \*

Yours,

JOHN W. HURN.

EXPENSE OF WAR. — Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school-house on every hill-side and in every valley over the whole earth; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a place of worship,



consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.

Rufus Stebbins.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 13, 1850.

### TO CORRESPONDENTS.

N. C.—The following, from tract No. 6 of the *Second Advent Library*, will meet your question.

There is hardly a fundamental point respecting the Advent that has not been assailed by professed Adventists; and we suppose they will continue to be.

THE EARTH AND THE WORLD END AT THE SAME TIME.

That the world will not be destroyed *before* the earth, is evident from Gen. 8:21, 22; 9:11-16. That it will be destroyed *then*, is evident from the organization of our present bodies, which could not endure the flames that shall melt the earth.—See also 2 Pet. 3:7.

#### THEY END WITH THIS AGE.

I premise a few things, as,

1. CHRIST's second advent will be as *king*, and at the end of this age.—Matt. 13:38, 43; 24:3, 30; Acts 3:21; Tit. 2:12, 13.

2. All the righteous, dead and living, shall then "be changed," and receive their "reward"—"have eternal life"—"shine forth as the sun."—Matt. 13:43; Mark 10:30; Luke 18:30; 1 Cor. 15:50-53; 1 Thess. 4:14-17; Heb. 6:5; Rev. 11:18.

3. As respects the wicked, their *age of probation* ends with this age.

*First proof.*—1 Cor. 8:13: "If meat make my brother to offend, I will eat no flesh while the age standeth [or lasts], lest I make my brother to offend." From this, it is evident that *the age*, of which PAUL's life-time constituted a part, is the period of time during which a brother can be made to offend,—is on probation.

*Second proof.*—This age is the time for preaching the gospel,—for teaching and baptizing all nations,—implying that mercy will not be offered in the age to come.—Matt. 24:14; 28:19, 20. The righteous, be it remembered, are *all* to be changed at CHRIST's coming. Therefore, if the gospel is preached afterwards, the preachers will have spiritual bodies. But this idea is contradicted by Matt. 25:11; Luke 16:31; 1 Cor. 1:27; 2 Cor. 4:7. Moreover, it is inconsistent with the idea of CHRIST's reigning himself, or of the righteous reigning with him, to suppose them travelling about as the "servants" of the wicked, exposed to their scoffs and contempt, trying to persuade them to repent. Now, we are told, it is by *preaching* that men are saved.—1 Cor. 1:21. Moreover, if the salt is withdrawn from the earth into a kingdom by itself, how can we expect the earth to be salted?—Matt. 5:13, 16; Luke 15:2, 4; 14:21, 23. That CHRIST's kingdom will not be coercive, in the sense of forcing men into it, see Matt. 11:12; John 5:40; Luke 13:3; Acts 3:23. Compare Rev. 11:14, 15, with 10:7.

*Third proof.*—In Pet. 3:4, 9, 13, we are informed that the reason why the promise of his coming has not been fulfilled already is, that God is long-suffering, "not willing that any should perish, but that all should come to repentance." Does not this clearly imply that at and after his coming, mercy will not be offered, none will come to repentance—probation will be over?

*Fourth proof.*—At the end of this age the *harvest* takes place.—Matt. 13:39. When harvest comes, the time for sowing good or bad seed—by the Son of man, or by the devil—is past. Of course, there can be no more conversions—probation is in reality over.

*Fifth proof.*—The age to come will be the time for review and punishment of actions done by the wicked in this age, implying that probation will be over, and the judgment set.—Matt. 12:32.

2. At the second coming of CHRIST, this heaven and earth shall be destroyed, and the new be created.

*First proof.*—Acts 3:21: "JESUS CHRIST—whom the heaven must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the age began." What age? Evidently the one from the loss to the restitution,—an age that began *before* the first prophecy respecting a restitution, uttered immediately

after the fall.—Gen. 3:15; Luke 1:70; John 9:32; Tit. 2:12, 13; Rev. 31:1, 4, 5.

*Second proof.*—In 2 Pet. 3:10, 12, we are told Christians should "haste unto," or *earnestly desire*, the day of the LORD. And, in another place, the believer exclaims, "I shall be satisfied when I awake with thy likeness." But he will awake in CHRIST's likeness on the day of CHRIST's second advent. Of course, he cannot earnestly desire another day. See Titus 2:13. From this it is evident that the day spoken of here is the day of the second advent, and then "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

Now we are prepared to prove that this world (*kosmos*) will end with this age (*aion*).

I. The god of this *kosmos* (*kosmos*) is the same as the god of this *aion* (*aion*). "In whom the god of this age (*aion*) hath blinded the minds of them which believe not," &c. "For the prince of this world (*kosmos*) cometh, and hath nothing in me."\*

Again: the prevailing disposition of each is the same. "That he might deliver us from this present *evil age*" (*aion*). "Know ye not that the friendship of the world (*kosmos*) is ENMITY with God?"† Also, we are told that in *this world* (*kosmos*) Christians "shall have tribulation." This clearly implies that, so long as the present world continues, there is to be no dispensation of righteousness—CHRIST will not reign here personally or spiritually—the prevailing spirit will be that which causes tribulation to the children of God. But they must be of good cheer; for CHRIST assures them the world is overcome in prospect that shall certainly be realized. It shall be destroyed at his glorious appearing, and his disciples will then be left without a foe forever.—See, also, Eph. 2:2, where walking "according to the *age* of *this world*," is spoken of as synonymous with walking "according to the prince of the power of the air," &c.

II. The two words are used one for the other.—Thus: "God was in CHRIST reconciling the *age* (*aion*) to himself, not imputing their trespasses unto them."—2 Cor. 5:19. "For I came not to judge the world, but to save the world" ‡ (*kosmos*).

Again, (1 Cor. 1:20): "Where is the wise? where is the scribe? where is the disputer of this age (*aion*)? Hath not God made foolish the wisdom of this world (*kosmos*)?" In chap. 2:6: "wisdom of this age (*aion*)."<sup>†</sup> In chap. 3:18, 19: "If any man among you seemeth to be wise in this age (*aion*), let him become a fool, that he may be wise. For the wisdom of this world (*kosmos*) is foolishness with God."

Again, Tit. 2:12: "Denying ungodliness and worldly (*kosmikos*) lusts, we should live soberly, righteously, and godly in this present *age* (*aion*)."<sup>†</sup> If there is to be *another* age of *this world*, does the apostle mean to imply that then we need not live soberly, righteously, and godly, and deny worldly lusts? Or does he not rather mean that *this age* is the only one in which men shall have lusts of the world to deny—in other words, that probation ends with this age?

III. At the end of this age CHRIST will come as King. But his "kingdom is not of this world (*kosmos*)."<sup>†</sup> He will not reign in it personally or spiritually. If the *whole* world does not end with this age, then there will either be some living on the earth over whom CHRIST will not exercise jurisdiction, or else his kingdom will be in *part* of this world. Moreover, as this world is subject to death, instead of his being King of kings, and his kingdom independent, he would see it continually and successively invaded by the King of Terrors.—John 18:36, 37.

IV. Eph. 2:2: "Wherein in time past ye walked according to the age (*aion*) of *this world* (*kosmos*)—according to the prince of the power of the air," &c. It does not say, "according to *this age* of the world."

V. In Luke 20:34, 35, the children of *this age* are contrasted with those of *the age to come*, and in that we are told they "neither marry nor are given in marriage." But all admit that, so long as *this world* continues, marriage will be honorable. Therefore, with the next age there will be a new world.

VI. At the end of this age ALL the wicked shall be destroyed; because, in addition to what has already been said,

*First.*—Probation will be over; and we can hardly believe God will permit the continuance of the human family, much less an increase, after the age of probation is past.

*Secondly.*—The harvest then takes place. When harvest comes, sowing time is over. Not only are the tares already sown to be gathered, but the devil is to sow no more. Thus, we see, there can be no further addition to the depraved family of Adam; in a word, no more births—no more marrying or given

\* For references containing *aion*, see 2 Cor. 4:4; Matt. 13:39; Eph. 2:2; and for *kosmos*, see John 14:30; 12:31; 16:11; Matt. 4:8, 9. † For *aion*, see Gal. 1:4; 1 Cor. 2:6; and for *kosmos* see Jas. 4:4; 1:27; John 8:23; 13:19; 15:33; 2 Cor. 7:10; Gal. 6:14; 1 John 2:15-17. ‡ For *kosmos*, see John 12:47; 1:29; 3:15; 17; 6:33, 51; Rom. 11:15; 1 Tim. 1:15.

in marriage—that is, the end of the world will have come.—Matt. 13:39.

*Thirdly.*—We are explicitly told that "the field [to be harvested] is THE WORLD (*kosmos*)," Matt. 13:38.

*Fourthly.*—It also says explicitly, "all things that offend, and they which do iniquity"—all the tares which the wicked one hath sown—all that destroy, or corrupt the earth—shall be gathered out of the kingdom, not by conversion, but to be cast into the fire.—Matt. 13:41; 24:30, 31; Rev. 11:18.

*Fifthly.*—Then, also, the earth itself is to be destroyed, as we have already proved; and, as the righteous alone shall be caught up to meet the LORD, all the wicked must perish.

All the righteous changed and caught up, and all the wicked destroyed, the world, of course, would be at an end; and all this is to be at the end of this *aion*, or age.

### DARKNESS BEFORE THE DAWN.

"The greatest triumphs of the Church have been preceded by her darkest periods. Behind the dark cloud which shuts from view the rising light of the early dawn, the full-orbed sun is perhaps already risen. The waning of an old and decaying order of things, and the convulsions incident to the introduction and establishment of a new dispensation, give to the general aspect of affairs the appearance of dissolution. It is fearful to see the fountains of the great deep breaking up—mighty floods rolling over the earth—the solid ground giving way, and no new earth on which to place the sole of your foot. It was a dark hour to NOAH, when looking abroad over the wide expanse of waters, he saw the last summit of the receding earth sinking deeper and deeper into a watery grave. But soon a new world arose—washed, regenerated, and made a fitter abode for the Church of the living God.

"And that was the darkest night of all in which the body of Him, who was the bright and morning star, was entombed in the solid marble of the 'new sepulchre.' No wonder the heavens gathered blackness. In yonder sepulchre was entombed the *hope of the world*. The Star of Bethlehem, which had already cast its light over the thick darkness of the nations, sunk beneath its horizon, and no bow of promise gave signs that ere long it should rise again in redoubled splendor. The hopes of waiting saints are in a moment prostrated. Many had trusted that it had been *He who should have redeemed ISRAEL*; but as the morning of the third day approached, and all was silent about the sepulchre,—except as the stern sentinel of the Roman cohort, half determined by martial pride, half trembling for a fearful looking after those things that *may* come to pass, keeps his nightly watch, and proudly walks his rounds about the spot where lay, bound in the icy chains of Death, the Hope of a hopeless world,—how must the last ray of hope have been extinguished! The overpowering despondency of that hour found a fit response in the bursting grief of those female disciples who came early to the sepulchre: 'They have taken away our LORD, and we know not where they have laid him.'

"Never was there a darker hour. Hope lay dead, encased in the solid marble. Death had gotten the victory—the grave had the prey—sin triumphed, and hell kept jubilee. But hush! The earth quakes—the rocks rend—the priests come rushing from the temple and proclaim that the veil is rent asunder—the pallid inhabitants of the grave walk among the abodes of men.

"One company of women, and then another, and then one of the disciples, whose joy in the tidings he brings bears him apace before his brethren, come running back to the Holy City early on the morning of the first day of the week, and what strange tidings they bring! They say,—but who, at this juncture of fell despondency, can believe it?—they say, 'The LORD has risen indeed!' The gloomy night is passed. The morning of the resurrection has come. The entombed hopes of his followers now burst forth into a glorious reality. In the hopeless tomb was the germ of hope for a ruined world. On Calvary, in the very ignominy and agony of the cross, was done away an old order of things, and introduced another, which should bring life and immortality to light. It was the darkness, the gloom, the death of that dismal period, which introduced the most illustrious period the Church has ever witnessed. They not only preceded, but were the very authors of it. The scene on Calvary was the great conflict. It was the hour and power of darkness. When the Great Head of the Church was about to introduce a new and a more glorious era of his grace, all the powers of the pit were roused to smother the rising glory."

Christian Intelligencer.

In harmony with the above, in the darkest hours of despairing gloom, the Christian need not despond. His present trials serve to prepare him for the enjoyment of a more sunny day. And as the gloomy night settled down on the antediluvian world was to be succeeded by the green clad surface of the dis-engulfed earth; so are the increase of wickedness, the luke-

warmness of professions, and the days of darkness, predicted to characterize the last times, but the prelude to the regenerated earth coming out from its baptism of fire.

"To THE HERALD.—We have nowhere said, nor intimated, that WM. JOHNSTON is a 'misguided man,' on account of his sentiments; nor in the least questioned his 'right to differ' from our 'opinions.'

"To the correctness of this most truthful statement, our former and recent notices of Bro. JOHNSTON bear testimony; and we deem it very unkind, to charge us with doing so.

"Will the *Herald* give this honest avowal to its readers; set the case of Bro. MORLEY in its true light before them: and publish in the *Herald* the statements (in *Harbinger*, March 23) of the *Church at Malinda*, and of Bro. PETER HOUGH and E. B. WHITE, concerning WM. JOHNSTON, as it was requested to do?

"Surely, if, as the *Herald* says, 'It would seem merely an act of simple justice [in the *Harbinger*] to give Bro. JOHNSTON a hearing,' it—the *Herald*—will not so far violate its own principle of 'simple justice,' as to refuse compliance with this request." *Harbinger*, April 6th.

Last week we gave the very unsatisfactory defence of the *Harbinger* for its treatment of Bro. MORLEY, and cannot be expected to publish it over again. It will be time enough for us to publish against Bro. JOHNSTON when the *Harbinger* gives him a hearing, copies our own remark, or his Christian character is questioned.

In reply to the first paragraph of the above, it will be sufficient to adduce the following extracts:—

"From several communications we have received from this *misguided* man, spoken of above, we judge the statements of Bro. WRIGHT to be correct.—Ed. *Harbinger*, March 2.

"They do not complain of his *moral character*, but of his *doctrine*," signed Bro. HOUGH; E. B. WRIGHT. *Harbinger*, March 23.

As his doctrine alone is complained of; and Bro. JOHNSTON confesses that, we don't see that we have any thing to do but to defend the right of conscience.

We regret that we cannot kindly request the *Harbinger* to deal kindly with those it differs from, without ourselves being subjected to the same; especially when he has so often said, "I fwe are wrong correct us in a kind spirit."

### Conferences in New York and Boston.

A Conference of Adventists, or believers in the speedy coming of CHRIST, will be held in New York, at Washington Hall, Hester-street, three doors from the Bowery. To commence Tuesday, May 7th, at 10 o'clock A. M., and continue three days.

Also, in Boston, in Chardon-street Chapel.—To commence Tuesday, May 21st, at 10 o'clock A. M., and continue three days.

The present wants of the cause, and the necessity of united action, in order to meet the wide and increasing demands of the great missionary field, present a strong inducement, for all our tried fellow-laborers, to assemble themselves together again, that by a free interchange of sentiment, on the great practical duties growing out of our present position, we may be able to enter, with more fervent zeal, and persevering efficiency, upon the great work which God in his providence has assigned to us, in these last days.

"Thou hast but an hour to fight!  
Now the blazing cross unfolding,  
On—right onward, for the right!  
On! let all the soul within you  
For the truth's sake go abroad!  
Strike! let every nerve and sinew  
Tell on ages—tell for God!"

THE "PNEUMATOLOGIST."—The first number of this periodical has been received. It is a pamphlet published by Bro. J. LITCH, at No. 16 Chesnut-street, Philadelphia, Pa. Price, \$1 per hundred; 12 1-2 cts. single. The following is the table of contents:—Introduction; Singular Case of Pre-vision concerning the French Revolutions, 250 years before they came to pass, by the Monk of Orval; The Nature of Spirits in general—God—Angels—Demons and Men—each have a Spiritual Nature; Origin of Man's Spirit; Spirit of Man has form; Retains its identity after Death; Spiritual Manifestations—Familiar Spirits; Rappings, and other Spiritual Manifestations in Rochester, N. Y., and other places—history of; Spread of the Rapping; Remarks on the foregoing; Committee of Investigation at Rochester; Exhibition of Physical Power; Theological Views of the Spirits; A Trance; Spiritual Appearance. It may be had at this office.

NUMBER THIRTEEN will be an extraordinary No. of the *Herald*. It will contain a new and interesting illustration of DANIEL'S VISIONS, and a portion of Revelation, with other original and selected matter. It will be a very important No. to circulate among all classes. We shall put them at the low price of \$2 per hundred. Let every friend of the cause who can aid in this general circulation, send in their orders without delay. We will send from four to one hundred copies at the same price, by mail or express. Let us make one more rally, to make up the two hundred subscribers now lacking to meet extra expenses!

STATE FAST.—The State Fast falling on Thursday of this week, the usual day of our publication.



we anticipate one day, and issue the present No. on Wednesday. The people of this country have much to fast for, and much for which they may give thanks. We may be thankful that we live in a land where our rulers are moved to remember the time-honored custom of New England, to appoint days of fasting and prayer. And we may feel to mourn and weep that so many manifest such an entire disregard of all religious duties; and even observe a day of fasting, only by making it an excuse for hilarity and mirth.

**SUNDAY SCHOOL INTEREST.**—We have been right glad to see so deep an interest manifested of late for the young. Our schools are multiplying in number and interest. The *Children's Herald* has hitherto been a tax upon us; but we have been amply paid by the blessings of the little ones, who have read it every month with so much interest. Still, we are glad to find now, that both parents and children are coming up to the work, and intend to support it themselves. A few hundred more subscribers will meet its actual expenses. Every Sunday School should furnish each scholar with a copy. Its terms are 25 cts. per year; \$1 50 per hundred, for Sunday Schools.

SOME one has sent us a copy of the *Christian Advocate & Journal*, containing rather uncourteous strictures on a short article in the *Herald* of March 9th on the Wesleyan agitation in England. The paper came too late for us to comply with the sender's request this week. We shall endeavor to show in our next who has been guilty of falsehood. We have more facts at our command than can be put into a peck measure, which Dr. PECK—the editor of the above-named *Journal*—may deny—if he can.

#### A New Work.

"*The Elements of Sacred Chronology.*"—This is a work of between 100 and 200 pages, now being stereotyped for this office, which will give the elements requisite for calculating the dates of the prominent events recorded in Scriptural history. It will contain much interesting matter in connection with the science of Chronology. The price will not be over 50 cts.—perhaps less—with a deduction by the quantity. Orders are solicited, that we may know how many to print.

TO OUR KIND AND GENEROUS PATRONS.—We would respectfully express our obligations to you all for your co-operation and support in the best of causes. We are now coming upon the season of the year that will require a heavy draft upon this office to sustain the efforts which must be made to extend the truth. Any aid will be gratefully received. The tide is against us, but we must stem the torrent.

WE hope to be able to be in New York April 14th, and speak in Brooklyn in the morning; at Hester-st. in the afternoon, and for Bro. WHITING's congregation in the evening. Also, in Philadelphia, April 21st, and speak to Bro. LITCH's congregation, as our health may permit.

J. V. H.

BRO. M. FRANK will please act as agent for the *Herald*, in procuring new subscribers and receiving the subscriptions of any wishing to send money to the office.

BOOKS FOR THE FAR WEST.—We shall arrange soon to supply all calls.

A LETTER from Bro. BONHAM next week.

#### FRENCH POLITICAL TACTICS.

The following is from the N. Y. *Spectator*. It was written by a correspondent, and is dated, Berlin (Prussia), March 5th, 1850. We have read the letters of this correspondent with much pleasure, and have been interested in the intelligence he has manifested, as well as in the graphic manner he has detailed his views of European politics. If his ideas, as below given, are well founded—and we see no reason to dispute them—it will be seen that the friends of freedom have yet much to encounter, before they can acquire their emancipation from despotic rule. Liberal ideas never have attained their proper position without a desperate struggle, and they never will. Despotism, enthroned, and embedded in the very fibres of the social and political fabric of continental Europe, and, possessing vast resources, acquired during ages of almost undisputed rule, is too well skilled in artifice and chicanery, to be checked, or even seriously impeded, at once, by a newly-fledged democracy, which as yet has scarcely any well-defined rules of action, or the energy to pursue even what may be clearly apprehended.

"The war-cloud which seemed two weeks ago to be threatening Europe, has grown beautifully less, until it is no larger than a man's hand. The leading Berlin papers say this morning that the danger is over, and the organ of the Ministry itself says that Prussia is quite willing to negotiate on the subject of Neuchâtel, and accept the reparation offered by Switzerland in the matter of political refugees. The whole alarm seems to have been got up by the King, Emperor, and President, in concert, for the purpose of serving the interests of the cause of order, as the phrase goes, and more particularly for the benefit of the President. The Switzerland question

has been the subject of negotiation between France, Prussia, and Austria, since last August. About that time, as has recently been brought to light, DE TOCQUEVILLE, Minister of Foreign Affairs, promised to compel or induce Switzerland to satisfy Prussia and Austria in regard to the refugees. We learn from the note of the Federal Council that no menace has been addressed to Switzerland on this subject. Putting these facts with the frequent mysterious visits of M. PERSIGNY, the intimate friend of President BONAPARTE, to Berlin and Vienna, the necessity for increased popularity of the President to further his ambitious views, the important moral signification of the approaching elections in France, the fact that the rumors of war were started by the re-actionary party, the conclusion is inevitable, that the three governments have chosen their time for alarming Europe with preparations for war.

"The Ministry at Berlin demanded of the Chambers a credit of 18 millions for increased army expenses, hinting that war was unavoidable. The Brunswick ministry tells the Chambers plainly that it must come. Mr. PERSIGNY, the French ambassador, gives out that he is going home, for he has altogether failed in his mission, while his friends hint he was sent here to negotiate a settlement of the Swiss difficulty. The cue is taken by the Paris organs of the Elysee, and the re-action and the cry of an attack on Switzerland resounds through Europe. The Democratic sheets, with their usual want of prudence, fall into the snare; they charge the President with conniving at an attack on the ally of France to end with one on France herself. The President suffers a few days under this imputation and then confounds his enemies, the Republicans, with declaring himself ready to defend Switzerland at all hazards; actually orders a part of the army to the Swiss frontier, letting it be understood that he has done so against the remonstrances of his cabinet, Gen. HAUTPOUL having threatened to resign. A day or two later, he publishes a card in the *Moniteur*, lauding his own able policy, which has separated Prussia from Austria, and showing that the country will be protected from dishonor by the firmness of its President. All these things will doubtless exert a great influence on the elections, especially in the Eastern departments of France, where the war fever raged most fiercely.—The presence of the troops sent by the President into those departments, apparently for the purpose of protecting Switzerland, will have a powerful effect on the peasants. The whole affair seems to have been got up for effect.

"There is nothing in the Switzerland question which called for its explosion like a tremendous bomb-shell on Europe. The refugee matter was settled long ago. Switzerland consented, last summer, to get rid of the objectionable persons as rapidly as possible, and has diminished the number from some ten thousand to about eighteen hundred, who are watched most closely by the Swiss police. The interests and wishes of the three rulers are identical on this point, the President being to the full as eager as his two crowned colleagues to extinguish the revolutionary flame. The second point of Neuchâtel concerns France just as much as Switzerland—indeed more. The fortress is quite valueless to Prussia, except because it commands a part of the French frontier, and would secure a passage for an Eastern and Northern army into France. Is it possible to believe that this matter has not long ago been fully discussed between the diplomatists of the two countries and arranged? If Prussia and Austria intended to go to war for Neuchâtel, they must have known that France would resist? Would they then draw back on the first threat by France? The supposition is absurd.—These are the only real points in the Swiss question, and they were long ago adjusted by the consent of Switzerland to expel or confine the refugees, and make compensation for Neuchâtel. The amount has been left open. A third point has been sometimes improperly raised. It is said that Prussia and Austria, supported by Russia, demand the return of Switzerland to the old Sonderbund, as guaranteed by the treaties of 1815. This is not possible. It is inconsistent with the doctrines laid down by Prussia in her discussions with Austria, and inconsistent with the solemn denunciation by France of those treaties. Switzerland cannot be forced without the consent of France, and how can BONAPARTE, the nephew, appeal to treaties which sent to St. Helena, the uncle, by whose fame alone he has the right to live?

"For these and other reasons, I adhere to the opinion expressed in my last letter, that the powers act in concert with each other, and that the action of Austria and Prussia is dictated by President BONAPARTE, with an eye to the interests of the cause of order and the ultimate promotion of the President to a more permanent office. This is the only view which harmonizes all the facts of the case. As I said before, no farther demonstration will be made until after the elections in France enlighten the rulers on the point of how far it may be prudent to act. Up to this time, the President seems to have made a great deal of political capital out of the Swiss difficulty."

#### Foreign News.



The steamer *Europa* arrived at New York on Saturday last. The news is unimportant.

It is said that Lord PALMERSTON has addressed an energetic note to the Spanish government, complaining of the scandalous manner in which the slave trade is carried on in Cuba. He threatens the blockade of the island if his representation is not attended to!

In the House of Lords, on the night of March 22d, a bill to give a double legislative chamber to the colonies was rejected, 198 to 147.

At Manchester, on the 22d, the premises of Wood and WESTHEAD, 49 Piccadilly, were destroyed; loss estimated at £100,000—insured.

There has also been a large fire near the London docks, in St. George street, in which the extensive sugar refineries of WACKERBARTH & Co. were destroyed. Loss about £60,000.

The high church party are placing themselves in opposition to the judicial decision in the GORHAM case.

A proclamation declares all party processions in Ireland illegal, and that they will be put down by force. St. PATRICK'S day passed over quietly.

Sir JAMES BROOKE has suspended the Lieut. Governor of Labuan colony, on charge of malfeasance in office.

The Chinese have delivered to the Portuguese authorities of Macao the head and hand of the late governor.

Mr. HUTT had given notice of a motion, that the House address the Crown to direct that negotiations may be forthwith entered into for the purpose of releasing this country from all treaty engagements with foreign states—for maintaining armed vessels on the coast of Africa, to suppress the traffic in slaves.

On the morning previous to the debate on this motion, Lord JOHN RUSSELL called a meeting of the friends and supporters of Government, 160 of whom attended, as did also Lord PALMERSTON. Lord JOHN RUSSELL informed them that should this motion be carried, he should resign his office. The result of the division at night was that the motion was lost by a majority of 78.

The *Times* designates the support of the African squadron as a deplorable humbug, and says the country must take this matter into its serious consideration. A large proportion of its fleet, a fourth, it is said, is employed in the interminable fool's errand in the tropics, without the least benefit whatever, but a great deal of harm—a million a year is a low estimate of the expense.

There are pretty evident signs of an approaching dissolution of Parliament. The bill for the abolition of the Lord Lieutenantcy of Ireland is to be presented to Parliament after Easter.

We learn from Ireland that cultivation is going on more rapidly than was anticipated, and that a great quantity of potatoes have been sown. Emigration from the southern frontiers of Ireland is rapidly increasing.

FRANCE.—The elections have closed without any disturbance whatever. The official declaration of the members returned from Paris took place on Friday morning, when the three Socialist candidates, —CARNOT, VIDAL, and FLOTTE,—were declared duly elected. The numbers polled were as follows: —CARNOT, 132,797; VIDAL, 128,439; DEFLOTTE, 126,982. M. DEFLOTTE, the lowest of the successful candidates, has a majority of 1339 over Mr. FOYE, the highest candidate of the unsuccessful list. Very few persons were present at the ceremony, and little excitement was manifested. The *Patrie*, which is looked upon as a semi-official paper, intimated that the Government would adopt prompt and effective means, by which the ultra democratic party shall be restrained.

The retail trade of Paris has suffered a severe check, in consequence of the agitation accompanying the elections. The accounts from the departments are more favorable, the manufacturers in the principal towns being fully occupied. Some of the conservative journals are denouncing by name the shopkeepers who voted for the democratic candidates at the recent election, and calling upon the public to withdraw from them their custom, and never to enter their shops.

Letters from Strasburgh mention that an association is immediately to be formed there for the propagation of anti-socialist doctrine among the peasants.

Six representatives of the Mountain have proposed an amendment to the Budget, for the reduction of 1500,000 francs in the allowance to the Parochial Clergy.

GERMANY.—The Legislature of Wurtemberg, which was elected to revise the constitution, was opened on the 15th by the king, and formally constituted on the 16th. M. SCHÖDER, chief of the democratic party, was elected president, by 44 votes against 15 given to M. RÖMER, chief of the liberal party.

As the majority of the assembly entertain the extreme democratic opinions of the president, a dissolution is considered inevitable. At its opening, the king declared that a unitarian state of Germany will be nothing but a chimera; and said that if attempted to be carried out, it would lead to the separation or dissolution of Germany itself. His speech was greatly cheered, and produced a favorable effect upon the people.

It is reported that a Congress of German Sovereigns will be held in April at Dresden, to hold council on German matters. The Emperor of Austria, and the Kings of Bavaria, Hanover, and Saxony, will be present.

GREECE.—On March 1st, the English Consul at Athens issued the following circular:—"I am instructed by her Majesty's Minister Plenipotentiary to the King of Greece, to inform you that her Majesty's Government having good hopes of obtaining a satisfactory settlement of their demands on the Greek government, through the good offices of the French Republic, having given orders to Vice Admiral Sir WILLIAM PARKER, to suspend, for a reasonably limited period of time, the coercive action of her Majesty's squadron; but nevertheless to retain a Greek vessel actually in his possession, or pledges in deposit, until a final arrangement shall have been made; orders have consequently been given by Vice Admiral PARKER, for the present free ingress and egress of all vessels actually in possession of her Majesty's squadron." The trade appears to have immediately resumed its usual course. The correspondent of the *Times* stated, that on the 2d inst. M. THOUVENEL wrote to Mr. WYSE, proposing that Sir WILLIAM PARKER should give up the Greek ships in his possession, and that he, the representative of the French Republic, would guarantee the payment of the claims of her Majesty's government and Greece. Mr. WYSE replied that he regretted being unable to comply with M. THOUVENEL's proposition—that the instructions which he had received from Lord PALMERSTON did not permit him to accept of such an offer.

ITALY.—The *Paris Universe* has the following:—Cardinal ANTEJELLI has made known to M. DE RAYNEVAL that the Holy Father had resolved to leave for Rome in the beginning of April, and that resolution was about to be communicated officially to the diplomatic corps.

The *Constitutionnel* of the 9th inst. states that the British government has presented a notice to the Tuscan cabinet, demanding compensation for the losses sustained by the British residents in Leghorn, during the bombardment of that city by the Austrian troops. At Leghorn they are apprehensive of a visit from the British fleet.

Advices from Naples state that the Municipality of Naples presented to the king a petition, signed by 20,000 persons, praying that the Constitution might be abolished by law, as it was *de facto*.

The Austrians are fortifying themselves at Spoleto. The French are highly displeased at the approach of the Austrian troops to Rome. RADETSKY and his staff arrived at Venice on the 9th.

PRUSSIA.—Advices from Berlin inform us that the negotiations between the courts of Austria and Prussia for the definitive constitution of a central government for Germany have entirely failed.

The Paris correspondent of the *Morning Chronicle* says that the French government has received advices from Switzerland, from which it appears that Prussia has abandoned all claims upon Neuchâtel, stating explicitly, that she abandons her claims only because she considers the sacrifice one which she is bound to make for the preservation of the peace of Europe.

DENMARK AND THE DUCHIES.—Advices from Berlin state that Gen. RANCH has returned from his mission to the Duchies of Schleswig-Holstein, that he has failed in his object, and that the hope of an understanding is farther off than ever. The *Baltic Gazette* states that Denmark will only agree to a prolongation of the armistice on the following condition, viz., Dissolution of the army of Schleswig-Holstein, or its great reduction; dissolution of the National Assembly; a new electoral system, and the occupation of Rendsburg by Danish and Swedish troops—and she will only conclude a peace on the basis of a re-union of the Duchies to Denmark. There is an apprehension that England will imperiously dictate the conditions of peace, if its conciliatory efforts prove unavailing.

AUSTRIA AND HUNGARY.—Two columns of the *Pesth Zeitung* are filled with the sentences passed by court martial upon the persons who have been compromised in the late Hungarian revolution. All the sentences of death have been commuted to imprisonment in irons in the fortifications, for periods of twelve to sixteen years. The Austrian government has repealed Baron HAYNAU's tax on the Hungarian Jews, and even promises to indemnify those who have already paid the assessment.

The condemnation of the Bishop of Grosswardein to twenty years' imprisonment in irons, for participation in the revolution, has created a great sensation.

SWITZERLAND.—The *Suisse* of Berne says:—"The Federal Council have decided in according a subsidy of from twenty to one hundred Swiss livres to the refugees gravely compromised, who should select an asylum out of Switzerland. The most necessitous are to be transferred gratis to the frontier."

RUSSIA.—Accounts from every part of the empire speak of the remarkable weather—the alternations of heat and frost have been quite unusual; and severe as the winters of Russia usually are, the cold has been more intense this year than in the memory of man. It is stated from St. Petersburg, that an ukase has been issued, according to which the Russian and Austrian governments engage reciprocally to surrender the Jews who have passed from one country into the other.

TURKEY.—Accounts from Scutari, in Turkey, state that a troop of several thousand inhabitants of Montenegro made, on the 4th ult., an incursion into the district of Portegazza, and that they retreated after a skirmish, which lasted throughout the day. Gibiciout, an Albanian town, is in a state of open insurrection.



## CORRESPONDENCE.



## "JESUS, MY HOPE."

(Composed on receiving a gift from a friend, in which these words were inscribed.)

With hope in Christ I fear no ill,  
For his right hand supports me still;  
Though trials here my path surround,  
I boast in Him my strength is found;  
He will supply both aid and grace,  
To those who earnest seek his face.

When clouds around my tent prevail,  
And gloomy thoughts my peace assail,  
When cherished hopes are severed here,  
Where strong hearts know the bitter tear,  
In Him a safe retreat I find,  
A refuge from each stormy wind.

When bound by sad affliction's chain,  
Oppress with grief, beset with pain,  
When tedious days new troubles weave,  
So that to dust my soul would cleave,  
One lively hope brightens up the night,  
Jesus is near, though veiled from sight.

Where joy and love extend their wings,  
My heart with wonder often sings,  
That I have found in one so dear,  
A bosom friend forever near,  
Who will his promises defend,  
And ne'er forsake though time should end.

In Jesus all my peace is found,  
Who makes my purest joys abound;  
He bids me at his table wait,  
To share the banquet free and great;  
I tarry long, my soul is fed  
By angel hands, with heavenly bread.

His presence I more highly prize  
Than all the gold beneath the skies;  
My birth-right here I would not lose,  
For all the honors I could choose;  
More precious far than rubies rare,  
His words my cherished treasures are.

When on the mount of faith I stand,  
And view the promised "better land,"  
My soul rejoices then to hear,  
The glorious day is quite so near,  
When "this same Jesus" shall again  
Return to earth, with saints to reign.

That glorious day I long to see,  
When Israel's hope complete shall be,  
When gathered by their Shepherd's arm,  
The "little flock" shall fear no harm,  
For pain and death shall be no more,  
Nor tears be known on Canaan's shore.

Blest Jesus! I would see thy face,  
In whom I trust for every grace;  
Thy friendly counsels I would hear  
With cheerful heart and willing ear;  
O! grant me still thy power divine,  
Thy arms of love 'round me entwine.

His name shall be my theme of praise,  
Throughout the remnant of my days,  
And should I view the vale of death,  
Then with my last expiring breath,  
Confiding still would I look up,  
And glad exclaim, "Jesus, my hope."

And when the last loud trump shall sound,  
To call the sleeping from the ground,  
When from the skies our King shall come  
To give the saints their own "sweet home,"  
Then in loud strains shall I rejoice  
That Jesus was my special choice.

## THE RESURRECTION.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Continued from our last.)

8. Obj. "There is nothing in the natural world, analogous to the resurrection."

1. What if there is not? Abraham believed God, although there was nothing in the "natural world" analogous to the promise made to him. "And it was counted to him for righteousness."

2. What do the changing seasons teach? I can give it in no better language, than the author of the "Seasons" has done.

"Behold! fond man see here thy pictured life.  
Pass some few years; thy flowering spring;  
Thy summers ardent strength; thy sober autumn;  
Fading into age; and pale concluding winter,  
Comes at last, and shuts the scene."

3. The decomposition of animal and vegetable substances, entering into new combinations, is analogous. It is a well known fact, that there is a continual change going on in the animal and vegetable world, almost if not quite as great as any change to be expected in the resurrection.

4. The germination and growth of seeds. It is supposed that not more than one twentieth or thirtieth, of the seed, enters the new combination, but it is undoubtedly true, that a much larger portion enters. Be it as it may, it is analogous. So thought the apostle Paul. We repeat, like the seed, all that is essential to constitute the man, in immortality, will enter the new combination. What less than this, does Christ mean, when he says, "not a hair of your head shall perish?"

5. The chrysalis of the butterfly is analogous.—Nothing is more strikingly so. You behold, the loathsome caterpillar—the vile, the disgusting larva, that shocks the sensibilities of the Miss of sixteen, to-day, and your child utters a shriek of horror at

the sight, and should it crawl upon the skin, would probably throw it into convulsions; to-morrow, it is an oval lump, about the size of a sparrow's egg, covered with a curiously wrought garment, without any signs of life, and though it has lost its odiousness, yet it has not the most distant appearance of beauty; but next day, your child calls you to behold a beautiful winged insect, sticking to the wall, all bespangled with golden tints, its wings of the most gorgeous colors, such as no artist can imitate, and its form most exquisite. O how it dazzles, and dances, and sparkles, in its burnished livery! No eastern queen, ever shone with half the brilliancy, enshrouded with diamonds, as the beautiful creature you now behold, in its golden garments, woven by the Great Architect, and bestudded with gems, by the finger of him who planted the twinkling luminaries of heaven.—You are delighted. Your child is in ecstasies. It gives vent to its childish admiration, in tones of the most impassioned eloquence. You gently disengage it from its resting place, and place it upon the tiny hand of your child—it carries it about the room—gazes and gazes, and wishes itself were as beautiful. Its loathing is gone. It is turned into admiration.—But what it now beholds, with so much delight, is nought but the filthy, disgusting worm, with its composite atoms, newly combined, and differently arranged.

Does it seem incredible that God should raise the dead? that he should re-animate, beautify, and glorify, what is now so filthy and loathsome? Why, it is vastly more credible than phenomena, transpiring every hour of our lives. Say, you that doubt, who hung out these heavens? Who planted the stars?—Who rolls the worlds in their orbs? Who created the light? By what laws does it continue to shine? Who gave the seas their bound? Who changed dust of the earth into a living, breathing, thinking, rational being, of flesh, blood and bones, and gave that being intelligence?

Or do you doubt because you cannot comprehend the *modus operandi*? Dear man, turn within you, and tell me how the animating Spirit which God breathed into dust, changed it to what you now behold it! tell me how iron is generated in your veins, or lime in your bones! and thus on *ad libitum*! Tell me how, from that filthy crawling worm, came the beautiful winged insect, you so much admired? Answer all these, or cease to doubt, because you do not, or cannot comprehend. Bow to the revelation of God—believe and love it.

II. Having considered the objections commonly urged against the doctrine of the resurrection, we will in the second place,

Notice the *first* or resurrection of life.

There are many, who believe most firmly in a resurrection, who know no distinction between the resurrection of the righteous and the wicked. They do not understand that there is any great distinguishing land mark, separation between the two, but take it for granted, that all classes and characters will be raised and adjudged at the same moment, and that nothing except simple acquittal or condemnation, will distinguish between them.

This arises in some, from want of examination, in others as a sequence, from their theory of a spiritual millennium and reign, and in others, from a doating, and self confident spirit, with a love of singularity, and a pride of originality. We shall aim, mostly, to give the positive, avoiding noticing the puerile assumptions and conclusions, of the latter class, believing that the love of notoriety which characterizes their productions ought not to be fed, and only alluding to the former, when it is absolutely necessary, to meet the difficulties which may have arisen in their minds.

I remark—

1. It is called the *first resurrection*. Rev. 20:5—

"This [the living again of the beheaded saints and others, who had been dead] is the first resurrection."

2. It is called the *resurrection of life*. Dan. 12:2; John 5:29—"And shall come forth, they that have done good, at the resurrection of life."

3. It is called the *resurrection of the just*. Luke 14:14—"Thou shalt be recompensed at the resurrection of the just."

4. It is called the *better resurrection*. Heb. 11:35—"That they might obtain a better resurrection."

5. It is spoken of as prior to the other. But this will more fully appear, as we, in the third place, prove the resurrection both of the just and the unjust. —(To be continued.)

## THE MILLENNIUM.

BY M. D. WELLCOME.

There can be no long period of "peace and safety" prior to the coming of the Lord, during which all, or nearly all, of the world will be converted to Christianity. Persecutions, and the little horn of Papacy, will prevail and prosper against the saints, until the coming of Christ and the judgment.—Dan. 7:8, 11, 21, 22, 25-27; 2 Thess. 2:1-8; Rev. 19:11, 20.—This power, instead of being converted, is to be destroyed at the coming of the Lord.—Dan. 7:11; Rev. 19:19, 20; 2 Thess. 2:8.

Our Saviour, in the parable of the tares and wheat, Matt. 13:24, 30-36, shows very clearly that both grow together until the harvest; and in his exposition of the same, he says that the field is the world, the wheat the children of the kingdom, while the tares are the children of the wicked one. The harvest is the end of the world, when the angels will gather the tares into bundles to burn, and the saints will be gathered into the kingdom. There is no space left here for a millennium.

We read that "in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God." These are professors of religion,—having the form of godliness, but denying the power thereof: from such," says the apostle, "turn away."—2 Tim. 3:1-5. In the 12th verse of the same chapter, we are told that "all who will live godly in Christ Jesus, shall suffer persecution." If it be true that the world is to be converted, persecution must of course cease.—

The next verse says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." How can this be reconciled with the theory of a temporal millennium? Says Paul to Timothy, (4:1.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared as with a hot iron: forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

Peter (2 Pet. 3:3) says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." As these ignorant scoffers will abound in the last days, the earth cannot then be "full of the knowledge of the Lord as the waters cover the sea." These scoffers must be called out by others saying that the Lord is coming. These scoffers exist at the present time, and afford evidence that we are living in the "last days."

The last three trumpets have a woe connected with them, which implies grief, sorrow, and misery, a state opposed to a millennium of happiness. The Saviour says, "Strait is the gate and narrow the way which leadeth unto life, and few there be which find it." If the doctrine of a temporal millennium be true, the gate of life during this time becomes so wide, and the road so broad, that many will go in thereat. As it was in the days of Noah and Lot, so it must be when the Son of man is revealed.

Prophecy and the present state of the moral and political world agree, and bring us to the time of the judgment, so that this sad state of things cannot be succeeded by a glorious period prior to the second advent of Christ. Where, then, are we to look for that blessed time, so long foretold by the prophets, and sung by the ancient bards? In the restitution of all things." The saints of God, till within the past century and a half, expected it nowhere else, as their writings abundantly testify. After the curse is taken from the earth, the wicked cleansed out of it, Eden restored, the tree of life again placed in the midst of the paradise of God, the New Jerusalem come down, and become the metropolis of the kingdom, and the tabernacle of God is with men, then, and not till then, will be the fulfilment of those promises. Then will the earth be full of the glory of God, as he has spoken by the mouth of his servant Moses. Then shall it be full of the knowledge of the Lord as the waters cover the sea, and all will know him from the least of them to the greatest of them, for they shall all be taught by him. Then "Christ's dominion will be from sea to sea, and from the rivers unto the ends of the earth."

Then "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf, the young lion, and the fating together, and a little child shall lead them." Then "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days;" while the city will have "no need of the sun; for the Lord God and the Lamb will be the light thereof." Then "the eyes of the blind will be opened, and the ears of the deaf unstopped: then shall the lame man leap as an hart, and the tongue sing." There will be the "highway of holiness, over which the unclean shall not pass, nor the lion, neither any ravenous beast go up thereon; but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Then "violence will no more be heard in the land, wasting nor destruction within its borders, but the walls of Zion shall be called Salvation, and her gates Praise. The people shall be all righteous, they shall inherit the land forever." Then "God will wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Then the golden city, with its gates of pearl, and its foundations garnished with all manner of precious stones, will be the capital of the new earth, its gates will be open continually, and the kings of the (new) earth will bring their glory and honor into it, while the nations of them that are saved will walk the street of gold, and rejoice in the light of him whose glory fills the place. From beneath the throne of God will issue forth the pure water of life, clear as crystal, and on each side of the river will stand the tree of life, with its twelve manner of fruits, yielded every month. Behold the inhabitants of this goodly land, as they range the ever-green fields and pluck the unfading flowers of Paradise, or recline beneath some stately cedar, beside the still waters. How glorious they seem, clad in their spotless robes of white, while on their heads are crowns of gold, and in their hands the harps of God. Listen to the soft gushing music, vibrating from its strings, and the sweet songs of melody flowing from immortal tongues. This is happiness untold! This is joy unspeakable! This is glory incomprehensible! Ear hath not heard, eye hath not seen, the heart of man hath never conceived of such a "far more exceeding and eternal weight of glory" as is here seen, felt, and enjoyed, by the redeemed of God. Do we not long to experience it for ourselves? It may all be ours to enjoy forever, if we will consent to partake of Christ's sufferings here,—with him endure reproach, bear the cross, suffer persecution, deny ourselves, and do the whole will of God. Great is the reward set before us, and may we have such a respect thereto, that with Moses we may choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Not only can there be no period of peace and safety prior to the advent of our Lord, but the Lord himself is at the door. These very predictions afford proof of the fact. Paul says, 1 Thess. 5:3, that when they shall say Peace and safety, then sudden destruction cometh, and they shall not escape." The world is represented as being in a very corrupt and wicked state, and the professed church asleep in relation to the coming of the Lord. While the good servant is proclaiming his advent night, and thus giving "meat in due season," the evil servant is saying in his heart, "My Lord delayeth his coming," and begins to fight against the message of the good servant; but the Word declares that "the Lord of that servant will come in an hour that he is not aware of, and will cut him in sunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." The meat in due season given by the faithful servant, calls out a class of people illustrated by the parable of the ten virgins, which went forth to meet the Bridegroom. Five of them were wise, and took oil in their vessels with their lamps; but the rest were foolish, and took no oil. The Bridegroom tarried beyond their expectations, and being weary, they all fell asleep. But soon a cry is heard, "Behold, the Bridegroom cometh, go ye out to meet him!" Now there is a waking up among the virgins; the wise replenish their lamps with oil, and prepare for the approach of the Bridegroom, but the foolish, alas! are in an evil case; their lamps are nearly extinguished, and they have no oil with which to supply them. They begin to beg of their companions, but are advised to go to those who sell, and buy for themselves. They start with that intent, but it is too late—the Bridegroom arrives, and those who are ready go in to the marriage, and the door is shut. These know of a surety that the message, "Behold, the Bridegroom cometh!" is of the Lord. They know that in making known that coming to the world, they "have not followed cunningly devised fables," and they "lift up their heads and look up," for the glorious appearing of the King of kings and Lord of lords. And while they still continue to wait for his arrival, they endeavor to arouse the people to a sense of their danger, and to "exhort one another, and so much the more, as they see the day approaching." Another class do not take heed to "the sure word of prophecy;" they trace not its fulfilment in the striking events taking place among the nations—their lamps have gone out. But when too late, they will be convinced that this last proclamation is not in vain. Something will arrest their attention, and they will seek for the grace of God when too late to obtain it; for while they go to buy, the Bridegroom comes.

## LETTER FROM I. E. JONES.

BRO. HIMES:—Will you be pleased to allow me to say to the readers of the "Herald," that the "Monitor tracts," are of a character distinct from the "Biblical Inquirer." The former are designed for tract distribution, to convince the church and the world of the reason of our blessed hope; and are issued four on a sheet, which can be divided and circulated separately. These are printed with new type, on fine paper, large octavo size, of four pages, for \$5 per thousand, or 50 cts. per hundred, in series of four—one each month. In writing a tract, I place a candid person before my mind, who believes that death is fruition, and thereby overlooks the necessity and importance of the resurrection, the Advent, and judgment, and endeavor to earnestly convince him.

The first series are: The importance of the resurrection, as a crowning truth: The second Advent as necessary a part of the gospel as the first—shown by the Supper, as the golden interlink of the two, and as the Saviour's miniature: The Millennium after the Advent: The signs of the times.

The "Biblical Inquirer" is an octavo of sixteen pages, and is issued only occasionally as the means are furnished and other duties will allow. This is published mainly for Adventists, because that a certain class had decided to discuss the state of the dead, freely among us as they said, but excluded me from their columns so as to give only one side. In the first place, I greatly desired that brethren would waive this discussion, and unite their whole strength and devote their whole time and means to the promulgation of the Advent truth. But when a certain class decided otherwise, I did not complain, provided it were discussed under a proper name, so as not to involve the other side in its responsibilities. Finding, however, they continued to put it in the front of what they pleased to call an *Advent* paper, and that my side of the question was scarcely noticed, except to be incorrectly stated, I at length, after waiting nine years, entered those columns as a reviewer; only asking that each side should have equal space. No complaint was urged against me for being uncourteous, or in any way departing from a Christian temper. I did not notice the personal attacks of many letter-writers which were freely admitted, nor once call my opponent to order, whatever might have been his language;—gave no insult, and noticed none, and yet was excluded from the paper—and named, "Gladiator-general." I was, therefore, compelled to see the subject presented only on one side, as opposed to the belief of Bro. Miller, and of between thirty and forty other preachers, and many members, or myself open a medium of communication.

In the "Biblical Inquirer," any who wish, can find the subject calmly and respectfully presented; and if the demand for it should warrant, after the second number it will be issued monthly, for 50 cts. a year, and one half of it be devoted to that subject, giving equal space to both sides.

A large portion of both sides of this question, have desired, with myself, to avoid extraneous questions, and present a bold, united front to a scoffing world; but have equally desired, if discussed at all, that it should be done fairly, and in a Christian temper, so as not to engender strife. This class, I am satisfied, embraces a large majority of Adventists. They expect, while seeing "through a glass darkly," to differ on various subjects; which they are able to do without pride of opinion, or personalities.

I will here state, that accompanying my first article to the "Harbinger" was a private note, respectfully suggesting that Bro. Marsh and Himes should unite and issue a paper on that subject in New York; and avoid it as far as practicable,—that is, as a prominent subject,—in the other papers. This, like three other private notes, requesting the return of declined manuscripts, was not noticed. A similar proposition was previously made to Bro. Himes, in



less courteous language, and was at once replied to, and with an affirmative. The friends will therefore understand the reasons for issuing the "Biblical Inquirer," and its distinct and leading character from the "Monitor tracts." I entreat for these, especially the tracts, the earnest prayers of the faithful. Peace to all who love our Lord Jesus Christ.

P.S. I first published the price of the "Inquirer," in a tract entitled, "The Character of Christ," which has been twice repeated in the "Herald." I have been put to extra expense in getting out the first number, which has induced me, trusting in the kindness of the friends, to put the price of this number as follows: six cents single; fifty cents per dozen; \$3 per hundred. Orders received before this, will be filled at the price first stated—viz.: \$3 per hundred; 37 1-2 cts. per dozen; 4 cts. single.

I. E. JONES, 124 Prince-street, Brooklyn, N. Y.  
Brooklyn, April 3d, 1850.

#### LETTER FROM J. LENFEST.

DEAR BRO. HIMES:—I am just returned from my visit to Nova Scotia, where I have spent about five months. It has been a profitable one in many respects. I remained in Halifax some four or five weeks, and issued fifteen hundred copies of a little paper called the "Sheet Anchor." These have been scattered over different parts of the province. When I left Halifax for Cornwallis, I travelled on foot, and thus had opportunity to distribute them from house to house. At a little place called St. Croix, I stopped and preached twice to attentive congregations. This place is thirty-six miles from Halifax. From this I passed on to Falmouth, where I preached four times, to deeply interested audiences. This place is ten miles from St. Croix. In both places they are very destitute of the means of grace, and religion is at rather a low ebb. Many of the people would doubtless take hold of the truth, could proper care be taken of them. They desire to hear.

My next move brought me to Cornwallis, twenty-three miles from Falmouth. Here duty seemed to require that I should make a stand; consequently, I have spent the most of the time there, for the last four months. Making this a centre, I have branched in all directions, and in most of the places visited, a remarkable attention has been paid to the truths advocated.

About the 1st of February I re-visited Falmouth, and preached six times. The people are much interested.

At Cornwallis the state of things is very encouraging. The brethren have come together, established prayer and conference meetings, and appear determined to dwell together in love and union. A spirit of inquiry has been awakened all through that vicinity, and we trust great good may result.

Receiving intelligence that my family were in ill health, I deemed it duty to return to them for a season. On my way, I was detained thirteen days at Black Rock, N. S., and had the privilege of preaching eight times to a people that really seemed desirous to know the truth. So great was the interest excited among them, that I was kept busy a good part of the time answering the many questions that were propounded. It was really good to be there—it seemed like old times.

On the 13th February we started for St. Johns, N. B.; but owing to head winds did not arrive until the 17th. Here I was detained three days longer, but was not altogether idle. Bro. W. W. Eaton, pastor of the Christian church in that city, kindly gave me the use of his house, and I was enabled to preach three times, to very attentive congregations. On Thursday morning I took the steamer, and arrived home on Saturday evening, finding my little family comfortable—thanks be to a kind, overruling Providence.

Now, on taking a view of the past, I am able to say, of a truth God has been with me, and blessed me abundantly in my own soul, while I have endeavored to proclaim the truth to others. I have never enjoyed better liberty in speaking, nor witnessed more attention to the word spoken, than during my late visit to Nova Scotia. I am encouraged to hope, that the seed sown may spring up and bear fruit to eternal life. If my health should permit, I purpose returning to the province, so soon as I can complete my arrangements. Yours, in hope.

Wrentham (Mass.), March 26th, 1850.

#### LETTER FROM J. B. HUSE.

DEAR BRO. HIMES:—I communicated notice of my mother and sister's death last week, from Springfield, on my way here. I arrived in time to attend the funeral of my beloved parent on Friday, when a sermon was preached from 2 Pet. 3:14, by Elder Palmer, of the Methodist church, and his words were consoling to the afflicted family. I was gratified to meet all the members of our family, with many relatives and neighbors, who have kindly given every requisite attention to our affliction, and appear truly to understand in what pure and undefiled religion consists.—Jas. 1:27. How gratifying the assurance that although we cannot repay, yet they shall not lose their reward.

My mother died of lung fever, and being aware she could not survive long at most, was resigned to depart, which is far better. She was, however, very anxious to see her children once more, three of whom arrived too late to see her alive. We mourn her loss, but hope to meet in another and better world, for which we will wait until our change come.

In examining the books and papers of my father, who died twenty-five years ago, I found the following verses, written in an old book, dated 1792. I forward it for publication, if worthy a place in your columns.

THE SCHOOL OF CHRIST.—WARD.—L. M.

There is a school on earth begun,  
Supported by the Holy One:  
He sends his pupils forth to prove  
The principles of perfect love.

Come, then, my friends, where'er you be,  
Come, will you go to school with me?  
Christ Jesus is my master's name,  
To-day and yesterday the same.

His school books are the Scriptures true,  
His lessons are forever new,  
His scholars—they are all agreed,  
This is a blessed school indeed.

My Master learns the blind to see;  
Come, then, ye blind, the school is free;  
My Master learns the lame to walk;  
He also learns the dumb to talk.

My Master learns the deaf to hear,  
O come, ye deaf, and lend an ear  
Unto my Master's pleasant voice:  
He'll make your mourning souls rejoice.

He learns the swearing man to pray;  
Come, ye profane, without delay;  
He'll change your tongue to praise his name,  
And sound abroad my Master's fame.

Come, brethren dear, who are at school,  
Attention give to every rule;  
Soon we shall learn the happy art  
Of loving God with all our heart.

Soon these frail tenements must die;  
Then we will lay our school books by;  
We'll reign with Master Jesus then;  
Glory to God—glory, Amen!

#### Extracts from Letters.

Bro. S. TAYLOR writes from Vienna (Mich.), Feb. 9th, 1850:—

I think the writings of Bro. Weetsee and Hale are of great comfort to those who are watching and looking for the coming of the Son of man from heaven. It is about ten years since my mind was first led to this subject, and the more I examine it, and search the Scriptures, the stronger the evidence appears, that we are living near the time when the heavens and earth shall be changed, the kingdoms of this world destroyed, and God's everlasting kingdom set up.

May the Lord bless you in your labors, and restore you to health, that you may be able again to go forth to warn the world of its approaching doom, whether men will hear or forbear. We have disappointments and trials, but I am not discouraged, for my trust is in God. I have not the privilege I formerly enjoyed, of meeting with those of like precious faith; but I hope soon to meet all the redeemed, in the land promised to Abraham and his seed.

Bro. M. CORSELL writes from Plymouth (Mich.), March 19th, 1850:—

During the past winter, I have visited the greater part of the churches in Michigan, among which there is general unity, except at Jackson, where the "shut door" view has had its usual dividing influence. A few seem to look upon themselves as almost infallible, and have disowned several worthy brethren, who have become settled and grounded in hope of the gospel, and are sounding the cry all around, endeavoring to prepare themselves, and induce others to prepare for the coming of the King of kings.

I find a few in almost every place who are willing to search the Scriptures, to see whether these things are so,—to prove all things, and hold fast that which is good; but the mass reject the truth, and openly scoff. Among these, I am pained in saying, are many professors of religion. Brethren, the Scriptures are being fulfilled. Let us rejoice and be exceedingly glad, for soon He that shall come will come, and will not tarry. Yours, desiring to be with Christ.

Bro. R. T. PRICE writes from Elizabethtown (N. J.), Feb. 9th, 1850:—

I like the appearance of the "Herald" very much, as well as its contents. We are entirely destitute of Advent preaching in this place, and were it not for the "Herald," we should get but little information on the greatest and most momentous of all subjects, which I believe concerns this present generation. I believe we are living in that generation in which those signs were to occur, indicating that He is nigh, even at the door. If the darkness of the sun, the falling of the stars, &c., which have been seen by many yet living, are the signs spoken of in Matt. 24th, then we must certainly be very near the end of this generation. If these are not the true signs, when and where we shall look for them? There is an old colored woman living in this place, (she is about ninety years of age, I believe,) who remembers the darkening of the sun; she says that the people were obliged to light candles at mid-day, to suspend their work, and that the fowls went to roost. You have our best wishes for your success in enlightening the world on the subject of the near approach of Him whose right it is to reign.

Bro. H. MUNGER writes from Chicopee Falls (Mass.), March 19th, 1850:—

As revival intelligence is cheering to the saints, I wish to give a short account of the revival in Jawbuck (Enfield), Ct. A portion of good seed was conveyed there from the Chicopee camp-meeting, which took root and sprung up, and has lived through all the trials and perils that surround it, having to contend for the faith of the gospel against Universalism, Shakerism, and spiritualism of all kinds. About seven weeks since, a conference was held by Bro. S. I. Roney, R. E. Ladd, and L. S. Ludington, when two or three of us felt it our duty to attend, and assist with our prayers. Fifteen were converted to God and his truth, and six or eight reclaimed from a backslidden state. This movement stirred up the elements of opposition, and many stratagems were resorted to to overthrow us. In spite of all opposition, however, Bro. Roney baptized nine last Sabbath, most of whom came out of the water rejoicing in God, with countenances that told that there is a blessed reality in religion, and in following Christ in this ordinance. The congregation was mostly quiet and solemn. A girl of fourteen was converted, who, but a week or two before, was unable to compose even a few lines required by her teacher. But after her conversion, she commenced writing the thoughts which were daily in her mind. The first of these are worthy a place in the "Herald," and I send them to you for publication.

[We will try to give them a place next week.]

Bro. C. B. TURNER writes from Elizabethtown (N. J.), April 3d, 1850:—

BRO. HIMES:—I have recently visited Philadelphia, where I arrived just in time to assist Bro. Litch in gathering a few sheaves, where he has so long and faithfully sown the word of life. When I left him, the church seemed to have awakened to a sense of her position and her duty.—Such deep seriousness and intense interest as was there exhibited, I have not often seen for the past few years. The meetings yet continue, and may God prosper the effort. I return in a few days to Pennsylvania, for a short time. As ever, yours,

Bro. C. V. COBURN writes from Westfield (Vt.), March 11th, 1850:—

DEAR BRO. HIMES:—I can truly say, the weekly visits of the "Herald" are cheering, and like cool water to a thirsty soul. I am glad to hear that the Lord's cause is prospering, and that sinners are being converted, and backsliders reclaimed. O, may the good work go on, till the day of the Lord Jesus. There are a few in this place yet looking for the Lord; and though sometimes faint, yet pursuing; comforting one another with these words, and exhorting each other, and so much the more as we see the day approaching. May the Lord grant us all grace to endure to the end, that we may be saved in his everlasting kingdom. May the Lord bless you, and grant you every needed grace, is my prayer. Yours, in hope of eternal life.

\* This is not Scriptural. We do not reign with Christ till after the resurrection.—Ep.

#### Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, in Berkshire, Vt., Jan. 22d, 1850, in blessed assurance of a glorious resurrection, BETSEY GREEN, wife of Nahum Green, and daughter of Silas and Eunice Kendall, all formerly from Massachusetts, in the 77th year of her age. Often have I heard my departed mother speak with deep interest of the dark day, which she witnessed. "Many," she used to say, "were impressed that the judgment was commencing upon them. Great solemnity pervaded every one." Although she indulged a hope of seeing, without death, the King in his beauty, she is gone. Sweet sleeper, rest, till thy Lord shall come to awaken thee. A. V.

DIED, in Wrentham, at the advanced age of 83 years, Mrs. ESTHER ALEXANDER. She was converted to the Christian faith under the sign of the dark day of 1780, and joined the Congregational church the June following, with which she remained connected till the day of her death.—She was much interested in the second coming of her Lord, and delighted to hear and converse on the evidences of his speedy advent to the earth. She was called twenty-two years ago, in the providence of God, to part with her companion, and during the last years of her life she was totally blind; yet amid all her afflictions, she possessed a good hope through grace, and like Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." We hope to meet her in the resurrection of the just. O. R. F.

DIED, in Bristol, Vt., March 24, Bro. OLIVER MOODY, aged 72 years. Bro. Moody experienced religion when he was about twenty-six years old; and for forty-six years he evinced the integrity of a Christian, by a devoted and faithful life. He was beloved by all who knew him. Like Abraham, he kept the family altar erected. Secret places also witnessed the fervor of his devotion. It was not until about twenty-five years ago that he united himself with any denomination, when he connected himself with the Methodist church. When Bro. Miller gave his first lectures in this place, he embraced the doctrine of the near coming of the Lord, and rejoiced in the faith. He was baptized by Bro. Himes in Addison. Although for two or three years before his death he was unable, from the nature of his disease, to converse with his friends, yet he remained firm in the truth until the last. The writer spoke on the occasion of the funeral from Ezek. 37:3. A. SHERWIN.

DIED, in Brome, C. E., March 23d, of consumption and disease of the heart, MINERVA JANE TAYLOR, wife of Timothy S. Hastings, in the 23d year of her age. Our departed sister was converted to God in 1841, and embraced the Advent faith the year following, when it was first preached in this region. Since that time she has lived a consistent religious life. Though she, in common with many others, was disappointed in not seeing the Saviour, she still continued to look for him. At the close of her life, she knew in whom she believed, and when informed that she could not survive through the night, and asked if she was resigned, and willing to leave her husband and babe, she replied in the affirmative. Seeing her friends around her weeping, she remarked that she could not weep. Shortly before her death, she requested them to sing the hymn—

"What is this that steals, that steals upon my frame?  
Is it death?"

then calmly, without a struggle, fell asleep. She was amiable, unassuming, and beloved by all who knew her. On the occasion of her funeral, a large and weeping audience was addressed by Bro. M. L. Dudley, from 2 Pet. 3: 11-14. In life she was beloved, and in death lamented. But we sorrow not as those without hope. H. T. GHOSLIN.

BRO. HIMES:—It is with an aching heart that I now address you. The destroyer has entered our dwelling, and cut down the lovely flower that we endeavored to cultivate with so much care. Yes, our darling child,—our only one,—has been suddenly snatched from our fond embrace, and we are left to mourn alone; and yet we are not alone, for the Lord is with us to comfort and sustain with the consolations of his grace. O, how great, how sad the change made in our midst within one short week! A week ago yesterday, he appeared more lively and joyous than usual, so much so that we spoke of it. We left him to go to meeting, and upon our return he bounded to meet us, exclaiming, "Papa come! Mamma come!" and shook hands with us, while his merry laugh rang through the house, and he skipped about the room, expressing in every movement as much joy as he was capable of doing. How little we then thought that the next Sabbath we should have to follow his lifeless body to the tomb. But so it was. He was taken ill the following Monday, but we did not consider him dangerous until a few hours before he died; therefore our minds were unprepared for the dreadful shock. He fell asleep last Friday morning, aged two years and seven months. O, he was a lovely child; he was not only such in our estimation, but hundreds who knew him remarked, that he was the best and the most lovely child that they ever saw. Many told me not to place my affections on him too strongly, for so sweet a flower would not long here bloom. I miss him everywhere. I cannot look upon any object, but I am reminded of little Henry, for he was identified with almost everything. He was my constant companion, and I loved to watch the development of his intellect. He was a consecrated child. I had given him to the Lord a long time since, and many were the prayers offered for him, that he might be one of the Lord's precious jewels; that his little mind might be under the influence of the Holy Spirit; and that his heart might be pure and spotless. I had reason to believe that my prayers were answered, for so amiable and obedient a child I never saw before. When death laid his icy hand upon him, I did not take back the gift from the altar, but could still say, The will of the Lord be done. For the first time, I have been made to drink the bitter cup of affliction; but I sorrow not as those who have no hope. When my dear babe was laid in the silent tomb, I left him with Jesus. I know that His eye marked the place where he was laid, and that He would watch the sleeping dust until he bid it rise. How very precious to me, in this hour of affliction, is the hope of the gospel. It throws its light around the grave, and speaks of life and immortality beyond.

How dear now to my heart is the Saviour, who died in order to bring up again the sleeping saints, and make them equal to the angels, to die no more. He has promised to ransom my little one from the power of the grave; and if I shall be faithful to God, he will permit me to see him again, all immortal and glorious. I know that he is safe, for "of such is the kingdom of heaven." Faith looks forward but a little from this, and "the earth shall cast out her dead." The "children shall come again from the land of the enemy, they shall come even to their own border." I feel an interest in the resurrection now that I never felt before. I long for the kingdom to come, that death may be swallowed up in victory, and the saints enter that land where the inhabitant will never say, "I am sick." Bro. Stinson preached a very comforting discourse from Job 5:8—"I would seek unto God, and unto God would I commit my cause." We have found it good thus to do. We find his grace to be sufficient for us. There are many where I visited in Massachusetts the last summer, who perhaps will drop a tear with us for the little one they felt so much interested in. Many know how to sym-

pathize with me. O that the hope which now sustains me, might sustain every one who has been thus bereaved.

He whom we loved now sleeps  
Beneath the cold, damp sod,  
Dust to the dust returned,  
The spirit to its God.

The golden bowl is broken,  
Loosed is the silver cord;  
But he will be restored,  
For God hath said the word.

Yes, He who died will raise  
That form so lately sown,  
Impart an endless life,  
And claim it for his own.

Hallowell, March 25th, 1850. MARY D. WELLCOME.

#### AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Sam'l. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—J. Pearson. Buffalo, " W. M. Palmer. " J. Water-street. Cincinnati, O.—Joseph Wilson. New York City—Wm. Tracy, 75 Derby Line, Vt.—S. Foster, Jr. Delancey-street. Detroit, Mich.—L. Armstrong. N. Springfield, Vt.—L. Kimball. Eldington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 16 Glanville Annex, N. S.—Ellis Chester-street. Hartford, Ct.—Aaron Clapp. Portland, Me.—Peter Johnson, 37 Homer, N. Y.—J. L. Clapp. Summer-street. Lockport, N. Y.—H. Robbins. Providence, R. I.—G. R. Glad-ding. Lowell, Mass.—E. H. Adams. Rochester, N. Y.—Wm. Busby. Low Hampton, N. Y.—D. B. B. Toronto, C. W.—D. Campbell. Watertown, Shefford, C. E.—R. H. Hutchinson. Worcester, Mass.—D. F. Wetherbee. For GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berrick Place, Grange Road, Bermondsey, London.

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THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

FROM PROF. HITCHCOCK.

"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. In my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL.D., Pres't of Amherst College.

From the "London Lancet."

"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, who, after Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention. W. A. BREWSTER, M.D.

"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.' CATHERINE K. CADY. West Killingly, Ct., Sept. 25, 1848."

Direct Evidence.  
"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have not purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all is well. I use of your valuable medicine. E. S. STONE, A.M., Principal Mt. Hope Seminary."

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.  
"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' I last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; we have never seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 16-3m.]

#### A NEW SINGING BOOK.

(REVISED EDITION.)

THE AMERICAN VOICIST.—by Rev. D. H. MANVELL.—Published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

Part I.—Consists of Church Music, old and new, and contains the most valuable productions of eminent American composers, in all, as well as of the most distinguished European composers, in all, 330 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

Parts II and III.—Contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Medleys, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 500 tunes, adapted to every occasion of public and social worship, and containing nearly all the gems of music that have been composed within the last five hundred years, and a large number of tunes never before published, the whole designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANVELL has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book. Wm. J. REYNOLDS & Co., Publishers, 24 Cornhill, Boston. [c. 2-3m.]

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## THE ADVENT HERALD.

BOSTON, APRIL 13, 1850.

## R. HUTCHINSON AND THE WESLEYAN MISS. COM.

In accordance with the intention expressed last week, we now attempt to lay before our readers a brief statement of the differences existing between Bro. H. and the Wesleyan Missionary Committee in Canada East. This is deemed necessary at this time, in consequence of the notoriety that has recently been given to these differences; and the attempts that are made to use them to the detriment of the Advent cause. Justice to Bro. H. also requires, that the true state of the case should be known, and the abuse and misrepresentation he has suffered exposed. Adventists in Canada, who understand the merits of the case, have felt the need of a channel for the free expression of their views and feelings; and those who are but imperfectly informed on the subject, have been at a loss how to return an unqualified denial to the charges, which they believe to be utterly false.

Most of our readers are aware, that Bro. HUTCHINSON was sent out from England as a Wesleyan missionary, to labor in Canada. In the latter part of 1842 he became interested in the doctrine of the Second Advent, and warmly espoused it. This soon led to his withdrawal from the Wesleyan connection. When he retired, there was due him on his salary a balance of £66 6s. 1d. He was requested to furnish his successor with an account of this deficiency, and of his receipts on his circuit up to the time of his leaving, which he did, supposing that it would be adjusted at the District Meeting in the spring of 1843. A few days after this meeting, learning that his claim was not attended to, he met the Secretary, who replied to his inquiries, by giving him to understand that his demand would be cancelled. Thus far he had received no intimation that he was not justly entitled to the sum in question. A second District Meeting passed over without his receiving any official response, when he wrote to the Chairman, inquiring the reasons for the neglect. In reply, that functionary said, that one reason was, that he (Bro. H.) had not preached Methodism during the time for which he claimed the amount; and second, that the funds of the circuit had suffered during the year he left.

When it is remembered, that this sum of £66 6s. 1d. was for only three quarters of a year, and that the account was made up to the time when Bro. H. commenced preaching the Advent doctrine, and no further, it will be seen that the first plea for withholding payment is perfectly futile. If Bro. H. did not preach Methodism, he certainly did not preach Adventism. Besides, why did not the Chairman of the District Meeting, who was stationed near Bro. H. during the time it is alleged that he did not preach Methodism, arraign him before the proper tribunal? If he was cognizant of such departure from Methodist usage, he was culpable in not making it known. And if he was ignorant of any such course, the presumption is, that no such offence was committed. As to the falling off in the funds in the circuit during that year, Bro. H., in a letter to the Chairman and Members of the Wesleyan Methodist District Meeting of Eastern Canada, dated Waterloo (C. E.), May 2d, 1848, says:—

"Those who are acquainted with the country circuits, as they were at that time, know, that nearly all the money, whether for the support of the stationed preacher, or for the Missions, were raised during the closing two or three months of the Methodist year, and my connection with the circuit ceased prior to those months. And consequently, I ought not to be made responsible for the financial failure. However, take the year on which I left, along with the two previous years I was on the circuit, and I venture to say, that the aggregate amount of money raised will surpass any three previous years on the circuit, or any three subsequent ones."

A preacher who heard this statement read, said, "I can bear witness to the truth of that."

The above are in brief the essential grounds on which the claim and its denial are based. And though other points have been raised to justify the non-payment, they are manifestly so absurd in their character, (and were not thought of at the outset,) as scarcely to merit attention. Bro. H. has never refused to entertain an offset to his claim, if such could be preferred, presented by the proper authorities, and in the proper form and place; and if found to cover the amount demanded, or any portion of it, he was ready to admit it. But such a course was not pursued; he was treated at first with silent contempt, and afterwards met with puerile offsets, and calumny and misrepresentation.

During the last seven years, this matter, from being simply an unadjusted pecuniary claim between Bro. HUTCHINSON and those who have the management of the financial affairs of the Wesleyan body in Canada, has degenerated into attempts to blacken the character of Bro. H., and to destroy the Advent cause in Canada, of which he is so prominent and efficient an advocate. Mis-statements the most gross have been industriously circulated; ridicule, bitter personalities, loose, coarse jests (such as none of cultivated feelings, to say nothing of Christianity, would utter,) have been applied to him, in common with our brethren everywhere, in consequence of which the original question in dispute has been measurably lost sight of. Justice, however, requires us to state, that there are some of Bro. H.'s former fellow-laborers who do not participate in this disreputable work of defamation, but have ever treated him with respect, and still express their confidence in his honesty. (The most conspicuous of his assailants is the Rev. JOHN BORLAND, to whom we alluded in our last. We shall content ourselves this week in speaking of this individual in general terms, reserving remarks on him for a future time.)

Bro. H., feeling indignant at the wicked aspersion of his character by his enemies, and considering that further silence on his part would be construed as an admission of his guilt, and that the cause for which he had sacrificed so much, and for which he was willing to suffer much more, would thereby be injured, published a pamphlet, in which the whole matter was clearly and concisely set forth. Connected with his own claim, he gave an account of the system pursued in the collection and disbursement of moneys for foreign missions. This latter fact, which Bro. H. was compelled to bring out in self-defence, had the effect of opening the eyes of some unsophisticated souls, whose idea of the manner in which things were carried on was rather different from what it is now. This called up Mr. BORLAND, who forthwith issued

a pamphlet, purporting to be a reply to that of Bro. H. This work ruthlessly and remorselessly drags into the dispute matters on almost every conceivable subject, with about as much propriety, as it would be to canvass the merits of rival race-horses. Such a conglomeration of nonsense, we will venture the assertion, was never before comprised within a pamphlet of 34 pages; the whole replete with ridicule and misrepresentation.

On the 13th of last Feb. a Missionary meeting was held in Frost Village, at which Bro. H. was present. His pamphlet was taken up for discussion. The second speaker was Mr. BORLAND, who was head and foremost in the *melee*,—for the proceedings are not entitled to a more dignified appellation. The correctness of Bro. H.'s claim was not questioned, but another offset was dragged to the debit side of the Missionary ledger. And what do our readers suppose this was? Why, the charge for his being three years in the Theological Institution in London, and the expense of his voyage from England to Canada. On the 26th of the same month, a meeting was held in Waterloo, for the purpose of furnishing the public with an examination of the arguments advanced against Bro. H.'s pamphlet by Mr. BORLAND. Bro. H. disposed of the Theological Institution business by remarking that

"The speakers did not inform their audiences that he was received as qualified for the Wesleyan Ministry, before there was such an institution, and that it was a mere circumstance his ever going to it... that as the flower of his age and strength was spent in that cause,—that as his leaving that connection, because of his Advent views, was not a matter of choice, but of necessity,—and that as he had contributed at different times to that Institution, also to the Centenary and Mission Funds, making in all a considerable amount, he felt himself little, if anything in debt on the score of education."

And as to the expense of his voyage, he read an extract from a book entitled "Missionary Regulations," showing that they had no right to prefer such an offset. The extract reads thus:—"According to our regulations, every brother, till his probation is over, being [is] considered as owing the Committee a proportion of his outfit of books and clothing." Bro. H. not only served out his probation, but about four years more, and according to the obvious import of the law above quoted, the offset was not valid.

Bro. H. also stated, that he had paid £7 a year into the Preachers' Fund for eight years, with the view of obtaining the benefit of it when disabled, as he is at present; that that money (in addition to the £66) belongs to him, though in the Preachers' Fund, and they reaping the benefit of which he is deprived. Instead, therefore, of there being due him only what he claims, in reality there is a much greater sum, viz., the balance on his salary, his deposit in the Preachers' Fund, together with the interest on the whole, for the entire period during which he has been kept out of his due.

We have not space to go further into the subject at present; we have said thus much in justice to Bro. H.; we shall say something shortly in our own behalf, and in that of the Advent cause in Canada.

## SUMMARY.

—At a late meeting of the city council of Buffalo, N. Y., a petition from nearly fifteen hundred ladies was presented and read, praying that licenses for the sale of intoxicating drinks be denied, and that every violation of the excise law be rigorously punished.

—In Pittsburg, the 24th ult., a little girl seven or eight years of age, died from the effects of over exertion in skipping the rope. Three days previous to her death, a spirit of emulation arose between her and her playmates as to which could jump the greatest number of times consecutively, and by extraordinary exertion was enabled to accomplish three hundred and fifty, but her life proved the forfeit.

—The following table will assist the agriculturist in calculating the number of plants or trees which may be planted on a given piece of ground at any distance apart. It may also assist him in the distribution of manures, division of beds, &c. An acre of ground contains 33,500 square feet. An acre will contain, at these distances apart—

Feet apart.	Plants.	Feet apart.	Plants.
1.	43,560	12.	362
2.	10,890	15.	193
3.	5,923	20.	110
4.	4,356	25.	75
5.	3,565	30.	55
6.	2,925	35.	42
7.	2,464	40.	35
8.	2,100	45.	29
9.	1,814	50.	25
10.	1,584	60.	17

—English Nance, a female pugilist, aged 70, died on Saturday in the New York penitentiary, after forty years imprisonment.

—We learn from a Western paper that there is to be a magnificent monument built on the banks of the Ohio river, to the memory of the illustrious Fulton. The site is one which was owned by himself, he having become possessor of it by a patent from Government, and is a most beautiful and appropriate spot. It is on a high bluff on the east bank of the Ohio, near the new manufacturing town of Canfield, Ind. All Mechanic Institutes and Associations are to be invited to contribute a block of stone towards the structure with appropriate inscriptions. Daniel Webster has been invited to lay the corner stone on the 4th of July next.

—In tearing down the Rochester Hotel in Courtland-street, New York, a portion of the rear wall fell a few days since, burying three persons under the ruins. The master builder, through whose carelessness the accident occurred, and a laborer, were taken out dead.

—In an affray at Singleton's Landing, Ky., on the 25th ult., Thos. T. Cooper and his wife were shot by a revolver in the hands of Keen Singleton. The wounds of both are thought to be mortal. Singleton escaped.

—Eleven camels were imported into Baltimore two weeks ago from the Canary Islands, intended for the far West, to test whether they can be raised and acclimated in that region.

—Albert G. Gaskins was recently convicted at Charleston on four indictments, of robbing the mail, and was sentenced to forty years imprisonment at hard labor in Edgewood jail—ten years on each offence.

—Although the Jesuits have been engaged in the work of missions among the heathen more than two hundred years, not an instance is on record where they have sought to accomplish their work by translating the Scriptures into the language of the people. Popery has no greater enemy than the Bible.

—A Jewish rabbi, named Bozalek Herberstmann, has been admitted into the Christian church at Edinburg, having been converted to the faith by means of a tract placed in the hands of a brother Jew. An immense crowd assembled to witness the baptism.

—On the 25th ult., one of the guard at the Sing-Sing State Prison, N. Y., leaped or rested his chin on the muzzle of his carbine, awaiting the moment to repair to his post, when by some means the gun went off, the charge entering his head, passing in at the corner of his mouth, producing almost instant death.

—For every 100 lbs. of green tea which are consumed, the consumers really eat more than half a pound of gypsum and indigo, put into it as coloring matter.

—A woman in Chenango county, N. Y., lately had the delirious tremors from tobacco smoking.

—The "Jamestown (N. Y.) Citizen" says, that the house of Mr. James Rouse, of French Creek, was consumed by fire on Sunday, the 12th ult., and that four of his children perished in the flames. It is said that the parents were attending a meeting at a considerable distance from home, leaving their five children to take care of the house. The fifth child was badly burned, but it is thought will recover. An idiotic girl, it is thought, set fire to the bed clothes with a candle.

—A merchant named Lockwood, was taken suddenly insane at New York on the morning of the 29th ult., went out in front of his house, and cut his throat, so that he died.

—A young lady in Cincinnati afflicted with the spinal complaint, was lately mesmerized, and suffered to remain in the mesmeric state two weeks—so says an exchange.

—Dr. Samuel Strong, of Elyria, O., died, after a short illness, the exciting cause of which arose from an attack on his character, in the "Courier" published at that place.

—Miss Jane A. Dixon, aged 34, daughter of Russell Dixon, of Bridgewater, N. Y., left the house of a relative in Rochester on the 18th of Oct. last, in company with a young gentleman who was to convey her to the cars, and has not since been heard of.

—A letter written by Dr. Chaney, of Boston, more than sixty-eight years ago, states that all the printers in Boston had not type enough to print an edition of the Bible; and if they had, the needful paper could not be procured without sending to Europe.

—The "Sullivan Whig" states, that a Mrs. McGrath died at Liberty on the 3d ult., after a long and painful illness. According to a request she made, a post mortem examination was held upon her body, and a tumor taken from the neighborhood of the liver, weighing thirty pounds. So much had it filled the chest, that it had broken several ribs from the back.

—Wm. B. Fellows, of Oswego, N. Y., a young man about 25 years of age, who was concerned in the rebellion in Canada, and arrested and sent to Van Dieman's Land, has just returned with \$12,000 in gold dust. After his release from the English penal colony, he went to Oregon, from thence to California, where he fared rather better than in fighting her Majesty's troops.

—On Saturday last, Mr. Robert G. Shaw, brother-in-law of the late Dr. Parkman, voluntarily paid to Mr. Littlefield, the janitor of the Medical College, \$3000, the reward offered by the family of Dr. Parkman for the detection and conviction of the perpetrator of any injury done to him.

—The proprietor of a gambling-house in Paris was recently killed by a blow on the skull from a life preserver.

—On Monday, March 25th, Mr. Nathan Quimby, and Mr. William Doliver, both of Searsport, Me., left that place in a small sloop boat, laden with patent windlass castings, and bound for Surry and Blue Hill. On Thursday the boat was found sunk, in the town of Brookville, below Sedgwick, and recognized by a box which Mr. Doliver had purchased the morning he left Searsport. The bodies had not been found at last accounts. Both have left large families, and were highly respected.

—Widow Cutler was found dead in the cellar of her residence at Woburn, having hanged herself with her apron. She was about 65 years old, and is supposed to have taken her life in a fit of insanity.

—Lyman Holton, a young man 22 years of age, was found on Friday, the 5th, with his throat cut from ear to ear, in the barn of Chas. Taylor, in Worcester. His conduct for a day or two past had led the family of Mr. Taylor, in which he resided, to suppose him partially insane. His friends live in New Hampshire.

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" " " " " " " "	3 Moses—part 1	214 25
" " " " " " " "	4 Moses—part 2	268 25
" " " " " " " "	5 Joshua and Judges	287 25
" " " " " " " "	6 Ruth and Samuel	198 25
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" " " " " " " "	194 32	Jeremiah	81 16
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## Wholesale Prices Current.

CORRECTED WEEKLY.

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# ADVENT



Luke 2: 28-30.

# HERALD

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## THE FULLNESS OF JESUS.

I lay my sins on Jesus.

The spotless Lamb of God;

He bears them all, and frees us

From the accursed load.

I bring my guilt to Jesus.

To wash my guilty stains

White in his blood most precious,

Till not a spot remains.

I lay my wants on Jesus;

All fullness dwells in him;

He heals all my diseases,

He doth my soul redeem.

I lay my griefs on Jesus.

My burdens and my cares;

He from them all releases,

He all my sorrows shares.

I rest my soul on Jesus.

This weary soul of mine;

His right hand me embraces,

I on his breast recline.

I love the name of Jesus,

Immanuel, Christ, the Lord;

Like fragrance on the breeze,

His name abroad is heard.

I long to be like Jesus,

Meek, lowly, lowly, mild;

I long to be like Jesus,

The Father's holy child.

I long to be with Jesus

And the heavenly throng,

To sing with saints his praises,

To learn the angels' song.

(For the Herald.)

## The Resurrection.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Continued from our last.)

III. Prove the resurrection both of the just and the unjust.

1. The fact is asserted by Paul (Acts 24:15): "And have a hope towards God, which they themselves also admit, that there shall be a resurrection of the dead, both of the just and unjust." The same fact is asserted by Jesus (Jno. 5:28, 29): "Wonder not at this," [at what?—That some of the dead have heard my voice and come forth, as the widow's son, (Lu. 7:12-15), and Jairus' daughter (8:54),] "for the hour is coming, in which all in the tombs will hear his voice, and will come forth; those who have done good, to a resurrection of life; and those who have done evil, to a resurrection of condemnation."

2. Let us look at the Scripture testimony, positive and collateral.

Of the former, are the texts above. Job, in the 19:25, 26, asserts, with an assurance, truly commendable, his faith in the resurrection of the just. Says he: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." But in the 21st chapter, 32d verse, he says of the wicked, "Yet he shall be brought to the grave, and shall remain in the tomb."—Now, it is manifest, Job did not mean to assert that the wicked would never be raised, but that he would "remain in the tomb," when the righteous came out.

The Psalmist had a like hope. He says of the wicked (49:14): "Like sheep, they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave, from their dwelling: but God will redeem my soul from the power of the grave: for he shall receive me."

Here it is asserted, that God would redeem the righteous, and give them dominion over them (the wicked) in the morning: which can be no other time than the thousand years, of which we shall speak more particularly hereafter.

In Prov. 21:16, Solomon tells us: "The man that wandereth out of the way of understand-

ing shall remain in the congregation of the dead." Here it is clearly implied, that there will be two resurrections. For, if a certain class, contra-distinguished from another class, remain, it is certain that the other class do not remain, therefore a first resurrection.

Isaiah testifies to the same effect, when, in the 24:21, 22, he says: "It shall come to pass in that day that the Lord shall punish the host of the high ones on high, and the kings of the earth, upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days" (one thousand years) "shall they be visited."

In the 25:8, he asserts the triumphant victory of the righteous, which, Paul tells us, will be at the coming of Christ.—1 Cor. 15:54.

In the 26:14, speaking of the wicked, he says: "They are dead, they shall not live: they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." And in the 19th verse he says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs: and the earth shall cast out the dead."

Here the two classes are spoken of—the "lords," or oppressors of God's people, who should "not rise;" and the oppressed, or those who had travailed sore in pain, who should rise. But as Isaiah cannot contradict himself, he does not mean, that the wicked *never* shall rise, but that they will not, when the righteous do.

Daniel testifies to the two resurrections.—Chap. 12:2.

Prof. Whiting renders the passage thus:—"And many of the sleepers in the dust of the earth shall awake, these to everlasting life; and those to shame and everlasting contempt."

Prof. Bush renders it almost exactly as Prof. W. does. He says "this brief passage contains more emphatically, perhaps, than any other in the Old Testament, the germ of the resurrection doctrine. It is incessantly referred to by the Rabbinical writers, who have treated of the subject, and has exercised a controlling influence on the literal statements of Christ and the apostles."

He gives the rendering of Aben Ezra as follows:—"Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt." "The words of Gaon himself are, that 'this is the resuscitation of the dead of Israel, whose lot is to eternal life; and those who shall not awake, are the forsaken of Jehovah.'" Nothing can be clearer than the fact, that the prophet's "people," every one who should "be found written in the book," are those who rise to everlasting life. Those who rise to shame and everlasting contempt, do not *then* arise.

Here, then, are two resurrections taught.

To pass over many texts, we come to Luke 14:14. Jesus had been invited to a feast. He took occasion to teach the master of the feast a lesson of benevolence. "When thou makest a feast," said he, "call the poor, the maimed, the lame, the blind, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."\*

If there is to be but one, or a general resurrection, the language of our Lord is meaningless. But if two; and one distinguished from the other, by its priority in time and character, there is great force and beauty in the promise, "Thou shalt be recompensed at the resurrection of the just."

Let us now compare Luke 20:35 with Phil.

\* A member of an orthodox church in this city, a short time since was warning a man against "Millenism," (!) and among other things, said the Adventists did not believe that a man went to heaven as soon as he died! "But *we* do," said he. The man asked him if the wicked received their reward as soon as they died! He was silent. This man had lately become somewhat interested in the faith once delivered to the saints.

Why did not our Lord tell the Jew, "Thou shalt be recompensed at death"? O ignorance and bigotry, art thou the mother of devotion! Yes, to sect.

3:11. The one reads thus: "But they, who are deemed worthy to obtain that age, and the resurrection from the dead, neither marry," &c. The other: "In order that by any means I may attain to the resurrection from among the dead."

It is to be observed, that in each of the above texts the plural is used, to designate the persons. In Luke it is, *τις ἐκ νεκρῶν*, from among, or out of the dead, persons, or beings.

In Philippians it is, *τῶν ἐκ νεκρῶν*, the resurrection from among the dead persons, or beings.

There can be but one meaning to the language here used. It expresses a priority in time and character. In Luke, those who are deemed *worthy* to be taken out from among the rest, are never to die more—are to be equal to the angels, &c.

In Philippians we are taught the reason why Paul could endure "stripes above measure," to be "in prisons more frequent, in deaths oft," to receive "of the Jews, five times, forty stripes, save one;" to be "beaten with rods thrice;" to be "stoned once; thrice suffer shipwreck;" to be "a night and a day in the deep; in journeyings often;" to be "in perils of waters; in perils of robbers; in perils by his own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness."

We are made to understand, why he both endured all these things, and "suffered the loss of all things," counting "them but dung, that he might win Christ." All this was in order to one thing, viz.: "the resurrection from among the dead ones!" If there were not two resurrections, the one distinguished from the other, by some remarkable characteristic, Paul must have been what he was accused of being—a *madman*. To do and suffer what he did to obtain a resurrection, when he could just as well obtain one without, was certainly a mark of *non compos mentis*. But Paul knew well what he was about. He understood God's plan. Like those faithful worthies described in the 11th of Hebrews, he was determined "to obtain a better resurrection." He knew if this was secured, all was safe—if this was lost, all was lost. He therefore *strove*, "if by all means" he might "attain unto the resurrection which is out of the dead ones."

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." This was Paul's incentive. It has been that of millions, as they have wandered in "sheep skins and goat skins," over the rude mountain wilds, amid burning sands, or over trackless wastes. It as nerved their hearts to suffer afflictions, persecutions, death. Take this motive away, and you take the motive of the Gospel. Need we wonder that we live in days of backsliding? That motive is taken away. But let a man know, that, so far as human effort is concerned, it depends upon himself, whether he shall have a part in the first, the resurrection to glory, honor, and immortality, and you have placed the highest Bible motive before his mind, that you can place. If *this* will not gird him up to "endure hardness," nothing will.

In the above, I have simply proved the two resurrections, without reference to the space of time between. The length must be determined by other testimony. In this we are not left to conjecture. There is positive testimony on this point. We will, in the fourth place, attend to IV. The length, or space of time, between the two.

1. There is but one plain annunciation of the length of intervening time in the Bible. This is found in Rev. 20:4, 5: "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thou-

sand years were finished. This resurrection, is the first resurrection." How plain and simple the annunciation! It is within the capacity of a child. But more, anon.

2. We are bound to take this as the basis of all our conclusions on the subject. We have, by a multitude of texts, proved the two, and this is the only text in the entire Bible that indicates the exact length of time between the two. Shall we throw away God's measure, and give ourselves up to fancy and conjecture? Fools may do it, or those who are too wise in their own conceits, to submit to the simple word of God, but the humble follower of Jesus, who has submitted himself to his truth, will hold on to God's measuring rod.

Taking this starting point, let us look at some collateral points, which will prepare the way for a farther examination of the text in its connexion.

3. The first collateral point is the DAY OF THE LORD (2 Pet. 3:8): "But beloved, let not this one thing escape you, that one day with the Lord, is like a thousand years, and a thousand years like one day." In what respect is "one day," in the eye of God, "like a thousand years"? or a "thousand years like one day"? Surely, one day, of twenty-four hours, is not like a thousand years! God, who measures everything exactly, sees twenty-four hours to be like twenty-four hours, and not like a thousand years: for, there being no resemblance, except in quality, it cannot be said that God sees the two to be like each other. To say, therefore, that God sees one day, or twenty-four hours, to be like over three hundred and sixty-five thousand times its quantity, and three hundred and sixty-five thousand times a certain quantity, to be like that quantity, is saying that God sees things as they are not, which is false. The resemblance, therefore, must be, that a certain period of time, called "one day," is somewhere about one thousand years in duration, or quantity. The assertion is not, that "the day of the Lord"—the "one day,"—is *exactly* one thousand years, but it is so near it, more or less, (probably more,) that it renders it like it.

But it is said, this period has no reference to that particular period, called "the day of the Lord," but to antecedent time: i. e., to the period hinted at in the 9th verse, in which there would be a seeming slackness on the part of God, in fulfilling his promise; and that we are to understand, that there is no real delay, because "one day is with the Lord like a thousand years, and a thousand years like one day;" i. e., if I can understand the force of the argument, God acts indefinitely, being from everlasting to everlasting, filling infinite quantity, there can be no succession of days or years, in his mind, but an hour or a day is no different with Him from a thousand years; and that, such being the meaning of the 8th verse, we thereby understand the reason for the seeming delay.

1. I answer, it is not true, that there is no succession of periods of time, in or before the mind of God. But it is true that there is. Although past and future events are present before his mind, yet in all God's promises, involving definite periods of time, he has proved himself an exact time-keeper, which *could* not be true, if he did not make the same distinction that we do.

2. The 9th verse is given to assure the faith of God's people against the "scoffers," who "come in the last days;" and because "all things continue as they were from the beginning," deny the "promise of his coming."—"The Lord is not slack concerning his promise" as these "scoffers" "count slackness," saying, "Where is the promise of his coming?" But the delay is for the salvation of dying men.

The second collateral point is, THIS IS THE DAY OF JUDGMENT, AND PERDITION OF UNODLY MEN.

So is the thousand years of Rev. 20th. Here is another likeness, between the two descriptions.

4. The office of the saints in the day of judgment, presents another strong collateral proof.

In the 149th Psalm, 5-9 verses, the prophet cries out in ecstasy, "Let the saints be joyful in

\* Exanastasis (*ἐξανάστασις*) has but one meaning. It is compounded of *ἐκ*, out of, from, from among, which, for the sake of euphony, is changed to *ἐξ*, and *ἀνάστασις*, a resurrection. Resurrection from, or resurrection out of, is the invariable signification.



glory: let them sing aloud upon their beds.—Let the high praise of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgment written: this honor have all the saints: praise ye the Lord." In 1 Cor. 6:2, 3, the apostle asks, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?"

In Jude, vs. 14th and 15th, he tells us,—"Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against it."

What a perfect harmony between these scriptures, and the 4th verse of Rev. 20th. The work done is precisely the same. "And I saw thrones, and they sat upon them; and judgment was given to them. . . . And they lived and reigned with Christ a thousand years."—See also Rev. 2:26-27. "He that overcometh and keepeth my works unto the end, to him will I give power to the nations, (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers,) even as I have received of my Father."

No one can fail to see the coincidences in these scriptures. In the nature of the events, and time of fulfilling them, they are the same. —(To be continued.)

(From the London "Journal of Prophecy.")

### The Church Saved by Hope.

(Concluded.)

But whence, we cannot but ask our still incredulous friend, whence this strange unwillingness to admit a pre-millennial personal Advent as the basis of the Church's "hope?" Mr. Coleridge, in his "Aids to Reflection," speaks of "the practice of certain persons to explain away positive assertions of Scripture on the pretext that the literal sense is not agreeable to reason,—that is, THEIR particular reason. And inasmuch as, in the only right sense of the word, there is no such thing as a particular reason, they must, and in fact they do, mean that the literal sense is not accordant to their understanding, i. e., to the notions which their understandings have been taught and accustomed to form in their School of Philosophy." (Page 365.) Does this, we solemnly and affectionately demand, furnish no key to the prejudice shared by you with so many against the doctrine in question? There lately went from among us an illustrious man, whose childlike simplicity of character lifted him above the littleness of obstinately maintaining his old ground, simply because it had been his. CHALMERS was no committed disciple of the Pre-millennarian School; his whole earlier writings, as the reader probably knows—(though repeatedly urging the doctrine of a material heaven, in opposition to the spiritual sentimentalism of those who shrink from the very thought of materialism, even a renovated materialism, as if contaminating by its mere touch; and though not less repeatedly urging the doctrine of a millennium ushered in by sore and signal judgments, in opposition to the unscriptural, though doubtless amiable, fancies which used to be propounded from missionary platforms, as if the prospect before the Church were one continuous diffusion of living Christianity over the earth, until we should be gradually and pleasantly, and almost insensibly, landed in a spiritual millennium),—are void of any avowal of a belief in a millennium introduced and conducted by a literally present Saviour. Yet, towards the close of his days, and in the mellowed ripeness of a matured spiritual judgment, we find him writing thus—(we quote from the third volume of his "Posthumous Works:")—"There has been no appearance yet from Zion," says he, commenting on the remarkable language of the fiftieth Psalm, "at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this Psalm than to that which would restrict it to the mere preaching of the Gospel in the days of the apostles. It looks far more like the descent of the Son of man on the Mount of Olives, with all the accompaniments of a Jewish conversion and a first resurrection, and a destruction of the assembled hosts of Antichrist. The saints here summoned are those within the pale of the everlasting covenant, ratified by the blood of the sacrifice of Christ. The address here given is like that from the Son of God, now manifested to the Jews, who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words as well as seeing the person of Him whom they had pierced, are born in a day by the impressive remonstrance and overpowering spectacle." Again, on Isa. 24, he writes:—"In this prophecy is foreshown a visit-

ation upon the earth still future, which is to emerge in the millennium—how emphatically told in this place!—when the Lord shall reign in Jerusalem, and before his ancients gloriously." And on Isa. 25:—"In Mount Zion, now the metropolis of the Christian world, shall there be a great spiritual feast for all people." And on verse 8,—"Can this be, that in the millennium there will be no death? Surely, they who partake in the first resurrection will not die over again." And on Isa. 65:—"We cannot think, of those who have part in the first resurrection that they will again die. But will none of the righteous die? And if not, what is meant by 'the child dying a hundred years old,' and in contrast with the sinner who, though he should live a hundred years, will be accursed? We doubt not that there will be two contemporaneous societies at that period—the righteous, and the wicked who are without, and will not be permitted to hurt or to destroy in all God's holy mountain." And on Isa. 52:—"It is quite obvious of this prophecy, that it expands beyond the dimension of its typical event, and that it relates, not to a past, but to a future and final deliverance of the Jews. . . . Their 'seeing eye to eye' makes for the personal reign of Him whose feet shall stand upon the Mount of Olives." And, to give just another quotation, he writes on Ps. 68:—"There is every likelihood of allusions here to the great contest of the Book of Revelation. . . . But God has in reserve for his people still another restoration: He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people will 'see him whom they have pierced,' perhaps when his feet stand on the Mount of Olives, and Jerusalem will again become the great central sanctuary, by becoming the metropolis of the Christian world." Here are the grand lineaments of the Advent era,—a renewing of earth, the first resurrection, Israel's glory, a large conversion-work, a judgment at the close, and the whole ushered in and carried forward under the personal presidency of the present and visible God-man. That they are given as gropings, rather than as distinct findings, he himself would have explained by the fact that he had never set himself to digest into systematic order the details of the Prophetic Word. But, rising above the prejudices and fears of lesser men, Chalmers is no sooner summoned by circumstances to give a deliverance on that Word, than his sagacious and, withal, child-like soul at once pronounces a plain and common-sense decision, unscared by any previous theories, or by any difficulties of detail which the other may bring in its train. It was like the man. Galileo was content to go to the prison of the Inquisition and into exile, because, true to the Baconian method, he could not, in deference to the received opinion, contradict the plain facts of nature, as observed and certified by his own senses. Not less joyfully would Chalmers have endured the crucifixion of a theological outlawry, rather than consent to evade or explain away the plain sayings of the Word.

We traversed lately the land of Israel. (1.) Wandering northward (from Egypt) to Gaza, and nearing the existing town, we beheld on our left, as we advanced, the site of the ancient city, now a huge mound of drifted sand, with only here and there a half-buried marble column, uttering the sad tale of her former splendor. We opened our Bible at Zeph. 2:4; it had been written, "Gaza shall be forsaken;" and we opened Jer. 47:5; the scene, still far distant, had stood in naked reality before the seer's eye, and he had written,—"Baldness is come upon Gaza." (2.) Sauntering next amongst the few scattered huts of Ashkelon, we again opened Zephaniah (2:4-6); and, as if we had been reading a recent history instead of a prophecy written in the days of Philistia's glory, we found Ashkelon indeed become "a desolation," and "the sea-coasts" "dwellings and cottages for shepherds, and folds for flocks." (3.) We then stood on Mount Zion, concerning which it had been written (Jer. 26:18),—"Thus saith the Lord of hosts, Zion shall be ploughed like a field." And we plucked growing barley from its soil. (4.) We entered Jerusalem; we walked along its ruined streets; we worshipped in the outskirt of a building—the English Protestant Church—whose foundation had been sunk not less than fifty feet ere the workmen penetrated to the rock through the prodigious mass of ruins. We turned to the same Word (Jer. 26:18), and found the writing,—"Jerusalem shall become heaps." (5.) We afterwards visited "the coasts of Tyre and Sidon." We had read, on our way, the Divine declaration that, though at the time the grand reservoir of the mercantile navy of the world, Tyre should yet become a place for the "spreading of nets in the midst of the sea" (Ezek. 26:5): on reaching the present Tyre,—a poor, ruined town, the remnant of the ancient city's sea-port, and almost literally "in the midst of the sea," inasmuch that in its leading thoroughfare, lying next the sea, we at one place rode ankle-deep in the rolling wave,—we found only a few fishing-boats, with the men engaged in drying their

nets. We had also read, on our way, the solemn doom of the same Tyre (ver. 14),—"I will make thee like the top of a rock. . . . thou shalt be built no more; for I the Lord have spoken it, saith the Lord God;" and (ver. 21),—"I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God;" we sought for the once majestic city, but indeed it is "like the top of a rock;" there stretches along the shore, to the extent of two or three miles, a rocky flat, strewn with little fragments of hewn stone and granite columns, but the exact site literally "cannot be found;" the Liverpool of Ezekiel's day literally is no more. (6.) The entire land of Judah, once so pleasant and so fertile, and so radiant with the smiles of a happy people—happy because the Lord was their God, we found now vacant and desolate;—the few Arab strangers who possess it, bearing on their whole mien and mode of life the aspect, not of proprietors or even of settled tenants, but of mere vagrants or passers-by; whilst to the insignificant remnant of Jews in it there seemed to be barely tolerated the melancholy privilege of mourning over the desolation. We opened the Book, and found it written,—"Ye shall be plucked from off the land whither thou goest to possess it." (Deut. 28:63.) And again:—"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The land mourneth and fadeth away; . . . the curse hath devoured the land; . . . few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh; . . . all joy is darkened, the mirth of the land is gone."—(Isa. 24:3-11.) (7.) We remembered that the true tenants of the land were scattered, at that moment, among all the nations of the earth, a people without a country and without a friend, yet a distinct and separate and vast people still. We again opened the Word, and found it written,—"Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—(Amos 9:9.) We were awe-struck. No spiritualizing here. We beheld in those visible footprints of Jehovah his interpretations of prophecies already fulfilled.—We next bethought us of the prophecies yet unfulfilled. We read, for example, in Amos 9:13-15, "Behold, the days come, saith the Lord . . . that I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." And, turning to Isaiah 65:18-25, we read, "Behold, I create Jerusalem a rejoicing and her people a joy . . . and they shall build houses and inhabit them," &c. We saw before us a country without a people, and we had left behind us a people without a country. Why, we asked ourselves, that one vacant land, and that one landless people, both so manifestly kept, as it were, in widowhood by a standing miracle of eighteen centuries? What else can God mean than a literal fulfilment of the still outstanding promise? Has the awful threatening been executed to the very letter, and shall the promise in spite of this marvellous preparation for its accomplishment also to the very letter, be frittered away into a mere figure of speech which may mean anything or nothing? In the presence of Divine sayings so plain and of Divine doings so unmistakable, we should have blushed to hesitate about an answer. That shall be a literal restoration. But we could not stop here. We remembered in Bethlehem, in Nazareth, in Bethany, in Gethsemane, that, in literal fulfilment of the prophetic word, there had once walked and wept, and groaned and struggled there, the incarnate Prince of Peace. We thought of the prophecies, still unfulfilled, which announce his Second Coming; we found the words announcing each, alike explicit. If, concerning his Humiliation-Advent, it had been plainly written that he should be "brought as a lamb to the slaughter," no less plainly was it written, concerning his Advent in glory, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."—(Zech. 14:4.) To us, indeed, (judging according to man's judgment,) the literal accomplishment of the latter prediction seemed scarcely less improbable than did the literal accomplishment of the former to Peter, when, as the crucifixion was announced by the Lord to be drawing near, the earnest but hasty man "took him and began to rebuke him." The very idea was repugnant to all the notions we had imbibed in what Coleridge justly styles our own "school of philosophy." And, accordingly, we had hitherto disposed of all such passages by stretching them—violently enough, as we felt, at times—on this Procrustean-bed. But, on calmly looking at the prophetic word, and pursuing the analogy of interpretation derived from past fulfilment, we felt that, without casting to the winds all consistency in prophetic interpretation, and especially without rejecting Israel's literal restoration, there was no alternative but to sur-

render. And so we resolved to become as a little child again,—to unlearn our old theories, and accept none but God's. The scene around us, we felt, might well discipline us into submission. On every spot there seemed engraven, as with Jehovah's own finger, this inscription:—"My ways are not as your ways, neither are my thoughts like yours." We saw that all along there had been put the most emphatic rebuke on all man's theories and anticipations: we saw that we could not tell, *a priori*, what the Lord's plans might be: we saw, moreover, that the only method of ascertaining them was to go direct to the Word: Opening that Word, we found that not more express and palpable were the announcements given to Israel, in literal accordance with which Jesus had come the first time to offer himself a sacrifice for sin, than are the announcements encouraging the Church to hope for a literal Second Advent as the mode of introducing the longed-for redemption-*era*: We acquiesced adoringly, saying, "Even so, O Father, for so it seemed good in thy sight!" We did more; finding how animating and soul-stirring was the "hope," we went on our way rejoicingly, crying, "Come, Lord Jesus, come quickly."

But we must close. And, leaving to another occasion a detailed examination of those scripture instances which prove how largely instrumental towards a holy and heavenly walk has been this "blessed hope," and contenting ourselves with having exhibited in this article the principle in the Christian's spiritual dynamics on which the fact so proved rests,—we must, in closing, be allowed, on one point, a word of respectful but earnest vindication. It has been not unusual to charge pre-millennarianism with a tendency to underrate, or, at least, practically to withdraw the soul's regard from the preciousness of Christ crucified. That certain maintainers of the doctrine may have manifested this tendency is no more unlikely than that certain maintainers of Calvinism have personally substituted the inanimate skeleton of a doctrinal orthodoxy for the living, breathing frame of the warm-hearted Christian. But the pre-millennarianism of the Bible is cast in no such mould. If, indeed, it be that a man who is yet dead in sin—who is an enemy of God, a stranger to his holy home and fellowship, can long for an era whose grand characteristic is Christ's absolute supremacy as his Father's King, reigning in the midst of his ransomed ones, and consuming all his Father's enemies,—then may pre-millennarianism consist with a present cold-heartedness towards the person of the slain Lamb. But if it be, on the other hand, that not until, by faith in Christ crucified, I have entered God's family, and, because of my sonship, have received "the spirit of adoption," can I, in the putting forth of my filial breathings, long for that era after which Jesus my elder Brother, by the same Spirit, breathes,—then does it not follow that the only mould in which Bible millennarianism can be cast is the man whose eye is fixed humbly and believingly on the crucified and risen Saviour? 1. Such a man was Job, when, in the extremity of his martyr-agony, he exclaimed (19:25, 26), "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." The coming he longs for is the Lord's Second Advent, for a feature of the scene is resurrection-joy: the Coming is literal, for he shall in his "flesh"—his renovated body—see God—see a literal and visible Immanuel: the Coming is to this earth, for "standing on the earth," Christ shall be seen by him: the Coming ushers in Job's rest and glory. So that, viewed in the additional light thrown on it in other passages by the one Spirit, this Coming is plainly pre-millennial. But what is the element which gives to the "blessed hope" all its vitality and power? It is the consciousness that he is himself already a pardoned sinner—already accepted through the imputed work of the "Lamb slain from the foundation of the world"—already "alive," because he can say with a steady faith, "I know that my Redeemer liveth." 2. Such also was Paul, when, in language not dissimilar, he wrote to the Colossians by the same Spirit (3:4), "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The "glorious appearing" is longed for, because, like Job, he can say for himself and his fellow-martyrs, "Christ is our life." 3. Such also was David, when (Psalm 50), realizing, by that faith which is "the substance of things hoped for," the very solemnities of the Advent era, and recognizing (ver. 2) in the cloud amid which his Lord descends, the identical cloud out of which, on Mount Zion, he was wont to manifest his graciousness, he hears the voice exclaiming, "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens (rejoins the Psalmist) shall declare his righteousness." The "joy" of the era is, that God is glorified—that his righteousness is declared; and David is able to enter into the joy—why? Because personally he has already made a covenant with the Lord by



sacrifice"—is already a reconciled and Spirit-inhabited man. 4. Such also is the bride, when, in the full animation of the "blessed hope," she exclaims (Song 2:17), "Turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel." He for whose Advent she longs so eagerly is to her no stranger; the love she bears to him is no cold, uncertain love: "My beloved," she has just been testifying, "is mine and I am his; he feedeth among the lilies, until the day break and the shadows flee away." Blessed attitude! Behold the child at once of faith and of hope! The hope is her Lord's return—his speedy personal return; for though "mountains" intervene, these oppose, she knows, but a feeble barrier to the Advent of him whose "feet are as hinds' feet." And the hope is so eager, because the faith is so lively and so firm. Amidst the tribulation of the martyr-era—"till the day break and the shadows flee away"—she is, indeed, as "a lily among thorns;" but her Lord, she is assured, "feedeth" the while "among the lilies,"—deems it his very "meat" to comfort and sustain his own. Loved and loving so devotedly, she "loves," waits, watches for "his appearing."

Such, then, is the basis of the Church's hope. By this "hope" she has been "saved" during all the by-past watches of the night. The "hope" is still needed, for the night is not yet over; nay, needed now more than ever, for each successive watch seems only to thicken the night's gloom and intensify its piercing coldness. To him who anticipates the Church's and the earth's coming jubilee through the gradual introduction of a spiritual millennium, we can exhibit, in the present downward course of spirituality in the one, and in the deepening flood of ungodliness over the other, nothing to encourage—everything to discourage and cast down. But the man who believes that the culminating point of the Church's inertness and of the world's raging defiance is the very predestined season of the arrival of Him whose right it is to reign,—we can confidently summon to the liveliest hope, the most incessant watching, the most devoted and unremitting zeal. In our night-journeys through the Desert, we remember that, as the night hastened on, the darkness grew deeper and the cold more chilling, until, within half an hour of sunrise, we had reached the night's crisis. The sun appeared. The "shadows,"—so brief was the twilight,—literally "fled away." In less than half an hour we had exchanged the night's cold and gloom for the full blaze and genial warmth of a morning eastern sun. We thought of the "blessed hope." Now we are children of the night, waiting for the coming dawn. A brief interval longer—it may be very brief—and, standing in the presence of our Father's King, we shall lift our voices in adoring thanksgiving, and cry—cry to the "redeemed" saints around us—cry to a "redeemed" earth—cry to our "redeemed" selves, "O sing unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory: the Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen: he hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth. . . . Make a joyful noise BEFORE THE LORD THE KING."—(Psa. 98:1-6.)

### Notes on Scripture.

#### HEBREWS 2:15.

"And deliver those who through fear of death were all their lifetime subject unto bondage."

This verse is generally supposed to teach, that saints under the former dispensation had no "full assurance of faith;" that they labored under perpetual doubts as to their standing before God, and that death was on this account to them a matter of continual terror. But does it teach this? were the saints before the Lord's coming not assured? Was theirs of necessity a doubting state? Surely not. The whole breadth of Jehovah's character had not yet been opened up; but enough had been to rest upon without a fear. The whole riches of grace had not yet been spread out; but enough had been made known to rebuke all doubt, and to assure them of acceptance. That which they believed, though it was not all that we now believe, was sufficient to give them perfect peace, and to give them entire confidence towards God. In the sense of *doubting* they were not necessarily "in bondage." It was their privilege to rejoice in God, just as it is ours. It was their sin to have less than peace, or less than assurance, just as it is ours. In looking to the sin-bearer, their bonds were loosed, their souls relieved, their consciences pacified and laid to rest. Their joy might be less large or triumphant than ours; for they knew less of Jehovah's precious character, and it is upon this that the fulness of our peace depends; but still they had *peace*; their bonds were broken.

The apostle is evidently referring to their fear of death. Throughout the New Testament

we find many examples of this fear. Not that they feared to meet God face to face, or were uncertain as to whether or not condemnation might be awaiting them. But *death* itself was dreaded as an evil and an enemy. It was a thing of gloom and grief. Resurrection had not yet shone out so brightly, as to take from death all that made it terrible. They knew resurrection, indeed, but not so fully as we do; for though it was known from the beginning, yet its brightness was reserved for the coming of Christ in flesh to manifest. When he came, or at least after he was raised, resurrection shone out in all its blessedness and glory. Then, all darkness disappeared from the tomb. The sense of bondage, which the prospects of going down to the grave engendered, was removed. They could sing the glad song, "O death, where is now thy sting? O grave, where is now thy victory?" Up till the resurrection of the Lord, there had been always a sting in death, and an apparent victory in the grave, which kept them in bondage. *Now*, all that was over; for *He* had come, who by death was to destroy him that had the power of death, and to deliver them who through fear of death had been all their lifetime subject to bondage. *He* had shown himself as the resurrection and the life,—giving promise of glad resurrection to his saints. *He* had made known "the first resurrection,"—the "resurrection unto life,"—the "resurrection out from among the dead,"—hitherto but dimly seen.

#### HEB. 11:39, 40.

The apostle has completed his enumeration of the long line of worthies who were well spoken of on account of their faith. It was their faith that marked them out before man and God. Much good could not be affirmed of them in many respects,—but this could be said, "They believed." They were formed out of no better clay than others. They possessed natures not less defiled. But still, "they believed." It was their believing that brought them nigh to God at first: it was their believing that kept them continually nigh. It was simply as believers that God recognized them; and it was simply as believers that they walked with God. Theirs was a believing life from first to last. And such is the life of every saint. Such is to be the church's life until the Lord come. She has everything in promise, nothing in possession. She has a kingdom in reversion, but not an inch of ground in actual enjoyment now.—Nor is one age or section of the church better than another in this respect: all are the same: all have the same hope,—but not one has received the inheritance. That inheritance is equally a *future* thing to all; all are to receive it together; not one before the other. This is, in substance, the apostle's statement in the passage before us, which has been so often discussed, but little understood:—

"All these (ancient believers), though they received a good report on account of their faith, yet were not put in possession of the thing promised." They neither received the inheritance at the time they were here, nor have they received it since. It is still one of the "good things to come."

Then follows a clause which ought either to be read as a parenthesis, or placed at the end of the verse. Let us treat it as a parenthesis, and omit it until we have connected the last clause of the verse with the 39th. The whole would run thus: "These all, though they received a good report on account of their faith, yet did not receive the thing promised, in order that they, without us, should not be perfected." That is to say, the actual possession of the inheritance (or thing promised) has not been given; it has been deferred (till the Lord come), in order that no age or section of the church should be perfectly blest and glorified without all the rest; for all must be raised together; all must be caught up together; all must be crowned together.

What, then, is the meaning of the parenthesis? Its meaning is as follows: The apostle had spoken of the *promise*, or thing promised; and having mentioned this, he adds parenthetically, by way of explanation, "For God has indeed some better thing in view for us, no less than for them." That is to say, "The inheritance is for us, as well as for them; the promise was indeed made to them, but it includes us also." The "better thing" is not to be taken as meaning some better thing for us than what they possessed. No. But as referring to something better than any had yet received; something which eye had not seen, nor ear heard: something more glorious than had ever been enjoyed by any saint, or any portion of the church, from the beginning.

That "better thing" is the inheritance—the kingdom. This inheritance belongs to us who live in these latter days, no less than to those in earlier times. It is an inheritance which God himself has prepared. It is an inheritance which becomes ours, in title and right, the moment that we believe,—but which shall be enjoyed by none until the Lord come.

Hence it is to the day of the Lord that we look as to the day of our common re-entrance

into Eden—the day when, as one vast multitude out of every nation, we shall together enter in through the gates into the city—the day of our common crowning, our common triumph; for it is to be *one* crowning, *one* triumph, *one* entrance for the whole church from the beginning: they are not crowned alone, or in fragments, or in sections,—but in one glorious hour they receive their everlasting crowns, and take their seats in simultaneous gladness upon the long-expected throne.

Journal of Prophecy.

### The Psalms.

#### PSALM I.

The first sound of the harp of the sweet singer of Israel might well be thought strange in a world lying in wickedness. It celebrates the present happiness (as Ps. 24, tells of the future bliss) of that man who has fellowship with God, and no fellowship with the ungodly.\* Behold the man! his eye arrested, not by the things of earth, but by what has been sent down from heaven—"the law of the Lord." He has found the "river of living water;" he is like a tree—like some palm or pomegranate-tree, laden with fruit, or like that tree of life in Rev. 22:2, that yieldeth its fruit every month, and yieldeth fruit of all variety. "Every bud of it grows into a grain," says the Targum; "he is the very contrast to the barren fig-tree, withered by the curse," says a modern interpreter.

Perhaps this comparison to the tree and the streams should carry us back to Eden, and suggest the state of man holy and happy there. Redeemed man rises up again to Eden-blessedness. Is it its use in this Psalm, or is it simply the expressiveness of the similitude, that has led to its repetition in Jer. 17:8? But besides, we are carried back to Joshua by the language used regarding the man's prosperity. Joshua's career was one of uninterrupted prosperity, except in one single case, when he forgot to consult the Lord; and the Lord's words to him were these:—

"This book of the law shall not depart out of thy mouth,

But thou shalt meditate therein day and night,

That thou mayest observe to do according to all that is written therein;

For then thou shalt make thy way prosperous,

And then thou shalt have good success."—(Josh. 1:8.)

Perhaps this reference to the days of Joshua made this Psalm the more appropriate as an introduction to the whole book. It connected these ancient days with other generations. It sang of the same Lord, acting toward men on the same principles. It sang of a race who had come to possess the land of Canaan, who acted on the holy maxims that guided Joshua when he took possession—a race of men guided by the revealed will of Jehovah.

The ungodly are not thus prosperous,—they are not as "trees by the river side." They are as "chaff," ready to be driven away in the day of wrath, and unable to resist the slightest breath of Jehovah's displeasure (Dan. 2:35; Matt. 3:12, the "day of decision"). They cannot "stand," even as in Rev. 6:17. The cry of the affrighted world—kings, captains, rich men, mighty men, bond, free—is, "The great day of his wrath is come, and who shall be able to stand?" For the "Lord knoweth the way of the righteous." Our Lord may have referred to this passage in his memorable expression so often used (Matt. 7:23; Matt. 25:12; Luke 13:27), "I never knew you—I know you not." O the happiness, then, of the godly! happy now, and still happier in that day which now hastens on, when the Husbandman shall separate "the chaff" from the wheat, and the kingdoms of earth be broken in pieces "like the chaff of the summer threshing-floor," and "the wind shall carry them away." O the folly of those who "sit in the seat of the scornful," and ask in these last days (2 Pet. 3:3) "Where is the promise of his coming?"

But now, as we have noticed that our Lord seems to quote one of the expressions of this Psalm, let us ask how we may suppose it read by him in the days of his flesh. We know he read it; his delight was in the law of the Lord; and often has he quoted the book of Psalms. As he read, it would be necessary to his human soul to appropriate the blessedness pronounced on the godly; for he knew and felt himself to be indeed the godly, who "had not walked in the counsels of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful." He felt himself able to say at all times, "Thy law is within my heart!" Was he not the true palm-tree? Was he not the true pomegranate-tree? Can we help thinking on him

\* Dr. Allix does not hesitate to apply it more, specially to the Church in these latter days. "It containeth both the description of the happiness which the faithful Christians who apply themselves to their duty shall enjoy, as also those who with patience wait for the promises made unto them when Jesus Christ will come to reign upon the whole earth; and the misery of those who are of Antichrist's side, and who laugh at his coming."

as alone realizing the description in this Psalm? The members of his body, in their measure, aim at his holy walk, but it is only in him that they see it perfectly exemplified. "His leaf never withered;" "he did no sin, neither was guile found in his mouth" (1 Peter 2:22); "he yielded his fruit in its season," obeying his mother Mary, and being found about his Father's business; going up to the feast "when his hour was come," and suffering, when the time appointed came; everything "in season," and "all he did prospered;" he finished the work given him to do (John 17:4), and because of his completed work, "therefore God hath highly exalted him."—(Philip. 2:8,9.) Barclay, who paraphrases the Psalms in verse, speaks of Christ, in allusion to ver. 4, as the Branch exalted to royal glory,—

"Like the tree of life by Eden's stream."

Having the imputed righteousness of this Saviour, we earnestly long to have his holiness imparted too; but, conscious that as yet he alone comes up to the picture drawn here, we cannot but inscribe as the title of this Psalm,

"The way of the righteous One."

Journal of Prophecy.

### An Old Negro's Religion.

A preacher of the gospel relates the following conversation, which he had with an old negro, while travelling in Virginia. He says, "I was travelling from Stanton to Bean Station in Tennessee, and on the road I overtook a Virginia planter, with his family and effects, moving to Missouri. Soon after, I came up with two old colored persons, a man and woman, and judging that they belonged to the family I had just passed, I addressed the old man thus:

"Well, old man, had you not rather be in heaven, than travel this long road on foot?"

He looked at me, and said, "Yes, massa, I had."

"Do you expect ever to get to heaven?"

"Yes, massa, I do."

"Why, do you think God would ever have such an old nigger in heaven as you are?"

"Yes, massa, I believe I shall get to heaven when I die, if I is black."

"Why, what makes you believe so; can you read the Bible?"

"No, massa, I can't read, but I can feel."

"Well, what do you feel?"

"Why, massa, I long since felt that I was a sinner, I felt very sorry for my sins, and then I felt that God, for Christ's sake, would forgive them all."

"What, you say that you cannot read, and yet that you know your sins are forgiven. Are you not mistaken? Why, there are many white persons who are very learned, and do not know that God has forgiven their sins; you must be mistaken, ain't you?"

At this time, we were close to a very large black oak, which was at least three feet in diameter, and a hundred feet high. The old man pointed his finger towards the tree, and said:

"Massa, do you see that tree dar?"

"Yes, but what of it?"

"Why, massa, if you had that dar tree on your shoulder, and was to carry it two hundred yards, and lay it down, don't you think you would know when you laid it down?"

"Yes, old man, I think I should."

"Well, massa, just as sure you would know when you laid down that tree after carrying it two hundred yards, just so sure I know when God Almighty took that heavy burden of sin off me; and now I do believe I shall get to heaven when I die, *for I love God, and have tried to serve him many years.*" The old man looked at me, with a smile on his face, his eyes beaming with a lively hope of eternal life, and said, "Massa, don't you 'sess 'ligion?"

"What makes you think I profess religion?"

"Why, massa, I think if you did not 'sess 'ligion, you would not have asked me these questions."

I replied: "Yes, old man, I do profess religion, and hope to meet you in heaven."

"I then asked him how old he was. On his answering that he was sixty-three years of age, I took him by the hand, and told him to remain faithful a little longer, that his time of servitude would soon be over, and then bade him farewell, to see him no more until he shall be as free as myself."

"Reader, are you as certain that your sins are forgiven as was that poor old slave? You say you hope so, but do you know it?"

S. W. Bap. Chronicle.

CHEAPNESS OF THE BIBLE.—In the 12th and 13th centuries the only way of multiplying Bibles was by writing them out with the pen. The expense of doing this was so great, that none but the wealthiest classes could command the means to procure a copy. In the year 1230, a single copy of the Bible, in England, was valued at £31 sterling, or about \$150! In the year 1280, the Bishop of Winchester, upon asking the loan of a Bible of one of the public libraries, was obliged to give his bond, drawn up in the most formal and solemn manner, that



he would return it at a certain specified time? For many years after the discovery of the art of printing, a laboring man could not purchase a copy of God's Word for less than a year's wages.

Improvements have been made in the art of printing, from time to time, until now "the American Bible Society," for instance, can strike off and put up ready for use, 1,500 Bibles a day, or more than one Bible a minute, at a cost of twenty-five cents for the entire Bible, or six and a quarter cents for the entire New Testament!

Bibles can now be furnished at such moderate prices that the poorest persons in the community can easily command the means to procure a copy for their own use; and persons in the most moderate circumstances can afford to contribute a Bible or a Testament to the destitute.

If Bibles still cost \$150 a piece, we might well despair of "filling the earth with the knowledge of the Lord," but now that they can be furnished by the cart or ship load, at the trifling sum of twenty-five cents, what excuse can any one suggest for refusing to co-operate with those who are toiling to evangelize the nations of the earth?

Bible Record.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 20, 1850.

### THE "FLY SHEETS."

Some one sent us two weeks since a copy of the *Christian Advocate and Journal*, of the 4th inst., which contains some not very gentle comments on an article that appeared in the *Herald* of March 9th, with a request that we would state whether the allegations of the *Journal* are true. The article alluded to may be found on the last page of the issue of the above date. It purports to give a synopsis of the causes that led to the existing agitation in the Wesleyan connexion in England, and an opinion of the result. We did not attempt to state all the points involved in the difficulty; nor did we deem it necessary to arrange those we did state in the exact form in which they occurred; we merely wished to state that a serious agitation existed; that it arose out of certain facts, and that there was every appearance that it would lead to an extensive and irreparable schism in the Wesleyan body. Nor did we design to give a false coloring to any of the circumstances connected with the matter, or to distort or exaggerate them.

It may be as well to state, that the article so unceremoniously treated by the *Journal*, was written from memory, and might not have been written with that clearness that it probably would have been had we referred to our English files. We had noticed the difficulty on its first appearance in the Conference of last July and August,—nearly a year since—but suffered the matter to slip by without chronicling it in our columns. And though each succeeding arrival from England apprised us of the growing breach, we yet neglected to speak of it, until the 9th of Feb. Thus much we state, by way of excuse for any inaccuracies in points altogether unessential. Whether we have stated anything to justify the animadversions of the *Journal*, our readers can judge.

The article alluded to has been copied into several papers, for the reasons, we suppose, that it appeared to combine the *essential facts* of the case, and expressed their views of the matters therein specified. Among other papers transferring it to their columns, was the *Christian Intelligencer*, a Dutch Reformed paper, printed in New York. That this latter paper should have condescended to have copied an article from the *Advent Herald*, seems to have aroused the ire of the editor of the *Journal*, the organ of the Methodist Episcopal Church, who, in that paper of the 4th inst., comes out with an article of three columns in length, protesting, in no amiable spirit, against the tone of the remarks made by the press of this country respecting the Wesleyan agitation in England. He pronounces the various accounts of that agitation either as misrepresentations, or falsifications, written by some "partizan British letter writer," or "some unscrupulous British print," or "some scribbler who lives in this country." He then proceeds to give his version of the affair, and states that it was a *faction* only that was making all the noise, and intimates, in pretty unequivocal language, that the whole difficulty arose from jealousy, disappointed ambition, &c. &c.

After touching lightly on some important points—which the writer terms "subordinate issues,"—

the *Journal* arraigns the article from the *Herald*, and proceeds to dispose of it in the most summary manner. Much warmth of temper is manifested, and there appears to be no delicacy either in assuming an air of contempt towards this paper, or in using language not altogether in vogue in circles where an equality in moral standing exists, in which such ugly words as "blunders," "falsehoods," and other similar terms, are plentifully sprinkled. We confess that we are less concerned about the charge of making "stupid blunders," than we are of uttering "malicious falsehoods;" therefore we shall endeavor to clear ourselves of the latter charge, and in doing so, it will appear how far we have made ourselves liable to the former.

The position and standing of the *Journal* would seem to forbid the supposition, that it could make a "blunder" in the premises; as the qualifications we suppose would be possessed by those who conduct such a paper, are not generally found in those who bestow but a superficial glance on objects and occurrences, even of secondary interest; much less on matters which concern this present writing. Nor shall we accuse it of "falsehood," though we consider its statements at variance with facts. We shall endeavor to make this apparent. We have no idea of being treated with contempt, or accused of falsehood, by those who very foolishly affect the one, and impudently affirm the other.

A portion of the article in the *Herald* is parcelled out and dealt with in this manner:—

"We have now some small accounts to settle with several of our brethren of the religious press, and then we have done. We notice, in several of our exchanges, a series of stupid blunders or malicious falsehoods, we are at a loss to know which, taken from the *Advent Herald*, published at Boston. That paper we never see, and from what we have seen copied from its columns, have no wish to see. Its folly would do but little harm, had it not found here and there a respectable echo to give it importance and extension. That the *Christian Intelligencer* should be found employed in this work is not surprising; but that the *New York Presbyterian* should partake in it is what we did not expect. Now, let us call the attention of our brother editors to a few things in the article which they have copied from the *Advent Herald*:—

"For some months past the Wesleyan body in England has been agitated so deeply, as to give strong indications that a very extensive separation will take place at no distant day. The difficulty grew out of the publication of a series of articles in the *Wesleyan Times*, (an able and popular journal among the Methodists, but not the official organ of the Conference,) entitled 'Fly Sheets,' bearing no signature."

"The 'extensive separation' will be matter of history after it arrives, but, as yet, is like 'father Miller's' prophecy, previous to 'April, 1843.' The 'Fly Sheets,' according to this authority, were 'published in the *Wesleyan Times*,' whereas they were in fact published before the *Wesleyan Times* had an existence! They were not published in any newspaper, but in the form of tracts. Of course the writer has never seen the 'Fly Sheets,'—mark this."

The first idea held up in the extract from our columns, is, the opinion, "that a very extensive separation will take place at no distant day." The *Journal* would have its readers understand, that there is no foundation for such an opinion. If there is, or was, no ground for such an opinion, the *Journal* was right in assuming the contempt it did. But if we were right, we are inclined to think that the *Journal* and ourselves should change places: at all events, we freely confess, that we do feel somewhat as our contemporary would have us believe he felt when his comments were penned.

Now, if we show that such an idea as we expressed was universally entertained in England, by all classes, we neither made a "stupid blunder," nor uttered a "malicious falsehood." The reader may ask, If such was the case, why should such a respectable paper as the *Journal* endeavor to convey the idea that it was not so? We are not anxious to answer the query. That paper may answer it in its own way, and at its own convenience. We will try to prove that we were right.

To show how prominent the subject had become in England, we will state, that the Conference met July 25th, 1849, and Messrs. EVERETT, DUNN, and GRIFFITH were expelled on the 7th of August. Up to the middle of September, sixty circuits (out of about 400, the number in England) had openly expressed their sympathy for the expelled. These 60 circuits are the largest and most influential in the connexion. Be it understood, that these expressions were not made by a small portion of each of the circuits, but by nearly the whole of some, and in most all cases by a majority. Immense meetings were held in Exeter Hall, London, in the Corn Exchange, Manchester, in Bristol, (the strong-hold of Methodism), Nottingham, and many other places, in all of which a most decided stand was taken in favor of the expelled ministers. At the meeting in Nottingham, £125 were collected in a few minutes, for the purpose of purchasing an annuity for each of them. Among the papers which were constant in their remarks on the agitation, were the *London Times*, *Daily News*, *British Banner*, *Christian Times*, *Wesleyan Times*, *Standard of Freedom*, *Oxford Chronicle*, *Daily Reporter*, *Leeds Mercury*, *Western Times*, and about a dozen others, whose names we have before us. These all contributed to spread information among the people, and, as may be supposed, considerable excitement was manifested. Says the *Western Times*: "Great excitement prevails amongst the members of the Wesleyan Society in consequence of these novel proceedings [the doings of the Conference]. Contributions are being made

for the expelled, in defiance of the expellers, and meetings have been held in several circuits to exhibit sympathy for the persecuted ministers." Says the *British Banner*:—

"Every section of the religious world is looking on with deep solicitude at what is now passing in the Wesleyan community. We remember no subject of an ecclesiastical nature, that ever excited so unanimous, so universal, and so intense a burst of indignation from the British press. Both High and Low Church organs, and all between these extremes, have given copious utterance to their wrathful scorn at this worse than Popish despotism. Dissenting journals, too, of every shade, have thundered against the enormities of the Manchester Conference. Even Roman Catholicism—that great mother of despots, and tutor of tyrants—has been unable to conceal her loathing of conduct so flagrantly unjust, so shamelessly outrageous, so barbarously cruel! In this matter there is but one party—the universal public, who have spontaneously delivered a judgment, and passed condemnation."

We could fill our entire paper with the proceedings of the various circuits, and of meetings of large bodies of Christians of all denominations, in every part of the country, all confirming the opinion we expressed, that a very "extensive separation" would take place at no distant day. The last fact we will cite on this point, is, that on the 12th ult. a meeting of delegates, numbering four hundred, from the various circuits of the Wesleyan connexion, took place in Exeter Hall, London, which was crowded to its utmost capacity. The delegates represented the feeling of the Methodists through the whole country to be against the Conference, and in favor of the expelled ministers. That we were justified in using the expression we did, we think the above facts will bear witness.

"The decisions and conduct of the Conference were declared to be arbitrary, and that it was wrong for the laity to be excluded from having a voice in the enactment of the laws, and in all matters relating to the disciplinary arrangements of the Church."

"All false—the 'Fly Sheets' take no such ground."

Here is a point blank denial—quite unmistakable—"All false." Now, the reader will observe, that we pretended to state that there was a "difficulty," and that it "grew out" of the publication of the "Fly Sheets;" whether we so expressed ourselves, as to convey the idea that the "Fly Sheets" took such ground, does not affect the fact, that such questions as the above paragraph names were brought forward. What we meant was, that certain complaints were rife, and that they grew out of the publication of the "Fly Sheets." If we show that such was the fact, we think there is falsehood somewhere; we know that it does not lie at our door. Let us see.—Will the *Journal* deny, that a compliance with what the "Fly Sheets" do call for, would be a concession (in the estimation of their writer, or writers) of all those things spoken of in the above extract? We will give a paragraph from the *Journal*, in the same article in which it comments on ours. Speaking of what the "Fly Sheets" contain, viz., what they term "secularization," (referring to the fact, that the secretaries, editors, book agents, governors, teachers in their schools, &c., are ministers, the *Journal* says:—

"This they consider a degradation from the sacred functions of the ministry, and a descent from the glorious vocation to minister in word and in doctrine, to the mere business of 'serving tables.' To such a denuding of themselves from the spiritual functions of the Gospel ministry the men of the 'Fly-sheets' would never condescend—not they!—they regard it with sacred horror."

Now, when it is known that the whole machinery of Wesleyanism in England is moved by these officers, (or as we stated, by about a dozen men,) it will be seen that the demand for the "secularization" of the Conference is tantamount to a demand for each of the points named, or to a declaration of the injustice of refusing such "secularization." In short, the whole movement appears to us to hinge on the fact of "secularization;" let that be accomplished, and the people thereby brought into closer proximity to the Conference, not only would the decisions of the Conference be less arbitrary, but the laws governing the body would be more in consonance with the spirit of the age, or rather, more in harmony with the spirit of Christianity, and we should rarely see men of forty-three years standing in a religious body, without a single fact resting against them during the whole of that time, expelled from a Church which they love as dearly as they love their lives, merely because they would not submit to the tyrannical dictum of about a dozen men, in every way their inferiors. We again say, that the charge of falsehood does not lie at our door.

"On the appearance of the 'Fly Sheets,' the Conference, or rather about a dozen individuals of that body,—for subsequent developments have shown that a few pulled the wires, while the great body very obediently danced to the tune,—set up a shout not dissimilar to that raised by Demetrius when Paul was at Ephesus, and, as it seems to us, for a somewhat similar reason."

"How exceedingly courteous!"

It is "exceedingly courteous," is it? Is it less courteous than the insulting allusion to "Father MILLER'S prophecy?" The difference between the remark from the *Herald* and that of the *Journal* is, that while the idea insinuated or intimated in the latter is utterly false—there being nothing in that good man's life, nor in his works, that would warrant the construction intimated by the *Journal*; the words

we uttered are true, notoriously true—and were richly deserved. Each of the expelled ministers publicly asserted that their cases were decided or prejudged among the officers of the Conference, or by the committees—(for one set of men compose about all the committees) outside of the Conference. Any one cannot avoid becoming sensible of this fact, by reading the report of the inquisition—for it was no trial—and expulsion.

"After the writer gives his version of the expulsions which followed, he proceeds:—

"The names of the three gentlemen who refused to submit to the arbitrary requirements of the Conference, are EVERETT, DUNN, and GRIFFITH. The first-named person is one of the most talented men in the Wesleyan connexion, and is the author of several works, and has a literary reputation. He had stated in other places that he was not the author, and none doubted it."

"We have watched the controversy narrowly, have constantly read the *Wesleyan Times*, and have never yet seen any proof that Mr. Everett had ever stated that he was not the author of the 'Fly Sheets.' Indeed, we believe it is now fixed upon him beyond all doubt. That Everett is 'one of the most talented men in the Wesleyan connexion' is all new to us. He is a man of some talent, but his unbounded ambition made him a firebrand in the Church, and has finally brought ruin upon his own head."

Well, we will now confess that we were mistaken here—it was Mr. DUNN! Wonderful difference! Quite a serious mistake to commit after stating a circumstance we had read nearly a year before. During Mr. D's examination, a Mr. LEAROLD, who knew that Mr. D. was not the writer of the "Fly Sheets," arose in the Conference, and said that he understood Mr. DUNN to have said, at the Liverpool Conference two years previous, that he was not the author. The President asked Mr. DUNN if he had authorized Mr. LEAROLD to answer for him. Mr. D. replied that he had not. Of course he was expelled. The *Journal* is welcome to all the advantage accruing from our mistake.

As to the belief of that paper, that the authorship of the "Fly Sheets" is "fixed upon Mr. EVERETT beyond all doubt," we simply assert, that there is not a particle of evidence to confirm such a belief, more than there is in the case of Mr. DUNN, or Mr. GRIFFITH, who refused to answer on precisely the same ground; and the *Journal* is not able to adduce a single additional fact that has occurred since their expulsion to corroborate its opinion—"mark that."

As to our remark, that Mr. EVERETT "is one of the most talented men in the Wesleyan connexion," the *Journal* contents itself with the expression of its ignorance on that point. Now, we feel rather delicate in endeavoring to acquaint the *Journal* on a subject, which, if true, one would suppose it was perfectly familiar with, if anybody was. We must confess that, under ordinary circumstances, we should be inclined to rely on the denial of the *Journal*, equivocal though it be, rather than on the affirmation of one who would not be supposed to be so well acquainted with the real fact. Of course we shall not adduce our own opinion in support of the assertion. We will give authorities, such as we think carry some weight. Our readers can attribute to the *Journal* what motives they please, in this sort of detraction. "He is a man of some talent." Very patronizing. Hear Dr. CAMPBELL, than whom no man is a better judge of abilities and character, or more keen and sagacious. Said Dr. C., after hearing Mr. EVERETT, in Exeter Hall, soon after his expulsion:—

"We have heard in that hall all the chief men in the Methodist body, and, with the exception of Dr. Beaumont, we have heard no man, for effect, to be compared with Mr. Everett, who remarkably combines the peculiarities of two distinguished men, the late Mr. Crabbe, the poet, and Sir Charles Wetherall, of forensic and senatorial renown."

"His oratory is of a character which addresses itself to the whole man, the understanding, the fancy, and the heart. He is occasionally, in a high degree, declamatory, but by no means too much so; he never declaims till he has proved, and having impressed his point, there is an end of it. He is, moreover, not less gifted with the physical attributes of eloquence. His voice is one of great compass, full of flexibility, and under the most perfect command; he delivers himself with an energy scarcely inferior to that of Billy Dawson himself; and, like the late Dr. Chalmers, and, according to Cicero, the orators of ancient times, occasionally, in the more vehement parts, he stamps with his foot, while he thunders and lightens, shaking all around him! In a word, as Southey said of Whitfield, he is 'a consummate master of all the arts of popularity.' In his rapid surprises and transitions, which operate with magic effect upon an audience, he strikingly reminds the auditors of the late Daniel O'Connell, while he has all that great speaker's fearlessness, unbounded self-command, and perfect mastery over his hearers. Had Mr. Everett been a man of the world, he would undoubtedly have taken a foremost place in the Senate or at the Bar."

"With health and justice, he would have taken rank with the very first speakers of his own, or of any country, and he is now in a fair way of having justice done him."

Speaking of Mr. EVERETT'S biography of Dr. CLARKE, which has been recently published, Dr. CAMPBELL says:—

"There is not now living, in these lands, a more accomplished moral painter than James Everett; and there has not lived, during the present century, a man that supplied a fitter subject than Adam Clarke."

"Here, then, we have a portrait such as, among Methodists, whether living or deceased, only James Everett could have drawn."

"The whole man, inner and outer, mental and



moral, public and private, literary and ministerial, is here portrayed as no Methodist, and few other men, were ever portrayed before. The writer's knowledge of his subject was perfect, his zeal boundless, and his patient labor such as might have sufficed to build one of the pyramids. He actually suffered twelve years to pass away before giving the public Vol. I., which appeared in 1843, Vol. II., not till 1844, and Vol. III., not till 1849. The work has thus appeared under terms that would have more than satisfied Horace."

If anything in addition to the above was needed, it is supplied by Mr. R. A. West, in his "Sketches." After bearing witness to Mr. E.'s honesty, candor, independence (it is this last quality that renders him unknown to the *Journal*, we opine), and dislike to oppression, which are marked traits in his character, Mr. W. says:—

"It is, however, as a biographer that Mr. Everett is most widely known. In this character he is popular through the length and breadth of his native land, and his name is familiar to the majority of the Methodist Episcopal Church in the United States! \* \* \* His 'Wall's-end Miner,' 'Village Blacksmith,' and 'Memoir of William Dawson,' have been exceedingly popular, and will continue to afford both pleasure and profit to pious Methodists of both hemispheres for many successive generations. The 'Village Blacksmith' is a biography of 'Sammy Hick,' the subject of one of these sketches. In the eight years succeeding its first publication it passed through as many editions, and its re-publication in this country, by the Methodist Book Room, has added thousands to its circulation. It is the best of his biographies, because most faithful to the original."

And yet, all this is "new to the *Journal*!" Again we say, the charge of falsehood lies not at our door.

As to Mr. EVERETT'S "unbounded ambition," which made him "a firebrand in the church," we hesitate not to pronounce the assertion as unfounded a piece of calumny as ever was uttered. We could fill our paper, at this very time, from materials now in our possession, with testimonials to the uniform Christian conduct and exemplary character of Mr. EVERETT for forty-three years, the time he was connected with the Methodist body. Said Mr. E. in Exeter Hall:—

"For the last forty-three years the annual question has been proposed, 'Are there any objections to James Everett?' and the same answer has been given, 'None.' . . . An enemy to Methodism! after I have given to it forty-three years of the best of my strength, and the best part of my life! An enemy to Methodism! and have saved its Book-room from the ill effects of a pirated edition of Fletcher's works, and from the ill effects of a stereotyped pirated edition of the Hymn Book! An enemy to Methodism! I have defended its founder, its doctrines, its discipline, and its worship. . . . An enemy to Methodism! and yet have given the profits of three thousand copies of the 'Village Blacksmith' to the Preacher's Fund,—£200 of which was paid into the hands of the Treasurer of that Fund,—a fund from the benefit of which I am to be forever cut off. An enemy to Methodism! and yet within the last three years, in the midst of much pain, and much affliction, I have travelled between 27,000 and 28,000 miles to enrich its funds with collections, and to bless its people with sermons according to the best of my ability."

If this is a matter of fact, (and who can deny it?) Mr. EVERETT had a right to speak of what he had done, and to place his character in the scale against the outrageous wrong done him. Such is the character of the man, and is testified to by all who know him, who are not more in favor of ecclesiastical tyranny, than they are of doing justice to a much injured man. We again repeat, the charge of falsehood lies not at our door.

"But not a single word was he allowed to utter, but yes or no."

"Totally false."

"Totally false." Very laconic—very emphatic, and decided, withal, arising from the fact, we presume, that the writer knew he was literally correct. And here we must again confess that we were wrong. —It was not Mr. EVERETT that was so required to circumscribe his remarks—but Mr. DUNN and Mr. GRIFFITH. Both of these gentlemen were not allowed to make any other remark than "Yes," or "No." Perhaps our readers may think there is some mistake in this;—but we assure them that it is as we state it. When Mr. D. was arraigned before the Conference, and the question put to him by the President, "Are you the author of the 'Fly Sheets,'" he attempted to explain his position; but was immediately interrupted first by the presiding officer, and then by various members, accompanied by cries for him to give a direct answer. This he refused to do, and insisted on answering in his own way. At last the President said, and we copy the report of the proceedings:—"Mr. DUNN, in the name and in behalf of the Conference, I ask you, Are you the author or the writer of the 'Fly Sheets?'" "Mr. President," replied Mr. D., "when two years ago, at the Liverpool Conference, Mr. OSBORN proposed issuing the declaration—" [A document that that gentleman introduced, requiring each member of the Conference to sign, declaring that he was not the author of the 'Fly Sheets.'] The President interrupted him, and said that he would not be allowed to make any other reply than "Yes," or "No." After some confusion among the members of the Conference, and an exhibition of considerable warmth on the part of the President, that functionary at last said, all that the Con-

ference would listen to was a categorical answer, Yes, or No. The proceedings with Mr. GRIFFITH were very similar.

We cannot refrain from believing that the *Journal* was aware of the error we fell into, and wished to shelter itself behind the *letter*, while the spirit, known to be in accordance with the truth, was disregarded. Not to suppose it to be acquainted with this circumstance, would be to think that the most important portion of the proceedings of the Conference had escaped its notice. We would ask, Have we stated a falsehood, in the spirit of that term? No one who values his character for veracity will say that we have.

The *Journal* leaves us with the following quotation:—

"Much sympathy has been created in their favor by the powerful support of the *British Banner*, edited by Dr. Campbell, Independent, one of the ablest journalists in England."

"Right this time—at least so far as the support of the *British Banner* is concerned."

It admits that we are right for once—at least so far as the support of the *British Banner* is concerned; but it plainly denies every other point in the paragraph, viz., that there is "much sympathy" for the expelled, and that Dr. CAMPBELL is one of the ablest journalists in England. The first we think we have proved. The idea of attempting to prove the latter, is rather a ludicrous one, and we shall let it pass; though we are almost tempted to give the evidences (the opinions of men whom we think even the *Journal* would admit to be perfectly competent to judge) of this assertion; for we really have taken the trouble to hunt up such. If Dr. CAMPBELL has a superior, as a journalist, we should like to have him named.—But we think that we have said enough to justify every word we uttered in the article so unceremoniously treated, and to place the charge of "falsehood," or "blundering," where it belongs.

Want of room compels us to defer some remarks (already in type) on other parts of the article in the *Journal*.

#### THE OMNIPOTENCE OF GRACE.

How clearly is this important truth enunciated by the beloved disciple! "Whatsoever is born of God, overcometh the world." Victory must always ensue where God takes up a cause; and hence, whatever appearances there may be in any man of indwelling grace, they cannot be real, if they have not led to this issue. And thus victory over the world may be called the test of God's presence in the soul; the token of his having imparted to it the inward as well as outward baptism; the pledge of his still "working in us both to will and to do of his good pleasure." But what is that particular principle through which the Holy Ghost enables the soul to gain such a mighty triumph? The apostle makes it known to us. It is Faith, Faith in Jesus as the Son of God, as the Word, who hath both "given and received witness from the beginning." And then he most naturally leads our thoughts to that mysterious God-head, in which the Son and Holy Ghost are with the Father—"the three that bear record in heaven"—most incomprehensibly united, and in no respect more remarkably so than in their testimony to the truth of the Gospel. It appears, in fact, that the earthly as well as heavenly, the inward as well as outward testimony borne to the mission of Jesus, is very great; in truth, so great that none can reasonably resist it and have life; none in very deed receive it and be without life. There being three, then, that attest this truth in heaven—"the Father, the Word, and the Holy Ghost," and three that bear testimony to the same effect in earth—the Spirit, in his operation on the soul, the water, in the outward operation of baptism, and the blood of CHRIST visibly represented in the Sacramental wine, as well as the soul's inward confirmation of all the testimonies—there must be infinite peace in believing, *unspeakable peril* in not believing, what has been so incontrovertibly proved. On the one hand, Scripture places before us a faith that "overcomes the world;" a faith that "has the witness in itself;" a faith that "has the Son, and therefore has life." And on the other hand, it places before us an unbelief that "makes God a liar," and "has not the Son, and therefore has not life." If there were one argument that could, more powerfully than another encourage the believer, and awaken the unbeliever, it would be this representation of the consequences, respectively, of belief and unbelief. While the memorial of the well-attested fact of our Lord's divinity and resurrection is yet sounding in our ears—"of the divinity and resurrection of that Jesus who "came not by water only, but by water and blood"—there should be also a memorial of it taking deeper and deeper root in our hearts. He who "came by water and blood," is able and willing, not only to "sprinkle our hearts from an evil conscience," but also to blot out every forsaken sin. The sin of unbelief, therefore, is the sin to which the unbeliever is especially paid, because it is at the root of every evil thing. "God has given to us eternal life, and this life is in his Son," and in his Son alone. Most dangerous is it to disconnect the hope of eternal life

from the only mode of obtaining it; because, if lively faith in CHRIST is an earnest of such life, so the want, the weakness, or the nominal appearance of it, must be, according to this Scripture, neither the prospect nor possession of life. We often "receive the witness of men" in worldly matters. We do not disbelieve it. We implicitly credit it. Although we have not seen the things of which evidence is given, with our own eyes, we are as ready to account them true, as though we had been eye-witnesses.

Shall man be trusted, and not God? Shall the weak, frail, perishing creature of earth be deemed more worthy of credit than his unchangeable Omnipotent Creator? Oh, let not such a thought flit, even momentarily, across our minds; but rather let God be held "true, and every man a liar"—rather let God be held the most worthy of trust, and man the least. We would have life—ETERNAL LIFE. Have we sought it through God's only and blessed Son; through faith in Him; working by love, overcoming the world, having the witness in itself, born verily of God? There is no other method. This is the only plan. The great, the chief sign of success, or of an approach to success, is, beyond a doubt, victory over the world; and then, through the Omnipotence of Grace, we shall be more than conquerors.

Prot. Churchman.

#### Am I a Christian?

If I am a believer in, and a follower of CHRIST; if pure love to God, and a sincere desire to glorify him, are the motives by which I am actuated, then am I a Christian. If I have had godly sorrow for sin, "which wrought repentance to salvation, not to be repented of;" if I can "count all things but loss for the excellency of the knowledge of CHRIST JESUS my Lord;" then am I a Christian. If I find within me an increasing desire to know more and more of God, and what is his will concerning me, and a disposition to lay all on his altar, bowing with sweet submission to his holy will, then I have reason to believe I am a Christian. If I am a Christian, "old things are passed away, and all things are become new;" my affections are set on things above, not on things on the earth; "I have no desire for the friendship of the world, because it is enmity with God;" I have no desire for riches, for worldly honors and emoluments, for the fashions, maxims, and practices of the world; for these are vanity, and soon pass away. I shall "love my neighbor as myself;" I shall seek to do good unto all men, especially unto them who are of the household of faith." Finally, I shall ever exhibit the spirit of my divine Master, at all times, and under all circumstances, however trying they may be, while sojourning in this "vale of tears;" until the scenes of earth are closed, and we receive the joyful sentence, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." When sin and death shall no more have dominion over us, but we shall be "kings and priests unto God, and dwell with him forever and ever." M.

"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. 14:32.

SOLOMON thus speaks of the different situations we are to occupy after we leave this sinful world of affliction, and after these frail bodies are slumbering in their resting place. How will those who have walked disorderly, and transgressed the commands of their Master, feel in that day when the Judge of all the earth shall exclaim in a voice, loud as the peals of thunder which rend the heavens, and strike dismally upon their ears, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What a dreadful sentence, to be cast off from the presence of the Lord, and enter into a region where there will be wailings and gnashing of teeth. Then will they cry unto the Lord in their distress for mercy; but in vain—it is too late; he has passed the dreadful sentence, and there is no relief. They disobeyed his commands—he told them to beware of their end; but choosing rather to suffer affliction with the nations of hell, they continued on in their wickedness, and this is their punishment.

Wherefore, on the other hand, as SOLOMON has said, "the righteous hath hope in his death." How different from the above, instead of being cast off from his presence, they are welcomed to his house, and partake of all the bliss of eternal happiness.—What a glorious privilege. Those who walk according to the commands of God, are alone safe. Those who follow him in this life, what is their prospect in death? They can then look up to him as their Creator, Preserver, and Deliverer, from the claims of Satan, and the sufferings of eternal punishment.

So, readers, beware; the day is not far distant, when we all shall stand before the judgment seat of CHRIST, to be judged according to our works. Slumber no longer in your lethargy; but awake and prepare for that great day. Look to the Bible as your guide, and with it in your hands, and its holy principles indelibly stamped on your hearts, you will, with the Lord's help, endeavor never to yield to worldly affairs.

Religious Herald.

"Not many years their round shall run,  
Nor many mornings rise,  
Ere all its glories stand revealed,  
To our admiring eyes."

#### LIFE OF MR. MILLER.

The work on the life, labors, and writings of Mr. MILLER, which has been some time in contemplation, is now in the hands of the printers. The materials for this work are so abundant, and of so interesting a character, that we entertain a strong expectation that it will contribute very much to the edification of all Advent believers, and become an efficient means of interesting others in the study of the prophecies.

Hitherto Mr. MILLER has been presented to the great mass of the community only by his slanderers, who had no connection with and knew nothing of him; or by what claimed to be an exhibition of his views, but was only a mere caricature furnished by those who perhaps were identified with his name, while they were utterly incapable either of comprehending his position, or of sympathizing with him in its responsibilities.

As a man of extraordinary natural genius; as a self-made man, indebted to his perseverance under great difficulties for success that would be considered truly enviable by most men of the world; as a most worthy civil officer, and honorable soldier of rank; as a warm hearted patriot, who had perilled his life for his country; and as a citizen of distinction, in the section of country where he resided,—to say nothing of the commanding position he occupied in the Baptist church, after his conversion—he is almost unknown.

He had other work to do than to speak of himself, in the latter part of his life, in which he became so generally known by report. But it is due to him, and to the cause of God, that he should be fairly presented to the world. In the work about to be issued we shall let the facts speak for themselves. There are living witnesses enough who can attest their truth; and we doubt not thousands will be interested and edified by them, and candid enough to appreciate them, who now only know the name of WILLIAM MILLER as associated with everything that is presumptuous, villanous, and contemptible. They know him not! By permission of Providence we mean they shall know him. The work should be in the hands of every Adventist; and within the reach of every candid mind, in the country.

The amount of material to be arranged, with a multiplicity of other engagements, renders the prosecution of the work more tardy than we expected. But it will now go on with the greatest despatch possible. See plan and price on last page.

#### A Word to Adventists.

There is an attempt now being made to turn our brethren from the Advent faith to *Judaism*, and kindred doctrines. We trust that after a ten years' battle on the great question of the Advent, in which we have met our opponents triumphantly, that our brethren will not be easily turned aside from our millennial and glorious hope. On this old question, renewed in a new form, an attempt will be made to distract and divide the Advent body. But we trust it will be timely understood, and our brethren stand fast in the truth. Those who have written to us, and taken so deep an interest in the matter, may be assured that we shall not be idle spectators, while the fundamental principles of the Advent faith are being attempted to be undermined, and our hope of complete redemption in the new heavens and new earth, at the coming of CHRIST, subverted. We have suffered too much, and labored with our brethren too long, to abandon the cause at this time, for no other reasons than those we have refuted for the hundredth time.

Brethren, suffer me to beseech you in this critical time not to be deceived, nor turned away from the hope of the gospel. Now that we have, by the grace of God, fought so good a fight, we must not surrender in the last hour. Hold fast your profession. He is faithful who has promised. "For ye have need of patience, that after you have done the will of God, ye might receive the promise."

We shall be glad to hear from the faithful brethren and sisters everywhere on this subject. Subordinate questions will not divide us, when the very foundation of our hope is assailed.

J. V. HIMES.

NEW YORK AND BROOKLYN.—I arrived in New York on Sunday morning last, at 9 o'clock, after a tempestuous passage through the Sound. Preached at half-past 10 to Bro. JONES' congregation. I found a good audience, and a large number of old friends, who warmly greeted me. The cause is progressing here. In the afternoon I met the brethren in Hester-street. The place was crowded, and the season cheering. It was very encouraging to see so much interest in this old field of labor. Bro. ROBINSON is still here, laboring indefatigably—as usual—and is much esteemed. But he desires to be in the missionary field as soon as he can be released. Bro. WEETHEE's labors here have endeared him to the church, and they feel much disappointed in not being able to secure his services. Yet we trust the Lord will provide. In the evening I preached in St. LUKE'S Building, to Bro. WHITING'S congregation. They are making some arrangements to put up a chapel. May the Lord succeed them. J. V. H.



## CORRESPONDENCE.



## THE CHRISTIAN RACE.

BY A. SHIRWIN.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

The apostle in this verse compares the Christian to a racer. Races were common in Paul's day. A mark was set up at the end of the race-ground, for which all aimed who were engaged in running the race. Those persons who were to run, prepared themselves by a course of physical discipline, for their task. Temperance was enjoined. They did all they could to make the body vigorous and active. They abstained from everything that tended ultimately to weaken or enfeeble the body, and render it effeminate. The laws of the races were to be observed by them. Their dress was also suited to their work. Long, loose, flowing garments would entangle them in their progress; hence, everything which would easily beset them must be abandoned. Every weight must be laid aside. When everything was prepared, they which ran, ran all, but one received a prize. The race-ground was so arranged, that the racers could be viewed by a concourse of spectators. Those who obtained the prize were greatly applauded and highly honored by their friends and the people.

The one who gained the prize is fitly made to represent the Christian running toward the heavenly kingdom. Paul speaks of himself as running this race. He gives us, first, the mark, for which the Christian aims and strives. The mark, or the prize, he teaches us, is the result of the high calling of God in Christ Jesus. The end of God's redeeming arrangement is, that the believer may be conformed to the image of his Son. In this chapter Paul states it thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." Also, "Our conversation [city, or citizenship] is in heaven," &c. The prize, therefore, is glorification with Jesus, in the city of the living God, the heavenly Jerusalem. "Now they do it," says Paul, "to obtain a corruptible crown; but we, an incorruptible." A prize so rich, vast, and eternal, how worthy of our most magnanimous efforts to gain. Were all the glory of earth concentrated, it would appear no more in comparison with the prize before the Christian racer, than a flickering taper with the splendor of the noon-day sun.

He states, secondly, the manner in which he pressed forward.

1st. He had one purpose, aim, object. "This one thing I do." He would not suffer his mind to be diverted from the "one thing," either by the flatteries of friends, or the frowns, and threats of foes. His mind was continually girded up to the one purpose of his soul—the obtaining of that for which he was apprehended, laid hold, or seized upon by Jesus Christ. Every individual who would be successful in the Christian course, must be like minded with the apostle. An eye single to the glory of God is of great value in the cause of the divine Redeemer.

2d. A letting go, a forgetting, of those things which are behind. On this point we give an extract from Barnes. "One running to secure the prize would not stop to look behind him to see how much ground he had run over, or who of his competitors had fallen or lingered in the way. He would keep his eye steadily on the prize, and strain every nerve, that he might obtain it. If his attention was diverted for a moment from that, it would hinder his flight, and might be the means of his losing the crown. So the apostles say it was with him. He looked onward to the prize. He fixed the eye intently on that. It was the single object in his view, and he did not allow his mind to be diverted from that by anything—not even by the contemplation of the past. He did not stop to think of the difficulties which he had overcome, or the troubles which he had met, but he thought of what was yet to be accomplished. This does not mean that he would not have regarded a proper contemplation of the past life as useful and profitable for a Christian, but that he would not allow any reference to the past to interfere with the one great effort to win the prize. It may be, and is, profitable for a Christian to look over the past mercies of God to his soul, in order to awaken emotions of gratitude in the heart, and to think of his shortcomings and errors, to produce penitence and humility. But none of these things should be allowed for one moment to divert the mind from the purpose to win the incorruptible crown. And it may be remarked in general, that a Christian will make more rapid advances in piety by looking forward than by looking backward. Forward we see everything to cheer and animate us—the crown of victory, the joys of heaven, the society of the blessed—the Saviour beckoning to us and encouraging us. Backward, we see everything to dishearten and to humble. Our own unfaithfulness; our coldness, deadness, and dullness; the little zeal and ardor which we have, all are fitted to humble and discourage. He is the most cheerful Christian who looks onward, and who keeps heaven always in view; he who is accustomed much to dwell on the past, though he may be a true Christian, will be likely to be melancholy and dispirited, to be a recluse rather than a warm-hearted and active friend of the Saviour. Or if he looks backward to contemplate what he has done, the space that he has run over, the difficulties which he has surmounted, and his own rapidity in the race, he will be likely to become self-complacent and self-satisfied. He will trust in his past endeavors, and feel that the prize is now secure, and will relax his future efforts. Let us, then, look onward. Let us not spend our time either in pondering the gloomy past and our own unfaithfulness, or in thinking of what we have done, and thus becoming puffed up with self-complacency; but let us keep the eye steadily on the prize, and run the race as though we had just commenced it."

3d. Reaching forth unto those things which are

before. Paul was urgent. "I press toward the mark for the prize." Nothing was suffered to hinder him in this. Let the world go, or not go, this must go. Press onward he would. If friends forsook him, still he would press onward; did afflictions arise, press forward was his motto; did the enemy pour in their hottest fire, still onward he went, overcoming difficulties, surmounting obstacles; for heaven's richest treasure was before him. Glory, honor, immortality, the crown, eternal life, are all before him. Though darkest clouds surrounded him, still his determined heart was reaching forth—pressing for the prize. The cares, the anxieties, the perplexities of life must give way before the Christian racer. Was his time short, he keeps his eye on the mark; did he view it longer, yet he was onward. He would not faint, nor tire, nor look backward. He had been summoned to receive a crown of glory. It demanded his highest efforts, was worth his greatest sacrifice.

Therefore in this verse we have an epitome of his life: "I press toward the mark for the prize of the high calling of God in Christ Jesus." The secret of his course is here developed. The prospect of being a citizen of heaven, of having a glorious body like Christ's, of being raised to the society of heavenly intelligences, was enough to urge him forward continually. Here, then, we have an example of untiring zeal, of persevering effort—an example for the Christian to follow. Says Paul, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." How should those who are almost in sight of the prize, like an individual pressing through a crowd to gain his object, urge their way onward through the world of difficulty and opposition, until we are changed into the likeness of Christ to die no more—until we are permitted, as the citizens of the heavenly Jerusalem, to join the redeemed of all ages, at the coming of our Lord Jesus Christ. May the blissful day soon dawn.

## LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—Since the date of my last, I have been much engaged in the Lord's work, with much to encourage, and cheering results; and as some time has elapsed since I last wrote a few lines relative to the progress of the work in England, some further particulars may not prove uninteresting. I confined my labors to Neston, Bromboro', and Parkgate, from Dec. 10th until Feb. 11th, about 8 weeks, during which period the meetings were interesting, but more especially at the first mentioned place, where the chapel was usually crowded, and a great interest manifested on the subject of our Saviour's speedy return. Believers were aroused from their dreams of peace, and up to the period of my leaving, twenty-nine souls found peace in Jesus; the cases of conversion were very hopeful, and several peculiarly interesting.

At Parkgate, Cheshire, I preached two sermons in the Independent chapel, to attentive audiences. The minister was present, and took part in the services. At the close of the service on the Sabbath evening, I was invited to preach there again on the second Sabbath following, but I subsequently concluded it necessary to decline. I had several conversations with the minister, W. Hudson, on the subject of our Saviour's personal return, &c., but he could not see that Christ would return personally until the close of the millennium, which he now considers near. Several of his members attended the meetings at Neston, and he informed me that some were believers in our view of the subject. He has published a work on a portion of the Apocalypse, and endeavors to show that "the Church of England is the image of the beast," &c.

At Bromboro', we held several meetings, which were well attended, although the word did not produce the effect as at Neston; but we trust that fruit may yet spring up. We held one meeting for inquirers, and a few were present. While here, I was introduced to Mr. Laing, M. A., who is pastor of a church in Scotland, and also editor of the "Day Star." I took part in one evening's services with him at Neston, and returned with him to Bromboro'. He appeared interested in conversing on the subject of the pre-millennial Advent, &c., and very candid in admitting the evidences in favor of many points held by us. "Bertie's Mother" supplied him with tracts, &c., which will aid him in his investigations. He returned to Scotland, and in case of my visiting there, kindly invited me to see him.

On Lord's day, Feb. 3d, I attended to the ordinance of baptism at Parkgate, in the "River Dee," which separates this part of England from Wales. At about this time the weather was exceedingly rough, in consequence of which much property was damaged. When the hour arrived for baptism, the wind howled and the waters foamed so furiously, that it was thought best to postpone the ordinance; but as delays are frequently unwise, we resolved in the strength of the Lord to attend to it at once, and seven men and six women were plunged beneath the yielding wave in obedience to the command of him who said, "If ye love me, keep my commandments." A goodly number of spectators were present from different places, but one kind individual, who with others appeared annoyed at the success of the truth, hoped that I might drown one of the candidates, as I would then be compelled to leave that part of the country. After the baptismal service we held a prayer meeting, and then walked to Neston. In the evening Bro. Askey preached the sermon, at the close of which he had to hasten away, in order to meet the train to return to Liverpool; after which I delivered an address to those who had been baptized, and dismissed the congregation in order to make room to attend to the Lord's supper. About fifty-five partook of the emblems of our Saviour's death and return. We had a precious season, and our souls were elevated with the cheering prospect of sitting down with Christ at his table in his kingdom, with Abraham and all the faithful. On the following Tuesday evening I preached in the same place, and as others gave in their names as candidates for baptism, I concluded to baptize again on Lord's day, the 10th inst. Several assembled for that pur-

pose on the morning of the Sabbath, but previous to leaving for the water, we held a prayer meeting. We formed a procession from the house to the water, and on our way sang,

"Praise God from whom all blessings flow," &c. Many spectators had again assembled, and witnessed twelve believers "buried with Christ in baptism." After changing our dresses, a goodly number of us went to the Independent chapel, where we heard a practical sermon. In the afternoon I went to a place called Puddington, with a Methodist local preacher and four of his friends, who had been immersed. As he had become deeply interested in the Advent doctrine, he procured a place at Ledsham, in which I preached in the evening to as many as could gain admission. The Advent doctrine is spreading in this neighborhood, and the people were so anxious to hear and have me tarry with them longer, that it was with some difficulty I got away in order to sound the warning in the ears of others. But although on the one hand the people were candid, others appeared much annoyed at the success attending the proclamation. "Behold, the Bridegroom cometh, go ye out to meet him!" They were anxious to know when I intended leaving, and doubtless rejoiced when they heard I had gone. The truth will not, however, be hushed, as those are left who in their public ministrations will advocate it.

On my return to Liverpool, I was cheered to learn that our brethren were at work, and that several souls had been recently converted. On Lord's day evening, Feb. 24th, I preached at their chapel in Prince William street. After the sermon we held a prayer meeting. Seven or eight penitents were forward. One cried aloud for mercy, and the seat over which she held her head was wet with tears; but ere the close of the meeting she found peace, with three or four others. O how good the Saviour is, how precious yet his love, how willing still to save, how mighty still his word! His goodness in the manifestation of his mercy in the salvation of sinners, calls for much gratitude. He blesses feeble means; convicts, converts, and heals. Mercy's door is still open, and Jesus is mighty to save!

On the 26th of Feb. I baptized "Bertie's Mother," and his sister Emma, and both felt an increase of peace in consequence of imitating the example of Jesus. This closed my labors in this part for the present, and as I tarried longer than I intended, I had to defer my visit to Scotland. I am now in Leeds, where the work is going forward, but as my present communication is sufficiently lengthy, I must defer particulars until my next.

The chapel at Neston mentioned in my last was not a Methodist chapel, as stated. It was formerly, but has been an Independent chapel for some time past.

I thank you very kindly for the box of books which have reached me in safety, as they will aid me some in the expenses of my tour; and I hope those friends in America who feel any interest for England and in my laborious mission, will just send something to the office towards carrying it forward.

With love to all the friends, and desiring an interest in their prayers, I remain yours, &c.

Leeds (Eng.), March, 1850.

## LETTER FROM MRS. C. NILES.

DEAR BRO. HIMES:—Although you are a stranger to me, permit me to call you my brother in Christ.—I have recently subscribed for the "Advent Herald." The first copy I ever saw was Jan. 19th, 1850, and I do assure you its doctrine was food to my soul. It is the doctrine I embraced when I was made acquainted with the Lord Jesus Christ. I then gave all I had on earth for him. I accepted him as my prophet, priest, and king, and have tried to serve him ever since. I have heard a great deal said about Millerism by those who profess to know Christ, who speak of it as a very dangerous doctrine, calculated to injure the cause of Christ and make fanatics; but if this is Millerism, as far as I have read, then it is the doctrine that Christ and the apostles taught. Some may say, Where did Christ teach this doctrine? I answer, To his disciples, and to all others that heard him preach. Did he not tell his disciples that he was going to leave them, and that he was coming again in a little while? Did he not say to them, I will send the Comforter to be with you in my absence? Did he not, in order that they should not mistake his meaning, put forth a parable of the fig-tree.—When her branches are yet tender, and put forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors! Still farther, to make it more plain, he says, I am as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch, therefore, for ye know not when the master of the house cometh; whether at evening or at midnight, at the fourth watch or in the morning. Watch, also, lest coming suddenly he find you sleeping. Now, my brethren, what did our Saviour mean, when he uttered these words, and many more similar to them? Did he say one thing and mean another? Was he ever known to speak amiss while on earth? Did not even the wicked acknowledge that never man spake like this man. It appears to me that if ministers who profess to preach the gospel would study Revelations and the prophets more, they would be better prepared to divide the word of God, and to give every one their portion in due season. I believe the seven churches of Asia are of vastly more importance to them than ministers in general are aware of. Were not the epistles addressed to them left for admonition to the end of the world? It appears there was but one church out of the seven without fault. Why was it found without fault? Because they had kept his word, and had not denied his name. And now, my brethren, believing you take the word of God for the man of your counsel, and rely wholly on his promises, has he not promised that two of his children shall chase a thousand, and ten put ten thousand of the enemy to flight? Go on, then. Continue to blow the gospel trumpet. Let it sound louder and louder. I think you will soon see the sleepy watchmen arousing from their slumbers, and crying, "Watchman, what of the night?" Then they will see the day is

breaking, and will begin to sound the alarm. The children too will wake up and begin to cry all over the whole earth, "Lord, let thy kingdom come."—Then they will be prepared to labor for impenitent sinners that are out of the ark of safety. Noah was a preacher of righteousness. He warned the world of the approaching deluge, and exhorted them to repentance, that iniquity might not prove their ruin.—Yet his words seemed to them as idle tales, which they ridiculed and despised. So Christ by his word and ministers admonishes sinners that the end of all things is at hand, and warns them to flee from the wrath to come, while disbelieving mockers, willingly ignorant, say, "Where is the promise of his coming? for since the fathers fell asleep all things remain as they were." But what awful despair will seize their guilty souls, amidst the desolation of the heavens and the earth, when they see the Son of man in awful majesty coming in the clouds of heaven, and summoning all the world to judgment. What an awful day it will be to the wicked! But it will be a glorious day to the righteous. Glory be to His holy name. He has said that heaven and earth should pass away, but his word should stand forever.

Spencertown (N. Y.), March 1st, 1850.

## LETTER FROM LYDIA SHEARS.

DEAR BRO. HIMES:—The "Herald" is a welcome visitor to us, and we hardly know how we could do without it. We sympathize with you in the loss of our much esteemed and beloved Father Miller, whose name was dear to us, though we never saw his face. But we trust he is gone to be with Christ, which is far better for him than to abide in the flesh, where he was subject to affliction, sorrow, and pain, and the scoffs of a gainsaying world. We did hope that he, who, under the great Captain of our salvation, led out the true Israel to meet their coming King, might continue with them to the end. But as the Lord has taken him away, we trust there is yet a Caleb and a Joshua, who may remain with the Israel of God until they reach the promised land. But O! we fear there are too many who have already turned back to Egypt, and others who have so much of this world's goods, that they would rather settle on this side of Jordan. But O, my brother, or sister, you who have this world's goods, do you believe that the Lord is soon coming to reward every man according as his works shall be? If you do, are you doing all you can to aid in sending the gospel to the poor?—Could you not help some preacher that is poor to sustain his family, so that he could go out, and perhaps carry the news of a coming Saviour to those that have never heard on the subject? or could you not aid in sending some tracts or papers to the poor? Remember, the Lord is soon coming, and you will not much longer be steward. Where is the covenant you have made with the Lord by sacrifice? Job says, "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out."—29: 11-16. Would it not be better to give a little to send the "Herald" to the poor than to request the editor, as the brother did some time since, to stop the paper to the poor, that the paying subscribers might have it put to them cheaper? Now, we are informed in the word of the Lord, that "it is more blessed to give than to receive," and that "God loves the cheerful giver."

May the Lord grant us grace to live to his glory, that we may be accepted of him at his coming.—Yours in the blessed hope, waiting for the kingdom. Amclashburgh (C. W.), March 23d, 1850.

## Extracts from Letters.

BRO. JAS. G. WHITE writes from Lake Providence (La.), March 15th, 1850:—

BRO. HIMES—DEAR SIR:—I embrace the present opportunity to write a few lines in regard to the blessed cause in which we are engaged—the cause which, of all others, lies nearest to my heart—and in thus addressing you, my dear brother, I am really in hopes you will not think hard of me, on account of the liberty I take in so doing, especially when you take into consideration that there is none, scarcely, in these parts, who sympathize with me to any great extent, in reference to the doctrine of the near approach of the blessed Saviour and King; and knowing this, dear brother, you must know also that it is a source of great pleasure to one in such circumstances to have the privilege of writing to one whom he knows to be his sympathizing friend, such as your humble servant feels and believes you to be. It is from knowing this, and my love for the cause, that I have heretofore and do now take upon myself the pleasure of writing a line to you. I will state to you, that the world to me looks, as it is expressed in the language of Mr. Lord, "upside down; for it seems that everything that is connected with the spirit and fashion of this world, in the present age, is carried out to its fullest extent, with all the ingenious zeal that can be brought to bear upon it, such as the secret orders of the day, for the advancement of what they call good, while honor of men lies concealed at the bottom. An there are wicked men and Christians allied together for the promotion of all the dignities and honors that their idolatrous ingenuity can produce from this fire-doomed world, while the trampled-down cause of Christ is left in the back-ground, as a matter of second consideration, and sinners are treading the road to endless despair, through the neglect of the application of the Christians of all their powers of mind and strength to the performance of their duty as they should. O, lamentable state of affairs, to be wept over with tears of sorrow and lamentation! for the leanness of Zion is greatly to be lamented in all this Southern country; yet thanks be to the Most High, there are a few names amongst and around us, who have not bowed the neck to Baal, nor coincided with the enemies of righteousness, one of whom is the stationed Methodist preacher of this place for this year,—a man of only twenty years—



and yet, notwithstanding his youth, he would put to the blush many of the more learned of the land, not only for soundness of doctrine, but for pure, genuine piety, and holiness of heart. He only lacks light in regard to the glorious Advent doctrine. Do send me something to arrest the attention of ministers of the gospel. I shall add no more, and subscribe myself your sincere friend, looking for the second coming of our Lord from heaven.

Sister P. BLOOD writes from Manlius (N. Y.), Feb. 4th, 1850:—

DEAR BRO. HIMES:—When I attended the meeting at Syracuse, I thought I should have written you ere this, and acknowledged to the scattered flock through your paper the satisfaction I take in reading the communications from the dear Advent friends who are scattered to the four winds of heaven. I sometimes have curious sensations when I see as it were one of a city and two of a family strong in the faith of the Lord's speedy coming, while surrounded with opposition, not only from kindred relations, but from the professed watchmen on Zion's walls, who are scoffing at this precious truth, and holding in utter contempt those who, agreeably to the Saviour's commands, are lifting their heads rejoicing, believing their redemption draweth near. While in the judgment of charity, I must believe many are Christians who take no interest in the Advent faith, but are content to say it matters not when he comes, if we are only ready. Now can such as take so little interest in a theme involving such important consequences to the world of mankind be truly ready? If so, why are they not eager to ascertain the truth or falsity of such a belief? It looks to me like perfect selfishness to say, "It matters not, if I am only ready," while we do not consider that there are many who might be aroused by the idea that probation may soon close. For the peace and safety doctrine of a world's conversion would seem to give a license to continue in sin until a general rush of the Spirit would sweep them all into the kingdom. I never before had such a sense of the importance of Paul's exhortation to try the spirits; for he says many false spirits have gone out into the world. I think he must have had his eye on this very time, for if ever the world was filled with doctrines of devils, it is now; and many professors and even so-called ministers of the gospel are giving heed to them, as witness the rapping spirits which are causing so much time and attention from those who had better be searching God's word, and taking the warning there given against them. I will bless the Lord that he ever gave me an investigating mind, and that he has inclined my heart to search for truth. I know that nothing else will avail me in the trying day, and it rejoices my heart to receive the little winged messengers weekly laden with what I feel to be meat in due season. It is what I cannot get from the popular preaching of the day, though that is what would answer for our forefathers, who, I have reason to believe, died in faith. The time has come when stronger meat is required, and nothing but the blessed faith of the near coming of our Lord will satisfy me. I admire the analogy of spirit which seems to pervade all who communicate with you; and though there are minor points in which all do not see alike, yet that one absorbing theme, the Lord is at hand, seems to swallow up all minor considerations. We shall never see eye to eye, until we all safely arrive at home in our Father's kingdom. May that blessed time soon come, is the fervent prayer of your sister in the Lord.

BRO. L. ARMSTRONG writes from Detroit (Mich.), March 6th, 1850:—

DEAR BRO. HIMES:—I still feel deeply interested in the publication of the "Herald." Although I do not sympathize with your views regarding the penalty of the law and the consciousness of the dead, yet I have no disposition to withdraw my confidence from you on account of difference of opinion on this subject. I feel that it would ill become me, the most unfaithful and unworthy of all, to judge my brethren.

I rejoice at the firm and consistent stand which yourself, with other ministering brethren, have taken in reference to order in the church; the want of which is so sensibly felt in some portions of the West. I would not find fault with any, but I do not feel to fellowship those who do not seem to recognize the necessity of gospel order, in the observance of those ordinances instituted by our divine Master. Probably many are more correct in theory than in practice.

I trust that you will be enabled to carry out your contemplated design of visiting the West this spring. The brethren here would rejoice to see you, and hear from your own lips the precious and soul-stirring truths upon the coming and kingdom of our Lord which have been presented in the "Herald." I think a tour to this region would be conducive to your general health, especially if you should not labor too much in your journey through New York state, where they have mostly seen and heard from you. I think a few lectures from yourself in Detroit would do much good.

Mr. Duffield, pastor of the First Presbyterian Church, has done much, in his lectures upon the coming and kingdom of Christ, towards removing the mystical views of the Scriptures from the minds of many; but at the same time wishes it to be clearly understood that he has no sympathy with what he is pleased to term "Millerism." I think if you, or any other prominent brother who has pursued a steady course during the Advent movement, should come West, there would be no difficulty in procuring a place to lecture in.

NOTE.—Nothing would gratify us more than to make the proposed tour West this spring; but we fear it will not be in our power. Ten years of hard labor in the cause has so prostrated us, that we must rest for a time. We shall work as God shall be pleased to give us health.

BRO. MOSES CHENEY writes from Holderness (N. H.), March 18th, 1850:—

DEAR BRO. HIMES:—I admire the "Herald," and its course, and all the principles of what is called the Advent doctrine I fully believe in, except that of the new earth. You do not make it enough glorious and heavenly to answer my Scripture views of it. It seems that it must and will be something

more than Eden restored, as that was for the first Adam, and his posterity, which the apostle says was or is of the earth, earthy; while the new earth is for the second Adam, the Lord from heaven, and those who will be immortalized and made like him, and like the angels, as saith our Saviour. Will there not be a difference in the nature, very much so, in the two races, if I may so call them? and must there not be, also, as much difference in the two worlds to have things equal?—and you know that God's ways are equal.

I only suggest my thoughts to you, not wishing to trouble you with anything unnecessarily. If you see anything in it, you will notice it, as I believe you have been for years, and still are seeking to know and publish all the truth respecting Christ's kingdom. It looks to me, that when the Bible is silent, and not particularly explicit about the glory of the new earth, that we must judge something of what it will be by what the Scriptures say its inhabitants will be, and they are plain as words can make them on that point. Quite a contrast, truly, between Adam in his innocence, and the resurrection state of the saints. The former liable to sin, and thereby to become mortal; the latter in a state of immortality. I expect, "like the angels, to die no more." The 15th chapter of 1 Corinthians makes all plain, I think. I will further state, that the greatest reason in my mind why Adventists ought to be careful and give a right description of the new earth is on account of the people at the idea of the saints' final abode being like this earth, or even as it was in the original. Therefore they must have their heaven away off somewhere else in infinite space. They see an inconsistency in that, and so stand aloof from the whole of the Advent doctrine. But when I have occasion, I have to tell them plainly my views about it—that it will be this earth regenerated by fire, and made inexpressibly glorious—completely fitted and adapted to the wants and the nature of the resurrected saints—as much more glorious than Eden was as the "second man" is more glorious than the first man before he sinned. But I will say no more, and perhaps you will not find time to notice this. I love the cause, and hope to reign with my Saviour, and look for his soon coming. Yours, truly, in the best of bonds.

NOTE.—We see no reason to differ from our brother with reference to the transcendent glories of the new earth. The Bible is very explicit. Beyond that, our speculations are various. The reality will soon be here. May we wait with patience.

Sister H. J. PEIRCE writes from Southport (Wis.), Feb. 13th, 1850:—

BRO. HIMES:—We prize the "Herald" highly, watching for its visits as for an old and tried friend. As such we esteem it, and more especially since our residence at the "far West," isolated as we are from nearly all of "like precious faith," not having been privileged with listening to an Advent sermon since we left the beloved church in Lunenburg, Mass. But as surrounding darkness causes what light there may be to assume a more brilliant appearance, so here, while we in our mind's eye hold up the great and glorious truths that are to be proclaimed in this age of the world, touching the restitution of the earth, resurrection of the body, with the personal coming and triumphant reign of the once-crucified Saviour, in contra-distinction with a world-loving, a world-pleasing theology, and view the fair fabric of the former all comely and well adapted in its parts, being based on the foundation of the Lord, yea, the sure word of prophecy, and the latter tottering to its base, and destined to pass away ere long. We are led to wonder that no more are inquiring for the old paths, in which are things lovely and of good report. We would that the Lord would send some of his own servants into this part of his vineyard—those who have the truth, and know whereof they affirm. It does seem to me that souls might be gathered into the garner of the Lord. Our hopes were elevated somewhat on reading, not long since, in the "Herald," a note appended to a letter from Winnebago County, in which Bro. Himes thought it possible he might visit the "far West" the coming season. Prayer shall ascend to the Giver of all good, that life, health, and means may be granted for the accomplishment of this object.

Our hearts were pained on learning the death of Mr. Miller, not for him, but for those he has left in the contest. He rests. Peace to his ashes, till Gabriel's trump sounds, and then may we, with those with whom we have been associated, in receiving and maintaining this last message to a doomed world, yea, with the entire host of God's elect, never more to endure the scoffs of an unfeeling world, neither the temptations of Satan, be gathered, never to part.—Bless God for the prospect.

BRO. S. S. BREWER writes from Union (Ct.), March, 1850:—

DEAR BRO. HIMES:—I wish to state, through the medium of the "Herald," while compelled to change our residence, and, like those who found no continuing city, but sought one to come, it cheers my heart to sing, while on the way thitherward:—

"Here in this body pent,  
Absent from heaven I roam;  
Yet nightly pitch my moving tent,  
A day's-march nearer home."

It seems to me, by examining the Scriptures, we have passed all the way-marks, and now occupy the blessed expectation of a speedy arrival at mount Zion, the city of the living God. O, praise the Lord, for the prospect of a glorious triumph through Zion's conquering King. Soon, very soon, will our dear children, that dwell in the dust, awake and sing O my God, let the fair morn of Zion's glory dawn on this world of grief and sin. Bring home the ransomed host of thine elect, with singing unto the city which has foundations. O Lord, hear; defer not; come, and swallow up death in victory. Send life and immortality through the charnel house of thy saints, and hush forever sorrow's sigh. Comfort Zion. Make her wilderness like Eden, and her desert like the garden of the Lord. Cause joy and gladness to be found therein; thanksgiving, and the voice of

melody. The anticipation of such a glorious change bears me up amid afflictions and privations. O, how dismal, rayless, cheerless, and gloomy would be the checkered scenes through which we are called to pass, if it were not for the hope of immortality at the revelation of Jesus Christ. Ah, sorrowful indeed would be the mingled cup of the poor pilgrim, were it not for the far more exceeding and eternal weight of glory promised.—2 Cor. 4:17. Yes, yes, the blessed promise calms all our fears, soothes all our sorrows, and smooths our way o'er life's rough sea. When poverty and want press, the gracious promise, "I will never leave thee nor forsake thee," is enough. O my God, save me from unbelief, and the crime of ingratitude. Amen. Yours, expecting eternal life, at the resurrection of Jesus Christ.

BRO. T. MATTHIESSEN writes from Charleston (S. C.), March 18th, 1850:—

DEAR BRO. HIMES:—Mr. Bonhomme has been lecturing here on the return of the Jews to their promised land, and I had the pleasure of hearing him last week. I was much pleased with his lecture, and think him a smart man, but mistaken in his opinions. When he had got through, he invited the audience to some magazines which he would like to distribute to his Jewish brethren at the low price of \$1 per annum, and if any one present would like to hand in their names, he would be glad to note them down, and the place of their residences. I went up, but with a different intention, and as I had fortunately a tract and paper in my hat, I politely handed him one; but to my utter astonishment and surprise he immediately rejected it, and said he had already heard enough of those Millerites, as they were robbers of the Jews and of their hope in going back to the land of their fathers, and had done more mischief than many were aware of: he had heard them preach, and he warned the people in being led away by their fanatical delusions. So far, for my endeavoring to disseminate the truth, I got scoffs and jeers among those present. But I must also inform you that Mr. C. C. Pinckney, an Episcopalian minister, and Rev. J. Walker, of Beaufort, are millenarians, and the latter gentleman is looking for the fifth universal monarchy to be soon set up. I have conversed with Mr. P., and have given him some papers and tracts, which he said he would read.

BRO. REUBEN STARKWEATHER writes:—

I am still a Bible student, and consequently grow stronger in the faith that the prophecies are nearly all fulfilled. We should study the Scriptures, not to substantiate some pre-conceived notion, but to learn the will and purposes of God. We cannot be too careful in this.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, Feb. 15th, EDWARD AUGUSTUS MERRILL, son of the late Joseph Merrill, of Salem, Mass., aged 19 years and nine months. In the death of this youth, the words of the wise man were most strikingly true: "The righteous hath hope in his death."

FELL asleep in Jesus, Feb. 28th, after an illness of four weeks, Rev. EDWARD BICKERSTETH, of Watton Rectory, Herts, Eng. Mr. Bickersteth was born March 19th, 1786, was educated for the law, and at one time practiced as an attorney in Norwich. Subsequently, "feeling an overwhelming desire" to labor in the vineyard of the Lord, he applied to Bishop Bathurst for ordination. He preached his first sermon in St. Gregory's church, Norwich, in December, 1815. Shortly afterwards, he became Assistant Secretary to the Church Missionary Society, and removed to London, where he was appointed assistant minister of the Episcopal chapel in Spitalfields. In 1830 the living of Watton was presented to him by Abel Smith, Esq., where he fulfilled the duties of pastor with great zeal until the time of his demise. He leaves one son, Edward Henry Bickersteth, who is a clergyman, and five daughters, one of whom is the wife of the Rev. T. R. Birks. It is well known that Mr. B. was the author of several valuable works on the Prophecies, &c., which gained for him an extensive reputation. Some of his works were published previous to his entering the ministry. His disease was congestion of the brain. He was quite prepared for his change. A few days previous to his departure, his physician remarked to him, that there was no hope.—"Yes," he replied, "there is every reason to hope," with other expressions of his consciousness of his speedy change, and the hope beyond.

I have collected the above few facts, judging that they might be interesting to the friends in America who have perused his writings.

J. W. BONHAM.

Leeds (Eng.), March 22d, 1850.

DIED, in Grafton, Vt., April 3d, Mr. WILLIAM SMITH, aged 53 years. Although his sufferings were great, he was resigned to the will of God, and died in the faith of the speedy advent of the Saviour. We miss him much in the prayer circle, where his voice was often heard. It was hard to part with our kind friend. But what is our loss is surely his gain.

He is not dead, but sleepeth,  
A calm, untroubled sleep;  
Sickness and sorrow now are o'er,  
Sighing and tears he knows no more,  
And wherefore should we weep?

He is not dead, but sleepeth,  
And soon shall wake again,—  
Shall feel the Spirit's quick'ning breath,—  
Shall burst the cerements of death,  
And cast away its chain.

He is not dead, but sleepeth,  
And from the grave shall rise,  
And clothed in robes of heavenly light,  
Shall welcome in his upward flight,  
His Saviour in the skies.

He is not dead, but liveth,  
A bright and joyous life,  
Released from sorrow, pain, and sin,  
From foes without, and foes within,  
And all this earthly strife.

He is not dead, but liveth,  
And is but gone before;  
And when we shall give up our breath,  
And pass beyond the gates of death,  
We'll meet to part no more.

L. R. S.

## AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111.  
Amherst, N. Y.—H. L. Smith.  
Buffalo, "—W. M. Palmer.  
Cincinnati, O.—Joseph Wilson.  
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"—Water-street.  
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grafton Road, Brompton, London.

NEW EDITION of two Discourses by CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and MR. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 37½ cts. per doz.; 4 cts. single.

"The Kingdom of God, by Rev. CHARLES K. IMBRIE."—A few copies for sale at this office. Price, 37½ cts.

Grimm's Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

## AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

FROM PROF. HITCHCOCK.

"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."

EDWARD HITCHCOCK, LL. D., Pres't of Amherst College.

From the "London Lancet."

"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Scudder, City Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

W. A. BREWSTER, M. D.

"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"

CATHERINE K. CADY.

West Killingly, Ct., Sept. 28, 1848.

Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a record of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Mass.

"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 15-3m.]

## DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Sphenard and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any periodical return of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.

These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston.

[mar. 15-3m.]

## A NEW SINGING BOOK.

(REVISED EDITION.)

THE AMERICAN VOCALIST, by Rev. D. H. MANFIELD, published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as of the most distinguished European composers, in all 30 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

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The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book. Wm. J. REYNOLDS & Co., Publishers, 21 Cornhill, Boston.

[c. 2-3m.]

THE AMERICAN FOWL BREEDER! A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 15.]

## BUSINESS CARDS.

WILLIAM H. HILL & CO., Stationers, Blank Book Manufacturers, and Dealers in Book Binders' Stock and Tools, Nos. 30 and 32 Cornhill, Boston. Wm. H. HILL, A. W. THAYER, 2d. Agency for the sale of superior Book and Newspaper Inks. School Books supplied to order.

JOHN P. JEWETT & CO., Publishers, Booksellers, &c., No. 23 Cornhill, Boston.

WETTERBEE & LELAND, Wholesale and Retail Dealers in Ready-made Clothing. Also, particular attention given to custom work. No. 47 Ann-st., second door south from Blackstone-st.



## THE ADVENT HERALD.

BOSTON, APRIL 20, 1850.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## Conferences in New York and Boston.

A Conference of Adventists, or believers in the speedy coming of CHRIST, will be held in New York, at Washington Hall, Hester-street, three doors from the Bowery. To commence Tuesday, May 7th, at 10 o'clock A. M., and continue three days.

Also, in Boston, in Chardon-street Chapel.—To commence Tuesday, May 21st, at 10 o'clock A. M., and continue three days.

The present wants of the cause, and the necessity of united action, in order to meet the wide and increasing demands of the great missionary field, present a strong inducement, for all our tried fellow-laborers, to assemble themselves together again, that by a free interchange of sentiment, on the great practical duties growing out of our present position, we may be able to enter, with more fervent zeal, and persevering efficiency, upon the great work which God in his providence has assigned to us, in these last days.

—Thou hast but an hour to fight!  
Now the blazoned cross unfolding,  
On! onward, for the right!  
On! let all the soul within you  
For the truth's sake go abroad!  
Strike! let every nerve and sinew  
Tell on ages—tell for God!

## New Tract!

"The Present Age: its Boasted Progress Delusive. From the London 'Quarterly Journal of Prophecy,' for January, 1850. Boston: published by Joshua V. Himes, at the General Depository of English and American works on the Prophecies, No. 8 Chardon-street."

This is a tract of 16 pages, now ready. One hundred thousand copies ought to be circulated this season. We shall put them very low—\$1.50 per hundred. Friends will send in their orders now.

Many have spoken in the highest terms of this article. Bro. NEEDHAM says:—

"Bro. HIMES:—The article on *progress* in the 'Herald,' (No. 7.) is worth a hundred dollars, and if I had the means, it should go far and wide. I had a feast in reading it."

## A New Work.

"The Elements of Sacred Chronology."—This is a work of between 100 and 200 pages, now being stereotyped for this office, which will give the elements requisite for calculating the dates of the prominent events recorded in Scriptural history. It will contain much interesting matter in connection with the science of Chronology. The price will not be over 50 cts.—perhaps less—with a deduction by the quantity. Orders are solicited, that we may know how many to print.

POCKET EDITION OF THE HYMNS OF THE HARP.—This work is now out, and we can supply all orders. It has been got up in the neatest and best form possible, as also in the cheapest. Price, retail, 37 1-2 cts. Discount to agents. As we have had to make another heavy outlay, in order to accommodate our friends with this new work, we hope there will be sufficient sales to sustain us in the enterprise. The only difference between this work and the *Harp* is, the omission of the music. All the hymns are in, without alteration.

THE *Harbinger* of the 13th inst. has a column or more respecting Bro. MORLEY, for us to copy. We shall be happy to do so, when it gives its readers our own remarks on the case, in connection with what it wishes us to copy, so that its readers may judge of their relevancy, or gives evidence itself of apprehending and appreciating what we have said. Till then, further comment seems a waste of words.

THE "ADVENT HARP."—This work is universally approved. We frequently receive favorable notices. Bro. N. FIELD, of Jeffersonville (Ind.), writes: "I am highly pleased with the new edition of the *Harp*. It is decidedly the best collection extant, and does honor to the Advent cause."

GORHAM vs. EXETER.—This case, of which we gave a brief notice a few weeks since, has been decided, as was anticipated, in favor of Mr. GORHAM. The Bishop now has no alternative, but must induct that gentleman into his living, however unpalatable it may be to his (the Bishop's) feelings. We have perused the decision, which was read to a very large assemblage of both clergymen and laymen, by Lord LANGDON, without being very particularly impressed with the wisdom therein displayed. However, we should state, that some of our contemporaries discover in it a world of profundity, and we are not disposed to question their perspicacity. Said the Court, in its decision, "The question which we have to decide is, not whether they [Mr. GORHAM's] views on baptismal regeneration are theologically sound or unsound... not whether other opinions opposite to them, may or may not be held with equal or even greater reason, by other learned and pious ministers of the church, but whether these opinions now under our consideration, are contrary or repugnant to the doctrines which the Church of England, by its articles, formularies, and rubrics, requires to be held by its ministers.... We express no opinion upon the theological accuracy of these opinions, or any of them... the doctrine held by Mr. GORHAM is not contrary or repugnant to the declared doctrine of the Church of England," and that gentleman "ought not to have been refused admission to the vicarage of Bramford Speke." But what of the Bishop? O, the "articles, formularies, and rubrics," can be read backward, and thus both can travel on inharmoniously in harmony.

If this is not an age of progression, and men are not a great deal wiser than were their fathers, it is not because there are none to attempt to demonstrate such to be the case. There are some who will prove, if you will but grant a few of their premises,—that men owe their origin to nothing but an oyster! and seem to take a somewhat unaccountable pride in this ancestry. Such a belief, perhaps, is not very widely extended, as its own absurdity carries with it a perfect antidote to the evil it might be supposed to possess. But there are men possessing minds of a different calibre, who exercise a decided influence on society, men of rare endowments, whose ideas of the origin of the human race are not so harmless. They believe, in spite of what the Bible teaches,—that mankind descended from different races of men, and not from one man, ADAM. To believe that we all sprang from one man, is, in the estimation of these men, to deny and repudiate the deductions of science. And yet these are professors in our Colleges, to whom the instruction of our youth is entrusted, and who form and mould the minds submitted to their charge according to their own pattern.—We notice in the papers, that at the late meeting of the Scientific Association in Charleston, Prof. AGASSIZ, Professor of Natural History in Harvard University, contended that the human race could not have originated as it is stated in the Bible. There were two clergymen present—Drs. BACHMAN and SMYTH—who replied to the Professor with much earnestness. We have seen a notice of the above fact in several papers, but not a word of comment. Can we wonder that there is so much false theology abroad, or hybrid religion, when so little interest is manifested by the religious press to expose it?

THE NASHVILLE CONVENTION.—A more lame and impotent conclusion, than this long talked-of meeting bids fair to have, if we may believe the accounts that reach us from almost every section of the South, cannot be very readily imagined. Without pretending to have any more foresight, or common sense, than others, we could not avoid the feeling, that all the noise and bluster about the dissolution of the Union, were but the usual moves of a horde of political gamblers, to accomplish that which they could not obtain by honest means. The editor of the *Southern Banner*, published at Athens, Ga., says he called at the Town Hall on the day on which delegates to the Nashville Convention were to be elected, to see how matters stood. On entering the hall, he found a magistrate, a constable, and one or two others, very quietly seated at a table, in the most unexcitable state possible, but no poll opened, and no voters, and it was then noon. The magistrate informed him that it was impossible to organize a legal tribunal for holding the election, as no freeholder would act—and furthermore, not more than half a dozen persons had appeared who desired to vote. At 3 o'clock the editor again called, to see what change had occurred. This time he found the doors closed, and not a soul in or about the hall. Five o'clock had nearly arrived (at which time the polls were to be closed), when an organization was effected, and two votes were cast for delegates to the Convention.

AFFAIRS in Congress appear to be no further advanced, in the way of accomplishing any practical good, than they were four months ago. Though the excitement has, in a measure, subsided, there is not the less a disposition, on the part of the slavery propaganda, to have matters so arranged, as to admit slaveholders to extend their iniquitous system into the territories of New Mexico and Deseret. Every project is suggested, and every effort is put forth, to accomplish this end. No sooner is a bill introduced, to admit California as a State, with her constitution excluding slavery, than a move is made to attach to that bill an amendment, settling all the issues on the slave question at the same time, so far as they can be settled by legislation. Of course all this maneuvering will end in the discomfiture of freedom, if we may judge from the past, unless God himself vindicate the cause of the oppressed.

We sincerely hope the rumor is true, that the inhabitants of New Mexico are about imitating the example of the Californians, by organizing a State government, formally incorporating an express prohibition of slavery in its constitution, and then presenting itself to Congress, at the present session, for admission into the Union. Such an event would be a victory over the darkest sin of the age, and would cause every lover of righteousness and humanity to rejoice.

## SUMMARY.

- Mr. B. H. Penchard, who died last week in Andover, left \$50,000 to found a high school for boys and girls in that town.
- Charles Whitford, who was convicted twelve years ago of the murder of Jones, another negro, in a drunken row in West Springfield, and whose sentence of death was commuted to life imprisonment, has been pardoned out of the state prison by the Governor and Council.
- A treaty between the United States and Great Britain is said to have been signed by the British Minister at Washington and the

American Secretary of State, by which Great Britain agrees to form no settlement on the Mosquito coast.

—There has been dug up in Henry county, Tenn., the full stature of a man, wrought out of brass, or some other hard metal. The features were as perfectly delineated as if the work had been done by an experienced painter.

—A powder magazine in Middlefield, near Middletown, Ct., exploded on the night of the 1st. Three hundred half-barrels of powder, belonging to the government, were destroyed.

—John M. Barrett, who was arrested in South Carolina a year or two since, on suspicion of being an abolitionist, and subsequently released on bail, died at Dublin, Ind., on the 23d ult., from a disease brought on by his imprisonment at the South.

—The Governor of South Carolina has appointed a committee of twenty-five gentlemen to proceed to Washington, to convey home the remains of Mr. Calhoun.

—Mr. Wilson, from New York, and for some time connected with the coast survey, was married in Washington city on the evening of the 10th, and was found dead in his bed beside his bride the next morning.

—The city of Laruna, in Campeachy, was totally destroyed by fire on the 15th of March.

—At Telfordville, Va., Mr. Joseph Corbin was instantly killed by the breaking of a griststone, on which he was grinding.

—The persons employed about the nine o'clock cars from Jersey City on the morning of the 8th, (says the Newark Advertiser) and several of the passengers, also observed a man leaning by the neck to a limb of a tree, near the entrance of the deep cut at Bergen Hill. When the train returned (shortly afterward), he was gone, and nothing has been heard of him since.

## PLEASURE.

Pleasures are few, and fewer we enjoy;  
Pleasure, like quicksilver, is bright and gay;  
We strive to seize it with our utmost skill;  
Still it eludes us, and it glitters still.  
If caught at last, compute your mighty gains!  
What is it but rank poison in your veins?

Young.

—The house of Mr. Wetherby, one and a half miles from Fern, Ill., was entirely destroyed by fire on the night of the 22d of March, and two of his daughters, aged sixteen and seventeen years, perished in the flames. The eldest daughter, aged eighteen, jumped from a second story window and broke her back. Mrs. Wetherby, two or three small children, and two young men, who were asleep in the house at the time, barely escaped with their lives. The fire originated from an ash barrel.

—The Sussex (N. J.) Register gives an account of the explosion of the powder magazine of the Andover mine, in that county, on the 9th, producing a concussion, which was sensibly felt at the distance of ten or twelve miles, and the loss of two lives. In Newton, five miles from the scene, every house was shaken.

—Mrs. Ashworth, of Ky., was caught between a rail car and platform, at Madison, Ind., and crushed to death. She was accompanied by her husband and infant.

—A Washington writer says that advices of an authentic character received within a few days, authorize the expectation, that the inhabitants of New Mexico will speedily hold a convention, adopt a constitution, and apply for admission into the Union as a state, and that the constitution will contain an express prohibition of slavery. This is expected to take place before the adjournment of the present Congress.

—Thomas Boyd, an old stage driver, has been arrested and taken to St. Louis, on a charge of having robbed the Eastern mails from that city. About \$2000 of the plunder will be recovered.

—Over 15,000 persons in New York live in underground basements, averaging about five persons to a basement.

—In Newburyport, a little daughter of John B. Greely was burnt to death, in consequence of playing with matches and a fluid lamp.

—Says the Christian Chronicle:—"The average duration of human life is gradually lengthening. A careful examination of numerous statistics has established the fact, that from the time of the Roman empire, an increase of average longevity has been taking place among civilized nations. The medical profession claim the credit of this change, as induced by the improvements of medical science, but it may with more reason be attributed to the general advance of civilization of the industrial classes, and the multiplication of social comforts."

—"Mother, I guess the baby won't cry any more, for I've killed it and thrown it out doors." The Dedham Democrat says that these are the words which a little girl in that town, only four and a half years old, addressed to her mother, upon her return after a short absence, and that the baby was found under the sink spout, with a cut upon its wrist, from which it had bled almost to death.

—Two hundred miles of streets have been added to the city of London during the last seven years. Villages which a few years since were ten or twelve miles distant, are now a part of the metropolis.

—Some idea of the great circulation and value, in a pecuniary sense, of the London Times newspaper, may be gained from the following.—The taxes which it has to pay to Government yearly are:—On the paper on which it is printed, £15,000; on the stamps, £50,000; on advertisements, £19,000; total, £84,000—or nearly half a million of dollars.

—The new marriage law of this State dispenses with the fourteen days' notice and publication of intentions hitherto required, and enables those who desire to be married to obtain a license, or other official appointment for that purpose. Parties married out of the State, must give notice of the fact to the officer within seven days after their return.

—Seventeen incendiary fires occurred at New Orleans during the week ending the 13th inst., and much property was destroyed. Large rewards had been offered for the arrest of the incendiaries.

—Says an Iowa paper:—"Mrs. Ireland and her daughter, of Quincy, Ill., came to an awful death by freezing and starvation on the mountains during last winter, when on their way to California. The wife and daughter, with the full knowledge of their situation, and that they had buried in their wagon for firewood, insisted upon the husband and father to leave them to their fate, and seek his own safety. We almost shudder when our informant told us that he did so."

## LIFE AND WRITINGS OF WILLIAM MILLER.

THE extraordinary interest which has been created on the subject of the *Second Coming of Christ*, by the preaching and writings of Mr. MILLER, demands that a more full and correct view of his character and labors should be given to the world. This we purpose to do by giving:

- I. An Account of his Life and Mission.
- II. His Lectures on the Prophecies relating to the Second Coming of Christ and the Millennium.
- III. His Addresses, Reviews, and select articles on various theological subjects.
- IV. His Letters, Poetry, &c.

Since his death, we have examined his unpublished papers, and find some valuable articles. These, with a large number of letters, reviews, and addresses, which have been published in the *Advent Herald* during the last ten years, cannot fail to interest his numerous friends and the public. We intend to make a collection of all that is valuable from the productions of this able pen. Such a work will be a treasure to Adventists, and a bulwark of defence to the cause. We shall proceed to make immediate arrangements for the publication of this work. It will require some little time to prepare the first part, containing his life. When this is done, it will be issued in numbers of fifty pages, or more, as often as we can get them out, and once or twice a month. The first number will contain a condensed history of his life, by J. S. BARTON, of Philadelphia. The numbers can be sent by mail to any part of the country; and when finished, can be bound in volumes. The number of pages each number will contain, and the price, we cannot now state. Perhaps the price will be 20 or 25 cts. each number. Due notice will be given.

In regard to the *specific time* of the Advent, this work will not, of course, produce the same effect as that produced by the previously published writings of Mr. MILLER. But we have a new eye, in the church and world, the most stirring movements, which can be indicative of nothing but the speedy coming kingdom. The great crisis is evidently at hand, when all the glorious things for which we have been looking will be realized.

We wish agents to obtain subscriptions for the work. They will be allowed 25 per cent. discount. No money will be required to be paid for us or our agents, until the first of next year. We want those who feel interested in this work, will inform us how many copies they will take, and they will be furnished accordingly.

Nothing here need be said of the great importance of Mr. MILLER's writings to the Advent cause—all Adventists are well aware of it. What the friends have done in time past, we confidently hope will be now followed by similar effort. Let us all, therefore, unite in the republication and diffusion of the writings of one who God was pleased to raise up to perform a most important work, to sound the alarm, that men might be prepared for the coming Bridegroom.

We hope to have the first number of this work ready for delivery at the New York or Boston Conference in May.

"BIBLICAL INQUIRY."—I. E. Jones, editor and publisher. D. I. Robinson, assistant editor. Terms, \$3 per 100; 50 cts. per dozen; 6 cts. single.—124 Prince-street, Brooklyn, N. Y. Direct I. E. Jones, post paid.

The first number of the above valuable monthly publication has been received. It has very able articles on the questions, "What is Death?" "Objections from the Scriptures Answered,"—written in a kind, candid, and respectful manner. The candid will be quoted by their personal. It takes the literal ground on this doctrine—equally removed from the spiritual on the one side, and the material on the other.—It may be had at this office.

CORRECTION.—The brother ordained at Three Rivers, a few weeks since, an account of which was given by Bro. NEEDHAM, was ELI CROSS, not JONAS.

BOOKS MISSING from this Office.—The first volume of PRIDEAUX, History of the Jews, NEWTON on the Prophecies, and the first volume of HORN'S Introduction. Will the borrower return them.

## TRACT AND MISSION FUND.

C. MORZAN,..... 1 00 A Friend..... 2 00

TO CORRESPONDENTS.—M. H. W.—Try again.

Bro. W. G. RUGGLES' Post-office address is Palmer, Mass.

## Wholesale Prices Current.

CORRECTED WEEKLY.			
Candles—lb.	12	Corn, South, vel.	50 @ 0 60
Mould..... 10 @ 12		Corn, do, white..... 50 @ 0 56	
Sperm..... 41 @ 42		Wheat, Western..... 1 25	
Sperm, New Bedford and Boston..... @ 42		Wheat, Northern..... 1 40	
Coal—childron..... 7 00		Oats, Southern..... 37	
Orrel..... 12 00 @ 11 50		Do. Eastern..... 40 @ 41	
Cannel..... 7 00 @ 7 50		White Beans..... 1 25 @ 1 75	
Sydney..... 6 00 @ 6 25		Hay—1 ton..... 12 00	
Pictou..... 5 00 @ 5 25		Eastern..... 11 00 @ 12 00	
Anthracite, ton..... 6 00		Honey—galion..... 58	
Ditto retail, &c..... 6 00 @ 6 50		Hops—1 lb..... 16	
1000 lbs..... 6 00 @ 6 50		First sort, 1849..... 11 @ 0 16	
Coffee—lb.	00	Second sort..... 0 00	
Mocha..... 00 @ 0 00		Java..... 00	
Java..... 00 @ 0 00		Thomaston..... 75 @ 0 75	
St. Domingo..... 00 @ 0 00		Provisions—4 mos. & 1 yr. bbl.	
Manilla..... 00 @ 0 00		Beef, W. mess., 9 lbs..... 11 00	
Porto Cabello..... 00 @ 0 00		Do. E. mess..... 0 00	
Rio..... 00 @ 0 00		Do. No. 1..... 0 00	
Sumatra..... 00 @ 0 00		Do. prime..... 0 00	
Maracaibo..... 00 @ 0 00		Pork, ex. clear..... 12 00	
Flour—bushel.	2 50	Pork, clear..... 12 00 @ 13 50	
Bank..... 2 25 @ 2 50		Pork, mess..... 10 00 @ 10 50	
Bay..... 1 87 @ 2 00		Pork, prime..... 8 50 @ 9 00	
Small..... 1 63 @ 1 75		Ham, dressed..... 0 00	
Haddock, Hake 100..... 1 42		Lard, & lb..... 9 00 @ 9 75	
Mackerel—No. 1 100..... 1 11		Hams, North..... 5 00 @ 5 50	
Do. No. 2 7 1/2..... 8 00		Hams, West..... 7 00 @ 7 50	
Do. No. 3 7 1/2..... 8 00		Butter, fam..... 9 00 @ 9 18	
Herring, 1, 2, 3..... 00 @ 0 55		Cheese, n. m..... 0 08	
Herring, scaled..... 50 @ 0 55		Cardis..... 1 57 @ 2 00	
Salmon, 1, top..... 19 00		Turks Island..... 2 00 @ 2 12	
Salmon, 2, top..... 18 00		Liverpool, coarse..... 1 35	
Shad, mess..... 5 00		Liverpool, but..... 1 40	
Shad, No. 1..... 4 75		Salmon, 1..... 1 40	
Flour and Meal—bbl.	5 00	Salmon, 2..... 1 40	
Philadelphia..... 5 25 @ 5 50		Salmon, 3..... 1 40	
Baltimore, H. st. 5 25 @ 5 50		Salmon, 4..... 1 40	
Do. City Mills..... 5 25 @ 5 50		Salmon, 5..... 1 40	
Fredericksburg..... 5 25 @ 5 50		Salmon, 6..... 1 40	
Alexandria..... 5 25 @ 5 50		Salmon, 7..... 1 40	
Georgetown..... 5 25 @ 5 50		Salmon, 8..... 1 40	
Richmond..... 5 25 @ 5 50		Salmon, 9..... 1 40	
Petersburg..... 5 25 @ 5 50		Salmon, 10..... 1 40	
Genesee, Am. br. 5 25 @ 5 50		Salmon, 11..... 1 40	
Do. com. br..... 5 25 @ 5 50		Salmon, 12..... 1 40	
Ohio, via N. O..... 5 25 @ 5 50		Salmon, 13..... 1 40	
St. Louis, com..... 5 25 @ 5 50		Salmon, 14..... 1 40	
St. Louis, ex..... 5 25 @ 5 50		Salmon, 15..... 1 40	
Ohio, via Cin..... 5 25 @ 5 50		Salmon, 16..... 1 40	
Michigan, com..... 5 25 @ 5 50		Salmon, 17..... 1 40	
Do. ex..... 5 25 @ 5 50		Salmon, 18..... 1 40	
Do. fam..... 5 25 @ 5 50		Salmon, 19..... 1 40	
Rye, 1, Philad..... 5 25 @ 5 50		Salmon, 20..... 1 40	
Meal, kiln dried..... 3 87 @ 4 00		Salmon, 21..... 1 40	
Flour—bushel..... 5 00		Salmon, 22..... 1 40	
Raisins, Mal. 1..... 5 00		Salmon, 23..... 1 40	
Raisins, black..... 5 00		Salmon, 24..... 1 40	
Do. box bunch..... 5 00		Salmon, 25..... 1 40	
Currants..... 5 00		Salmon, 26..... 1 40	
Citron..... 5 00		Salmon, 27..... 1 40	
Figs, cargo..... 5 00		Salmon, 28..... 1 40	
Almonds, Sicily..... 5 00		Salmon, 29..... 1 40	
Almonds, for. 1b..... 5 00		Salmon, 30..... 1 40	
Do. soft shell..... 5 00		Salmon, 31..... 1 40	
Do. shelled..... 5 00		Salmon, 32..... 1 40	
Grain—bushel.	5 00	Salmon, 33..... 1 40	
Corn, Northern..... 5 00		Salmon, 34..... 1 40	

## BUSINESS NOTES.

BACK NUMBERS.—We would say to new subscribers ordering back numbers, that we are unable to supply most of the numbers from Jan. 1st, but send all that we have.

S. G. Clark.—We have sent free for some time to Lansing. Will you have it at any other place regularly? Your explanation is all right.

A. C. Judson.—Where has Sister Noyes' paper been sent?

E. Vanhook.—Your letter was received, and your paper was sent to Northumberland; we now change as you direct.

J. H. Hardy.—Know nothing of the person you speak of.

S. Rayner.—We send you the "Children's Herald," with some back numbers, free.

B. F. Brown.—You now pay to 684. The tracts are sent.

Z. Whitney.—We give you \$1, which pays to 308. You can turn that to the ministry.

G. B. de Wit.—Your paper is regularly mailed to Lee; we send you a few back numbers.

J. W. Lull is paid to 433.

J. Trevor.—You owe \$1.30.

J. B. Morgan.—The money was received and credited correctly.—Mr. D. owes 25 cts. P. B. M. is another person.

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, on Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. D. I. Robinson and Mathewson will hold a conference in Winsted, Ct., to commence April 25th. Further particulars next week.

Bro. L. R. Gates will preach at Hopewell, Rhode Island, from the 21st to the 25th; at New York, May 3th—Brooklyn, A. M., Hester-street, P. M., Bleeker-street, evening; Albany, 12th. After the N. Y. Conference, Bro. G. will visit Seneca Falls, Utica, and Springfield, Pa. Those who wish his services during the week on his way to the above places, address him at New York at the time of the Conference.

Bro. A. Brown will preach in Salem April 23d; Lynn, 23d; Lowell, 23d; Manchester, 23d; Chelsea, Sabbath, 23d; Fitchburg, 23d; Westbury, 23d; Templeton, May 1st; Northfield, 23d; Cabotville, Sunday, 3th; Hartford, Ct., 7th, and be at a N. Y. conference—each at 7 P. M., except Sabbath. Will inquire for letters at the Sabbath appointments.

Bro. S. W. Bishop will preach at Ashfield the 30th, and remain over Sunday; Conway, 2d, where Bro. Rice may appoint, 7 P. M.; South Hawley, 23d, 2 P. M.

Elder C. Taylor will preach at Londonderry, (where Bro. Morse may appoint, from the 21st to the 25th; Lawrence in O. F. Hall), May 3th.

Bro. J. Pearson and W. Burnham will attend conferences, and give lectures on the Advent question.

Bro. S. Fletcher will preach in Abington, Sunday, April 25th.

Bro. D. Campbell will preach at Colburn April 21st, 11 A. M.; Dartington at Young's, 23d; at Bro. Perc's, 23d; Torrey, 23d; near Oakville (at Bro. Gros's), 25th; Nelson, 30th—will Bro. Trusdale meet me at Nelson? (each at 7 P. M.); at Father Campbell's, 27th, 1 P. M.; at Bro. Burrough's, 28th, 11 A. M.; at Deacon Howard's, 30th, 7 P. M.; at Mr. Gray's, May 1st, 7 P. M.; London (at Mr. Morrill's), 2d, evening; at Bro. Gilson's, 3d, do; at Bro. Budson's, 5th, 11 A. M.; Fingal, 5th, evening; Ireland, 7th, do.

Bro. L. Wyman withdraws his appointments published last week. He will





"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

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## The Four Universal Kingdoms.

### NEBUCHADNEZZAR'S VISION.

DAN. 2: 31 — "Thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible."



1ST SECTION.  
"This image's head was of fine gold."—Dan. 2: 32.  
Babylon.

2ND SECTION.  
"His breast and his arms of silver."—Dan. 2: 12.  
Media and Persia.

3RD SECTION.  
"His belly and his thighs of brass."—Dan. 2: 32.  
Greece.  
Dan. 8: 3-8, 20, 22; 1 Mac. 1: 1.

4TH SECTION.  
"His legs of iron."—Dan. 2: 33.  
Imperial Rome.  
1 Mac. 8: 1-10; Luke 2: 1.

5TH SECTION.  
"His feet part of iron and part of clay."—Dan. 2: 33.  
Rome Divided.

### The Everlasting Kingdom.

Dan. 2: 44.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great

mountain, and filled the whole earth.—vs. 35, 36.

### INTERPRETATION.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold."

"And after these shall arise another kingdom, inferior to thee. And another third kingdom of brass, which shall bear rule over all the earth."

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Dan. 2: 34, 35, 37-45.

### REMARKS.

1. The first general remark to be made upon this vision is, It carries us down from the days of Nebuchadnezzar to the eternal state, and gives the great outline of the world's history, as it stands related to eternity. Other prophecies and visions only bring up the important events and features of particular sections of this great field. It connects the kingdoms of time with "a kingdom which shall never be destroyed; it shall not be left to other people, but it shall stand forever!"

2. All earthly kingdoms are to be destroyed, to make room for the everlasting kingdom of God. No terms could be employed, to express their entire destruction, more clearly than those contained in the text. They are "broken to pieces," "carried away," "no place found for them." The kingdom of God "shall break in pieces and consume all these kingdoms."

3. The territory occupied by these kingdoms is to be occupied by the everlasting kingdom of

God: "And the stone that smote the image became a great mountain, and filled the whole earth."

4. The different sections of this vision bring to view events which were to take place in regular chronological succession,—like the months of the year, the days of the week, or the hours of the day,—so that we can tell the relation of those who may have lived in any particular section of the vision to the end of all earthly things, so far as the order of events can indicate it, as well as we can tell the relation of November to December, Friday to Saturday, or of 11 o'clock to 12. Now, we wish to know where we stand, and our relation to the end of all things. How much of this vision has become history? and how much remains to be fulfilled? Has the first section—the head of gold—been filled up with the events of history? Yes.—Dan. 5: 25-31; Rollin, B. iv., art. 2, § 2, Harper's edit., 1841. Has the second—the breast and arms of silver? Yes.—1 Mac. 1: 1; see Rollin, B. xv., § 11. Has the third—the belly and thighs of brass? Yes.—1 Mac. 8: 1-10; see Rollin, B. xx., art. 2, § 5. Has the fourth—the legs of iron? Yes.—See Gibbon, Goldsmith, or any historian of Rome.

Has the fifth section—the feet and toes, part of iron and part of clay, been filled up by the events of history? Not quite; for that section is to end with the smiting process which introduces the everlasting kingdom of God. Nothing, however, remains to be looked for but that great and decisive event.

But it may be asked, "Has not the everlasting kingdom already been set up?" "Does not that kingdom mean the Christian church, or dispensation?" So some have supposed, but we think that cannot be its true meaning. Our reasons are these: 1st. This kingdom was to be "set up in the days of these kings," or kingdoms. The kingdoms here referred to must be those represented by the primary sections of the image, or the divisions of the fourth, or Roman kingdom. Supposing the Christian church to be here intended, it could not have been set up in the days of the divided Roman Empire, because its division did not take place till nearly five hundred years after Christ was born. Nor is it true that there were "kingdoms," as brought to view by the primary sections of the image, when Christ came. These were all in subjection to Rome. The testimony of Luke, (chap. 2: 1,) in speaking of the decree by the requirement of which "Joseph and Mary, his espoused wife," were brought to Bethlehem, where Christ was born, would be sufficient on this point. He says, "It came to pass in those days, that there went out a decree from Cæsar Augustus, (first Cæsar of Rome,) that all the world should be taxed." Of course, all were tributary to Rome.

The sense in which the phrase "all the world" is to be understood, is determined by the testimony of historians generally on this period. An extract from Guthrie will present a correct view of the case.

"During these civil commotions (in which the republic was subverted) the Romans still preserved the glory of their arms among distant nations; and while it was unknown who should be master of Rome, the Romans were, without dispute, the *masters of the world*. Their military discipline and valor abolished all the remains of the Carthaginian, the Persian, the Greek, the Assyrian, and Macedonian glory; they were now only a name. No sooner, therefore, was Octavius (afterwards called Augustus) established on the throne, than ambassadors from all quarters of the known world crowded to make their submissions. Victorious by sea and land, he shuts the temple of Janus. *The whole world lives in peace under his power, and Jesus Christ comes into the world four years before the common era.*"—*Geography*, Int., p. 48.

Now there could be no propriety in speaking of kingdoms, when only one of the powers had an independent existence, which could possibly be intended by the text. But such was the state of these kingdoms at Christ's first coming. 2d. It is not true that the image was smitten

by Christ, in any sense, when he did come; but, on the other hand, that power, to which all the world was in subjection, smote him even unto death. Micah (5: 1) had said, "They shall smite the Judge of Israel with a rod upon the cheek." Roman soldiers "took the reed and smote him on the head."—Matt. 27: 27, 30. On the eve of the crucifixion Christ said to his disciples, (Matt. 26: 31,) "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered abroad." This was done by the Roman governor, who condemned him, and the Roman "soldiers, who nailed him to the cross, one of whom thrust a spear into his side." Now, to say nothing of the absurdity of supposing that the image could have been smitten upon the feet of it, five hundred years before that divided state of the fourth, or Roman kingdom, which the feet and toes represented, (v. 41,) came into existence,—there is neither propriety nor truth in supposing that Christ smote the image, in any sense, when the only power it represented, then existing as an independent power, smote him.

3d. When the stone smote the image on his feet, "then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain, and filled the whole earth."

Now, although it is eighteen hundred years since the coming of Christ, these results have not yet been realized,—the image has not been smitten as the text specifies, nor has the stone filled the earth. Therefore, whatever may be said in other prophecies, of the history and operations of the Christian church, we are satisfied they are not referred to in this vision. It must speak of an event yet future.

We remark still further,—there has never been a time, since this vision was given to Nebuchadnezzar, when it could have been fulfilled, until our own day; for when the stone smote the image on the feet, all the other parts were broken to pieces together, implying that they were to have a separate and independent existence together, at that time. They never have existed together till within ten or fifteen years past. But it may be asked, "Do they now have a separate and independent existence?" Let us see. The iron and clay exist in the divisions of the Western Roman Empire. We have in England, France, and Germany, the remains of the old Roman iron,—its laws, literature, ambition, and energy; while in Spain, Portugal, Italy, and the smaller states of Europe are upheld by the great powers, to preserve what they call "the balance of power," we have the weakness of the clay. Greece, represented by the belly and thighs, became independent after the revolutionary struggle against the Turks, between 1820 and 1830.

The history of Persia—the breast and arms of silver—has been somewhat like that of Greece. It was under foreign masters until A. D. 226; then independent awhile. It has since passed under the power of the Saracens, Monguls, and Tartars; again, though divided, and the theatre of frequent revolutions, it has become independent, and during the last century, Persia, with the family now reigning on the throne, took her place among the nations of the world, with some of whom she has since maintained the most important relations.—*Encyclop. Amer.; Bell's System of Geog.*

And have we Babylon—the head of gold? Not literally. Ancient Babylon can never exist again. It was doomed to "perpetual desolation," "and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation."—Jer. 60: 39, 40. Is there anything pointed out in the word of God, to answer to ancient Babylon? For we would never depart from its literal meaning, without a warrant from God himself. In Rev. 17th we have a great Antichristian organization thus brought to view: "Mystery, Babylon the great, the mother of harlots and abominations of the earth,"



—which is to occupy a commanding position among the subjects of Divine wrath in the scene of destruction which is hastening upon the world. Let any one compare what John says of her character, history, and fate, with what the old prophets say of the character, history, and doom of ancient Babylon, and they will see at once the agreement between the type and the antitype. Thus we have all the kingdoms represented by the image, in existence at the present time—those which agree with its primary sections, and those which are denoted by the feet and toes—the divisions of the Roman Empire. Everything is ready for the great catastrophe. We are admonished by the vision to expect it every hour.

The first section is filled up; the second section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of providence, we are surprised to find all the anticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared on the palace walls of the monarch of Babylon! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that God hath numbered the kingdoms and finished them!

#### DANIEL'S VISIONS.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.—Dan. 7:1-3.

In the 7th of Daniel, a kingdom is brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be an Everlasting Kingdom.—vs. 14, 18, 27.

Secondly, it is to be Universal.—v. 27.

Thirdly, it is to be given to Christ and the saints, in connection with the judgment scene, and at the end of all earthly kingdoms.—vs. 17, 18, 9, 10, 13, 14, 21, 22, 26, 27.

We will notice the different sections of the vision, their interpretation, and application.



"The first was like a Lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."—Dan. 7:4.



"And behold another beast, a second, like to a Bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."—Dan. 7:5.



"After this, I beheld, and lo, another, like a Leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."—Dan. 7:6.



"And after this I saw in the night visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking things.

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery

stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

#### THE INTERPRETATION.

"These great beasts, which are four, are four kings, which shall arise out of the earth. Then I would know the truth of the fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

"Thus he said, The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and they shall be given into his hand until a time and times and the dividing of time. But the saints of the most high shall take the kingdom, and possess the kingdom forever, even for ever and ever. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:15-27.

#### REMARKS.

The Lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677.

The Bear corresponds with the breast and arms of silver in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God before Christ about 538.

The Leopard corresponds with the belly and thighs of brass in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.

The monster, so dreadful and terrible that nothing could be found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place A. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the division of the Roman Empire is A. D. 476.

The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until the Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hot-beds of Popery, it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.

It is now 52 years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdoms of this world will become the kingdom of

our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords, and he shall reign forever and ever; and he will say to all the heirs, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,—and they shall come from the east and west, north and south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God. Then the promise to Abraham that he should be the heir of the world (*kosmos*) shall be fulfilled, and all who are of faith shall be blessed with faithful Abraham.

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.

2d. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.

3d. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the "little horn" in which Daniel felt so much interest.

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the "little horn" should triumph over "the saints," or rather that they should "be given into his hand." He was to "prevail against them," from the time he arose "until the time came that the saints possessed the kingdom;" but this period of bloody, and blasphemous despotism would be broken before "the end."

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the "inheritance that is incorruptible, undefiled, and that fadeth not away?"

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear, and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the 4th beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the "little horn" come up and performed its part among these "first" kingdoms—have the saints been given into his hands during the time specified, and has his dominion been taken away?

That Popery is the power denoted by this "little horn" is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies agree in the opinion that Popery is intended by this power.

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.

1. He was to rise "after" the ten.

2. He was to "subdue" three "kings," or kingdoms.

3. These were to be "three of the first" kings, or kingdoms.

Before A. D. 483 the following ten kingdoms had risen in western Rome.

1. The Huns, about A. D. 356.
2. The Ostrogoths, 377.
3. The Visigoths, 378.
4. The Franks, 407.
5. The Vandals, 407.
6. The Sueves and Alans, 407.
7. The Burgundians, 407.
8. The Heruli and Turingi, 476.
9. The Saxons, 476.
10. Lombards in the north of Germany, 483, in Hungary, 526.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been destroyed in 524, the Catholic religion flourished through-

out France, under the kings of the first race." Du Pin, vol. 2, p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. (See Gibbon, Decline and Fall, vol. 7, p. 150.)

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome. (See Gibbon, chapter 41.) Here then we have the date of the fall of three of the first kingdoms, before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome "head of all the churches," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. By this law the saint were given into the hand of Popery.

The little horn then has come up—performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified—"a time, times, and the dividing, or half a time," expired?

It is frequently asked—What does that period amount to? How do you know what "a time" is? And how many of them are meant in this period—two, three, a score, or how many—who knows? As God has explained what he means, let us see what light we have upon this question, which has puzzled so many. Turn to Rev. 12:6, 14. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times and a half a time" then, there are 1260 days; but will that period, understood literally, cover the long history of papal usurpation, blasphemy, and blood? Why, everybody knows, who knows any thing of the history of the church, that it would not be time enough for even one of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and as days are used figuratively sometimes when years are meant, we should understand the period to signify 1260 years. Where will that bring us to? Let us see—538 + 1260 = 1798.

And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "They shall take away his dominion." In 1798 Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. (See Allison, Thiers, Croly.)

An extract from a work written by Edward King, Esq., F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy.

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?"

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at the end of 1260 years? and was it not foretold by, Daniel, to be at the end of a time, times, and half a time? which computation amounts to the same period.

"And now let us see; hear; and understand. This is the year 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward from A. D. 538, no power in Rome, that could be said to rule over the earth—excepting the Ecclesiastical Pontifical Power."

"It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.

"Still, however, no dominion, 'no power ruling over the world, ever had any seat there, any more, except the Papal.' For the Duke of Rome, appointed by Longinus in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing could,



by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, in which the Papal Power had been left at Rome by Belisarius, on his driving out the Goths and ruining their kingdom."

"By a very common error," says Mr. Croly, "it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be the end of its power over the saints. Its end is predicted to be subsequent, and contemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven."

Then we are living in that section of the vision which is to be closed up by the "casting down of the thrones"—the sitting "of the judgment"—the "coming of the Son of man in the clouds of heaven," and the giving of the everlasting kingdom to Christ and "the saints of the Most High."

#### DURATION OF EARTHLY KINGDOMS.

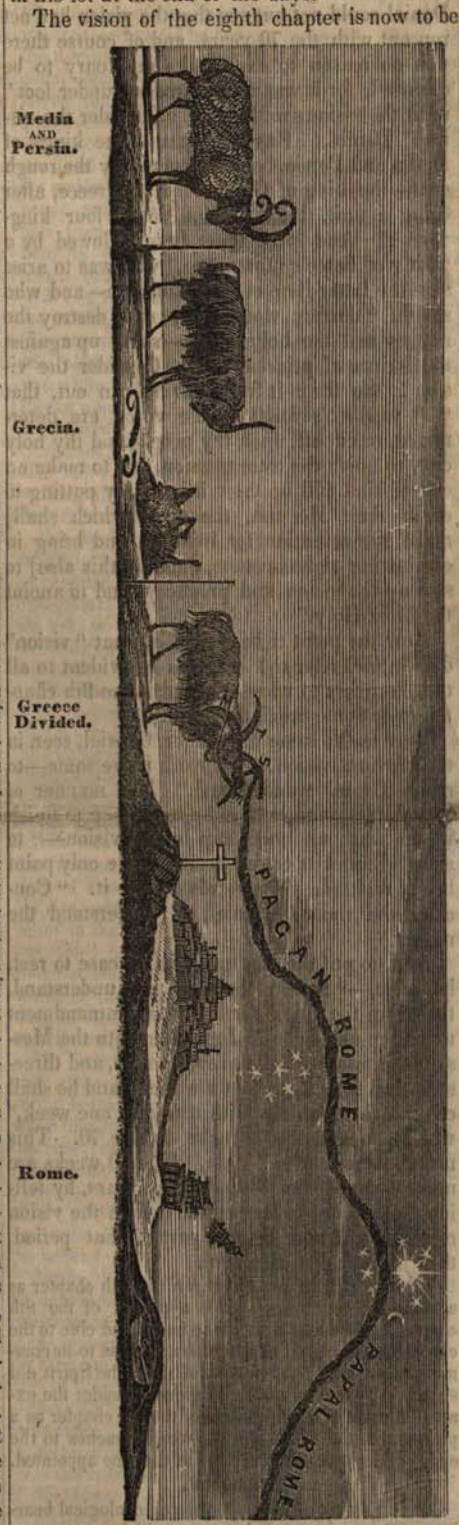
There is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet Isaiah (28:10, 13): "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days," and by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results, is not effected by smiting, but by "the burning flame."—This brings us to the end, in which the Ancient of days sits in judgment—the Son of man comes in the clouds of heaven,—and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. 7:14. But perhaps the most interesting subject of this vision (it certainly was to Daniel), is the "little horn"—the abomination that maketh desolate." Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clew to the correct application of the portrait itself, and of the other prophetic periods which do not admit of a literal application.

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at the same time.

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognized. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—Persia and Greece. In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter (vs. 4-15), the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian, and Roman history, are all portrayed by the prophetic hand. In the first vision we are left merely to infer that the "kingdom of the God of heaven" is to be possessed at all, by the phrase, "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among the living, "shall shine as the brightness of the firmament and as the stars forever and ever;" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."

The vision of the eighth chapter is now to be



The first thing attempted in the interpretation of the vision, is to show that it extends to "the end," (v. 17,) the exact meaning of which is explained to be "the last end of the indignation," (v. 19,) and that "the vision," and the time given in it, terminate together,—"*at the time appointed the end shall be.*"—v. 19. All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c.—evidently implying that these points were the most important to be understood. We will, therefore, consider them first.

What, then, is "the time appointed?" It must be the time mentioned in "the vision:" for it was "the meaning" of "the vision" Daniel sought, (v. 15,)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel "came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "How long

considered, with which the ninth stands connected as a sort of appendix. It commences with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time.—Jer. 25:12. Babylon was conquered by the Medes and Persians B. C. 553.

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church, and "the redemption of the purchased possession."

#### VISION OF DAN. 8th.

Dan. 8:1, 2—"In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai."

"Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."—vs. 3, 4.

"And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great."—vs. 5-8.

"And when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—vs. 8, 9.

[NOTE.—The divisions of Greece were, Macedonia, in the west; Thracia, in the north; Syria, in the east; and Egypt, in the south—marked in the diagram, M. T. S. E.]

"And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them."—v. 10.

"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—9:26.]

"Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered."—vs. 11, 12.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—11:36.]

the vision?" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—"*And he said unto me,*" &c.

This, then, is "the time appointed," at the end of which "the vision" is to end,—"*the sanctuary shall then be cleansed,*" the last end of the indignation come, and the power represented by the "little horn" "shall be broken without hand."

What are we to understand by the "cleansing the sanctuary?" To "understand" this correctly we must ascertain what is meant by "the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple.—Heb. 9:2. 2. The different apartments of the temple.—Jer. 51:51. 3. The temple itself.—1 Chron. 22:19; 28:10. 4. Places of worship generally, true or false.—Amos 7:9; Ezek. 28:18; Dan. 8:11. 5. Heaven is called the sanctuary.—Ps. 102:19. 6. The promised land.—Ex. 15:17; Ps. 78:54; Isa. 63:18. 7. The tabernacle of God in the heavenly state.—Ezek. 37:26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious

sense is that which points out the promised land; for it must be evident to every one that the sanctuary here spoken of must be capable of being "trodden under foot," and of being "cleansed," and, as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which old Jerusalem was the metropolis, was given to Abraham, (Gen. 17:4-9,) and to his seed after him, for an everlasting possession, in a covenant established with Abraham, and to be established with his seed after him in their generations. And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of the habitable earth (*kosmos*) shall be realized.

There will be the "city which hath foundations, whose builder and maker is God," to which they have "looked" while "strangers and pilgrims on the earth." There "the king shall be seen in his beauty,"—"upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever." "For the Lord hath chosen Zion: he hath desired it for his habitation." "This is my rest forever: here will I dwell; for I have desired it."—Ps. 132:13, 14. "This is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever."—Ps. 68:16. See also Ex. 15:17, 18; Isa. 60:13; Ezek. 37:24-28; Rev. 22:3. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations.—Isa. 14:24-27. See also 29:5-8; 31:4, 5; 34:1-8; 63:1-4; Joel 3:9-16; Zech. 14:3; Rev. 16:13-16; 19:11-21.

"Then shall the sanctuary be cleansed," "and the host" of "the ransomed of the Lord," delivered from the power of death and the grave, and their oppressors on earth, "shall return and come with singing unto Zion; and everlasting joy shall be upon their head."

This cleansing is to take place at the last end of the indignation. A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at the last end, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "the day of judgment and perdition of ungodly men."

But the indignation is evidently that which is so often spoken of by the prophets, which was poured out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. 5:5-7, 13; 10:5, 6; 42:24, 25; Jer. 7:17-34; 9:13-16; Ezek. 36:17-19; Dan. 9:7-12, 16.

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "the Lord hath chosen for his habitation to dwell in it forever," and which without doubt is to be the location of "the city of the great King," "when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," "King over all the earth;" and which "the heirs" are "to possess as an everlasting inheritance," together with "the kingdom and dominion under the whole heaven,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says, "for the overspreading of abominations he shall make it desolate, even until the consummation." And also 12:1-7, the accomplishment of the predicted "scattering of the power of the holy people"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "these wonders?"

1. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael is one of the names which is applied to Jesus Christ. It means, "Who is like God?" To "stand up," means, in this prophecy, to reign.—11:2-4. The first of these wonders, then, is the reign of Jesus Christ; which is always stated to commence with the destruction of all earthly kingdoms. See Dan. 7:9-14; Rev. 11:15-18. When "He whose right it is" to reign takes the throne, his kingdom will be "all the earth;" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, death and mourning and famine.

2. "And at that time thy people shall be de-



livered, every one that shall be found written in the book." There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene.—Dan. 7:10; Rev. 20:12, 15; 21:27. The second of these wonders is, therefore, the judgment scene, which brings "trouble" to the wicked and deliverance to the righteous.

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is a clear statement that the resurrection, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "at his (Christ's) coming."—1 Cor. 15:23; 1 Thes. 4:14-17. The third of "these wonders," therefore, is the resurrection.

4. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point.—1 Cor. 15:41, 42. The Saviour uses very similar language in his parable of the tares and wheat.—Matt. 13:37-43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "all these wonders" are to "be finished," "when he shall have accomplished to scatter the power of the holy people." The testimony of Christ,—(Luke 21:24-27), is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, &c. And then shall they see the Son of man coming in a cloud with power and great glory."

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to dwell in, the mountain of his inheritance,"—the land given to Abraham, "the land wherein he was a stranger, all the land of Canaan, for an everlasting possession;" of which he received, during his life, according to the apostle, (Acts 7:5), "none inheritance in it, no, not so much as to set his foot on;" for it was the "place which he should after receive for an inheritance."—Heb. 11:8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain," &c., and continues in this verse, "Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate." Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," the same as that to which Moses applies the word the first time it occurs in the Bible?—Ex. 15:17.

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation.—Isa. 1:27, 28; 49:13-17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "the city hath no need of the sun, neither of the moon, to shine in it;"—(Rev. 7:15; 20:10:) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," &c. &c., are to be "possessed forever," "stand forever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleaning—"the great battle," and "the burning flame," &c., require a long time for its accomplishment? We cannot tell how long a time it will require to complete the work; it may be but a few days, it may be as many years as the Israelites were in conquering the Canaanites, after they entered the land—seven years; it may be more or less; but that it will be commenced suddenly, and by the personal interposition of the "King of kings and Lord of lords," and that its commencement will be decisive upon the hopes of mankind, is clearly

stated in the word of God. (See Zeph. 1:18; Isa. 60:22; 2 Thes. 1:7-10; Jude 14, 15.)

The vision ends when the sanctuary is cleansed, (or justified, as the margin reads,) and the last end of the indignation comes, at the time appointed—the end of the 2300 days.

When does the period terminate? To determine that we must ascertain "the manner" in which it is to be understood, and when it began. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the "king" represented by "the great horn" of "the goat"—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, put it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

The commencement of this period is indicated by the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.

What was the condition of Persia at the point contemplated in the vision? 1. "I saw the ram pushing westward, northward, and southward, so that no beast might stand before him." 2. "Neither was there any that could deliver out of his hand." 3. "But he did according to his will and became great."

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history after she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.

Rollin, in speaking of the "vicissitudes which first caused the decline, and at last the ruin of the Persian empire," says, "The death of Darius Codomanus, (b. c. 130,) may very justly be considered as the era, but not as the sole cause, of the destruction of the Persian Monarchy." \* \* "We easily perceive that this decline was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin." Vol. I. pp. 543, 544. Harpers' Edition.

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: "Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 b. c.), the first symptoms of decline became visible." The period, then, must be commenced prior to 425 b. c. But Artaxerxes reigned from 464 to 425 b. c. In the third year, b. c. 461, he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces; (seven more than there were in the time of Darius, Dan. 6:1;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him.—Esther 1:1, 2.

The great question of interest to Daniel in the vision of the 8th, was, as we have seen, "How long the treading under foot of the sanctuary and the host" was to continue? It was this also which led him to the acts—"to seek by prayer, and supplications, with fasting, and sackcloth, and ashes"—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. "While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, I am now come forth to give thee skill and understanding." And again, "I am come to show thee." There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, "to show" him about it. But what could have been Daniel's mistake? It was not in supposing that the "70 years" predicted by Jeremiah the prophet had come nearly or quite to an end; no, that was understood. "I, Daniel, understood by books the number of the years."—v. 2. From Daniel's prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that "to accomplish 70 years in the desolations of Jerusalem" would make an end of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the "kings, princes, fathers, and all the people of the land," and that "the curse poured upon them" by "the Lord their God," was "righteous"—being also a fulfillment of "his words," he proceeds—"I beseech thee, 1. Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain." 2. "Open thine eyes, and behold our desolations, and the city which is called by thy name." 3. "And cause thy face to

shine upon thy sanctuary that is desolate, for the Lord's sake." 4. "O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Such importunity brought Gabriel from heaven,—not to tell him his prayer should be answered, but to show him that "the city and sanctuary" should be "destroyed," and continue "desolate even until the consummation." But why should Daniel make such a mistake? There does not appear to be anything in "the books" of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when "the sanctuary should be cleansed, or justified," run out at the same time with the 70 years of Jeremiah. This appears still further evident from the first attempt of Gabriel "to show" Daniel. "I am come forth to show thee; therefore understand the matter, and consider the vision." How could he "give" him "skill and understanding," and "show" him, by telling him to "consider the vision?" Daniel could not but see that the vision had not run out with the 70 years, and of course there was no reason to expect the sanctuary to be cleansed, for it was to be "trodden under foot" until the vision should end. "Consider the vision!" Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into "four kingdoms?" And have these been followed by a "king of fierce countenance," who was to arise "in the latter time of their kingdom— and who should 'destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes?' &c. Consider the vision! So far is it from having run out, that "70 weeks (sevens) of the vision are determined, or cut off, upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy."

Now the point to be settled is, what "vision" did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some previous vision.

Here is the same messenger, Gabriel, seen in the previous vision. His work is the same—to make Daniel "understand." The manner of his address implies that he had come to finish up the work assigned him in that vision—"to show" Daniel its commencement, the only point before omitted. The words declare it. "Consider the vision," Daniel, to "understand the matter."

And, to put the last query in the case to rest, he adds,—"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks, and threescore and two weeks"—69 weeks, "and he shall confirm the covenant with many for one week," which added to the 69 make out the 70. This makes "the matter" plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be "cut off" from the vision referred to; and being a part of that period, they fix its commencement.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "the manner of times the Spirit did signify" by that period. We also consider the exact fulfillment of the 70 weeks of the 9th chapter as a pledge that the whole period, which reaches to the end, will be as exactly verified at the time appointed.

#### HISTORY.

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transaction; upon the meaning of the ram, he-goat, or the four horns which came up in place of the great horn, there is no difference of opinion.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—Rome in its comprehensive character,—pagan and papal, a unit or divided.

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, in themselves considered, but in their relation to the cause and people of God. It is in this sense only, therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about a. c. 160.

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace." Macedon was conquered by Rome, and made a province of the empire, b. c. 168. Rollin, Book 20, Article 1, chap. 4. The remainder of Greece shared the same fate b. c. 146. By this it will be seen, that Rome superseded one of the four

divisions of Alexander's empire, a few years before the time of its first connection with the Jews.

2. Did Rome wax great geographically towards the south, the east, and the pleasant land? According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. (See Luke 2:1.)

3. Did Rome "wax great even to the host of heaven?" Was Rome the conqueror and persecutor the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "God's vicegerent upon earth."

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God.

Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome "take away the daily (sacrifice,) and cast down the place of his sanctuary?" and was there "a host given him against the daily (sacrifice) by reason of transgression?" If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (sacrifice.)

The great subject of the vision, and to which the question of the vision refers, is, the condition of the church and the chosen inheritance, "trodden under foot."

Paganism and Popery are also brought to view, as the great organization of depravity by which the church has been "trodden under foot." The little horn of Daniel 7th (Popery) is to "make war and prevail against the saints until the judgment;" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. 2, or that the former is "what withheld," that the latter "might be revealed in his time."

By the different forms of Paganism,—which was the daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery,—"the sanctuary," (God's "heritage," "and the host," (his church,) have been trodden under foot "from the days of the kings of Assyria unto this day."—Neh. 9:32.

If anything were wanting to confirm our views of the little horn, the daily, &c., it is found in the exact agreement of history with the words of the prophecy.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the instant demolition of all the Christian places of worship; (2) the death of all who dared to worship; (3) the delivery of the Scriptures to be burned; (4) the confiscation of all property belonging to the churches; (5) the acceptance by the tribunals of every charge brought against a Christian, the refusal of every complaint brought by a Christian, and, finally, the exclusion of the whole body from the protection of the law." (Croly, p. 209. See Fox' Book of Martyrs.)

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"to be broken without hand." The fate of Rome may be learned by referring to the doom of the image—"broken to pieces by the stone cut out without hands;" "destroyed, and given to the burning flame!"—Dan. 7.

Here, then, we have a most literal and exact fulfillment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—it never has been found,—but in part, in the history of any other power!

#### A New Work.

"The Elements of Sacred Chronology."—This is a work of between 100 and 200 pages, now being stereotyped for this office, which will give the elements requisite for calculating the dates of the prominent events recorded in Scriptural history. It will contain much interesting matter in connection with the science of Chronology. The price will not be over 50 cts.—perhaps less—with a deduction by the quantity. Orders are solicited, that we may know how many to print.

We this week give Bro. OSLER's reply to Dr. WORCESTER in full, because we could not well divide it. We trust it will meet and refute objections among our opponents all abroad, and prove an able defense to the Advent cause.



## The Advent Herald.

BOSTON, SATURDAY, APRIL 27, 1850.

DR. WORCESTER ON THE ADVENTISTS—  
MR. OSLER'S DEFENCE.

Quite an interest to hear on the subject of the Advent has been excited in Salem (Mass.), by a late sermon, preached by Dr. S. M. WORCESTER, of the Tabernacle church, in that city, disparaging the views of Adventists, as held by the church of Adventists in that place.

Dr. WORCESTER is a man of commanding talents and good address; and is in the prime of life. He has a large church, which, we believe, is the leading orthodox Congregational church in Salem. On Sunday the 17th of March, he gave notice from his pulpit that on the next Sabbath evening, — March 24th, — he should deliver a discourse on what the Scriptures teach respecting CHRIST's second coming. Such an announcement, of course, called out many believers in CHRIST's near coming to hear. The discourse proved to be an attack on the Adventists, as represented by the church in Salem; and as such, called forth a reply, on Thursday evening, April 4th, from Elder LEMUEL OSLER, ministering there. By request of the congregation, it was repeated on Thursday evening, April 11th. On this last occasion, we were present, and took notes; from which, we are able to lay the following synopsis of the arguments on both sides before our readers: —

Mr. OSLER reviewed the Doctor from notes taken during the delivery of the Doctor's sermon. It is very possible that the notes taken may not do full justice to the Doctor's position. If they do him injustice in any way — if he has been misunderstood, or his remarks misapprehended — we shall be happy to make full correction. And we here invite the Doctor to make any use he pleases of the columns of the *Herald*, to place himself right before our readers.

The discourse of Mr. OSLER was preceded by that good old missionary hymn: —

"From Greenland's icy mountains,  
From India's coral strands," &c.

He wished the audience to remember, that the sermon under review was preached for the purpose of showing the people of Salem the objectionable features of the views of Adventists; and to contrast with them the Scriptural view of CHRIST's coming. He read the text of Dr. W. —

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." — Heb. 9:27, 28.

"The Doctor admitted that the church, in the earlier ages of Christianity, was always accustomed to speak of Christ's return; and that the disciples were assured of this at his ascension, by the two personages who stood by them in white apparel (Acts 1:10), and said to the wondering disciples, 'Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

"The ascension of Christ," said the Doctor, "was unexpected by the disciples; but Peter received its accordance with the Scriptures in Acts 2:25-36. In the earlier address of Peter, we hear him say: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' — Acts 3:19-21. But," said the Doctor, "Peter was then clinging to old Hebrew notions. The minds of the disciples were but partially enlightened; but twelve or fifteen years after Christ's ascension, they saw more plainly. And as the Messiah had ascended without performing what they had looked for — the establishment of the kingdom — they abandoned their Jewish notions — gave up their false hopes, and knew only Jesus, and him crucified. For as many die but once; so Christ died but once; and he will die a second time. But when he comes, it will be as 'the Lord from heaven, with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.' — 2 Thess. 1:7-10. This, beyond a question, is the true restitution of all things."

Mr. OSLER wished the congregation to note this first admission — that the early church were always accustomed to speak of CHRIST's return; and that the disciples were assured of this by the angels who stood by them in white apparel. What Jesus were they told would return? This same Jesus that ye have seen ascend into heaven. What Jesus did ascend? Luke commences this first chapter of Acts with: "The former treatise have I made, O THEOPHILUS, — of all that Jesus began both to do and teach." — Acts 1:1. The Jesus who ascended was the Jesus who had taught his disciples during his sojourn on earth, who was crucified and was risen again. It was this Jesus, whom the disciples were told would so come again as he had been seen to ascend into heaven; and of whose return the early church were always accustomed to speak. It was he who declared, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18); who said to his disciples, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39); who bade THOMAS to put his finger in the print of his nails, and to thrust his hand into his side; and who, after his resurrection, ate with the disciples a piece of broiled fish and an honey-comb. That Jesus, which, quickened by the Holy Spirit, ascended into heaven, is to come again.

But, says the Doctor, "PETER was then clinging

to their old Hebrew notions." Where did he get those Hebrew notions? Not from the Jews; for they, disbelieving his first coming, could have no faith in his second. And if PETER was only clinging to "Jewish notions," the two in white apparel, must have been clinging to the same; and their "notions" were received in the court of heaven.

We now inquire, Under what circumstances did PETER utter his declarations respecting CHRIST's return? Just previous to the ascension, the disciples inquired of the SAVIOUR, "Wilt thou at this time restore again the kingdom to Israel?" — Acts 1:6. "And he said unto them, It is not for you to know the times or seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you" (vs. 7, 8) — power for what? — not to utter old Jewish notions, but to be witnesses of the truth: "and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." — v. 8. It was after the Holy Ghost had come — after the miraculous gift of tongues (Acts 2:3), that PETER uttered the testimony referred to. He was at this time a recognized witness of Jesus. If, then, this was an old Hebrew notion, every doctrine the disciples promulgated, may be called an old Hebrew notion. If PETER did not make this declaration under the influence of the Holy Spirit — if he was not then inspired — when did he become inspired? When did the disciples give up their false hopes? On a subsequent occasion, PETER affirms that "we have not followed cunningly-devised fables," — or, in the language of the Doctor, "old Jewish notions," — "when we made known unto you the power and coming of our Lord Jesus CHRIST, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." — 2 Pet. 1:16-18. On the mount, MOSES and ELLIJAH were, and CHRIST was transfigured, so that his countenance was altered to his kingly majesty, and his raiment was white and glistening. It is a coming like that, PETER would teach us, he looked for; and for which he desired to stir up the pure minds of the early Christians, by way of remembrance — well-knowing that there should "come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

But the Doctor admits that the coming of CHRIST, taught in 2 Thess. 1:7, when "the Lord Jesus shall be revealed in flaming fire," is beyond doubt the true evangelical restitution of all things. And where, we ask, is the difference between this coming, and the coming taught by PETER? That is the coming and restitution for which we look.

The Doctor says: — "Concerning the second coming of Christ, there are four modes in which it is generally believed: 1st. The majority of the church believe as we do, that at CHRIST's coming the resurrection of all will take place — the just and the unjust; and after that the judgment. Hence, Christ comes when all are raised. 2d. Christ comes when the believer has a clear view of the Saviour's glory. He read from Whitfield the story of a man, much burdened with a deep sense of his sins, who, at length receiving peace through the belief in the atonement of Christ, cried out, 'Christ has come! he has come! he has come!' 3d. Christ comes at death, when the spirit has been taken to the bosom of the Father. And, 4th. He came at the taking of Jerusalem. But the idea is preposterous, that the bodily presence shall ever be seen."

Mr. OSLER remarked, that the idea of a simultaneous resurrection of all men at the same time could not be harmonized with the following texts: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." — Luke 14:13, 14. Why does the evangelist speak of the resurrection of the just, as the time of their reward, if the wicked are to be raised at the same time?

Again, the SAVIOUR said: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." — Luke 20:35, 36. But if all are to be raised at the same time, how can any attain unto the resurrection from the dead? Can a part of this audience go out from the audience, when all go out at the same time? If the Doctor is correct in his view of a resurrection of all men at CHRIST's coming, and all men are to be blessed who attain to that resurrection, then all men will be alike blessed. From this we dissent. We are told that the subjects of this resurrection will be equal unto the angels, being the children of the resurrection. Of what resurrection? Ans. — Of the resurrection of the just. Why call it the resurrection of the just, if it is the resurrection of all men? Why call the righteous the children of the resurrection, if all are the children of the resurrection? If the children of the resurrection are the children of God, are to be equal to the angels, and are to die no more, how can the wicked have a part in it?

Again: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: CHRIST the first-fruits; afterward they that are CHRIST's at his coming." — 1 Cor. 15:21-23. If those are CHRIST's who are to be raised at his coming, then the Dr. cannot be correct in his statement that all are raised at his coming. If all are then raised, why is the distinction of "they that are CHRIST's," made here?

Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first." — 1 Thess. 4:16. Why is the distinction made here of "the dead in CHRIST," if all are to be raised first, — before the change of "we which are alive and remain?"

Again, PAUL counted all things but loss for the excellency of CHRIST. Why so? He says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made con-

formable unto his death; if by any means I might attain unto the resurrection of the dead." — Phil. 3:10, 11. McKnight translates this, "from the dead;" WHITING, "from among the dead;" BUSH, "out from among the dead." Why was PAUL so anxious to get out from among the dead, or to attain unto the resurrection of the dead, if all will then be raised? If the just only are then raised, there is reason for his anxiety. 1st. The children of that resurrection will be blessed and holy; and 2d, all who do not attain unto it will be punished with the devil and his angels, — as we read in Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of CHRIST, and shall reign with him a thousand years." That CHRIST will come at the resurrection of the just we believe: that is the second coming for which we look.

But it is said CHRIST comes at conversion. Only one first coming is contended for; how then can there be more than one second coming? If CHRIST comes to the Christian at conversion, at death, and at the resurrection, there are three second comings in the history of the same individual. CHRIST's coming at conversion pre-supposes his previous absence. But he is the true light that lighteth every man that cometh into the world. At conversion the gracious manifestation of CHRIST, is entirely another thing from the second coming of the Lord from heaven. If that is the second coming for which we are to look, then the second coming took precedence of the first; for ABRAHAM was converted, and all the worthies described in Heb. 11th. If that is his second coming, he is always here, and yet always coming.

Does CHRIST come at death? The sister of LAZARUS said unto JESUS, "Lord, if thou hadst been here, my brother had not died." — John 11:21. When CHRIST comes, the saints will never die. His coming restores from death. At his coming the saints are raised. How, then, can death be the coming of the Lord? CHRIST comes not at death. When the body dies, the spirit goes to God who gave it.

Did CHRIST come at Jerusalem's overthrow? — Those who claim he did, claim that the tribulation spoken of in the 24th of MATTHEW's Gospel, was the tribulation attending that destruction. But "after the tribulation of those days," the signs were to be seen which should precede and indicate his coming. — vs. 29, 30. How, then, could the coming there predicted be during that tribulation?

But the SAVIOUR, in speaking of the destruction of Jerusalem, said: "Then if any man shall say unto you, Lo, here is CHRIST, or there! believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." — Matt. 24:23, 24. How deceive them? By causing them to believe that CHRIST then came. — "Wherefore," he adds, "if they shall say unto you, Behold, he is in the desert! go not forth: behold, he is in the secret chambers! believe it not." — v. 26. Why should they not believe it, if he did actually then come? Because he is to come in no such way: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." — v. 27. Shall we, then, believe that CHRIST came at a time when he so expressly cautions us to "believe it not" — to "go not after" those who teach he then comes?

Is "the idea of the bodily presence preposterous?" If the predictions of the second Advent have respect only to death, conversion, and Jerusalem's overthrow, it would be truly preposterous. But admitting that the early church looked for CHRIST's return, that PETER believed it, and that the two in white taught it, — with those on our side, we are willing it should be thus considered.

The Doctor read the 11th and 60th chapters of Isaiah, or parts of them, and said: "It has been confidently believed by all learned and competent expounders of Scripture, that these relate to the spiritual millennium, when the rapt visions of the illustrious bards of Israel will have become history. Then will come the seventh millennium — the last of the world's history. The thousand years in Rev. 20th are not to be supposed as just a thousand years, any more than the Jews' looking for Christ's bodily return, is to be regarded as literal. Nor are we to understand that every soul will then be converted: the majority will have love supreme to God; and then will be fulfilled the promise of the new heavens and new earth."

If "all learned and competent expositors" have thus understood the 11th and 60th of Isaiah, it follows that the early church had no learned or competent expositors. PETER, or the two in white, were neither learned nor competent. MARTIN LUTHER, NEWTON, "the learned JOSEPH MEDE," Pres. LORD, Dr. TYNG, Bishop HENSHAW, the late Mr. BICKERSTETH, and seven hundred others of the Church of England, lacked these qualifications.

But Dr. WORCESTER does not agree with his own learned and competent expositors. We quote from "SEARS' Bible Biography; Approved by more than Fifty Editors and Ministers, Embracing nearly all of the Religious Associations of the Country:" —

"Sacred prophecy foreshows a blissful millennium, when the abundant grace of the Holy Spirit shall be largely poured forth upon the churches of the Redeemer; the whole population of the earth shall profess his holy gospel, and obey its institutions, and the character of the people, for the space of a thousand years, shall exhibit the sanctity and zeal of the noble army of martyrs for Jesus Christ. The essential peculiarities of the millennial period are represented in prophecy as most remarkable. Divine knowledge, when 'all shall be taught of the Lord,' and exemplary holiness, will universally prevail; men of every rank and station will be intelligent believers in the gospel; civil rulers will be influenced by the fear of God, and directed by his divine oracles; crimes will cease, and liberty, security, and happiness, be enjoyed by all mankind. The visible church, formerly divided and sectarian, will be united as one harmonious body — believing the same doctrines, observing the same ordinances, the ministers seeing 'eye to eye,' richly replenished with all divine gifts and graces, and experiencing the consolations of the Holy Ghost. Holiness and righteousness thus producing temperance and prolonging health, will secure unexampled hap-

pineness; and God will give additional splendor to the heavens, with increased fertility to the earth. Peace reigning in every region throughout the world; individuals, families, and nations, by believing in Jesus and obeying his gospel, will be exempted from the calamities produced by unsanctified passions; and the whole race of men be blessed under the spiritual reign of Messiah."

These fifty ministers and editors say the thousand years are one thousand years, and that every soul will then be a child of God. If Dr. W. is correct, all those are neither learned nor competent. They are all wrong, or the Doctor is. In the 11th of Isaiah, God expressly declares, before that blessed time is spoken of, that "he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." — v. 4. If slaying the wicked will convert them, then will all the wicked be converted. In the 60th of Isaiah, we read: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." — vs. 18-21. This must be the same state as that described in Rev. 21st and 22d — the glorified state; for the LAMB is the light thereof: CHRIST must be there personally.

The Doctor admits that then will be the new heavens and new earth; but JOHN states that then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." — 21:4. Dr. W. and those who believe with him, believe that in the millennium there will be death. JOHN says, "They shall see his face." — 22:4. But Dr. W. says the idea is preposterous, that the bodily presence shall ever be seen. How can the apostle and the Doctor both be right? Which shall we believe?

The Doctor said, that "according to the Scriptures, no man knoweth the hour, day, or year, of CHRIST's coming, nor ever can know; but should always be ready for his coming, either at death or at the judgment. The safest course will be to stop where revelation leaves us."

We say, Stop where revelation leaves us: but where does revelation leave us? Says the SAVIOUR, "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [the second Advent] is near, even at the doors." — Matt. 24:32, 33.

The Doctor said: "But there are some who hold the doctrine of Millenarianism, who expect a personal reign of Christ with his saints. The general idea amongst them is, that Christ will be in the body, and also his saints. They will, of course, marry, and be given in marriage. The Jews are to be gathered, and the temple re-built, at Jerusalem. It is also supposed that the Jews will be raised from the dead. Whether they are to enter into former relations, I have never been able to find out. But to believe this requires, I must say, a great deal of faith, and a great deal of credulity."

He says, "of course they will marry, and be given in marriage" — if the saints are in the body. We do not believe this. Why? Because we stop where revelation leaves us. — Said the SAVIOUR: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." — Luke 20:35. If to believe this requires a great deal of faith, and a great deal of credulity, then we have just as much as is required by the gospel. We believe that the pious Jews, and the pious only, will be raised at CHRIST's coming. If the Doctor does not know whether they are to enter into their former relations, why does he refer to it as an objection to the doctrine? As we do not believe in the restoration of the Jews, and the rebuilding of the temple, we leave it to those who do, to defend it.

We now come to another class of arguments. The Doctor said: —

"The belief of the personal reign brings disastrous and legitimate consequences. He instanced PAPIAS, etc.; said that in the eleventh century many gave away their all to monasteries, thinking that CHRIST would come, and hurried to Jerusalem to meet him. These were crusaders. THOMAS MUNZER, king JOHN, of Munster, and his adherents, attempted to establish this doctrine with fire and sword, in Germany; but LUTHER withstood them. These were a turbulent band of fanatics, who were nearly all executed for high treason. EDWARD IRVING, who introduced strange tongues. A fellow-laborer of his, — JOSEPH WOLFF, — stigmatized all those churches and persons who did not believe in the literal view. 'I do not expect,' says he, 'to rule over creatures in flesh and blood in the renovated earth.' These hallucinations in a Jew may not seem so singular, because they expect to sit nearest the King. About fifty years ago a man at New Haven believed this doctrine, and persuaded his father to erect a large building on the coast, to receive all the Jews on their way to Jerusalem. He was insane; and in all charity, we may think so of these men. In every age, there are many who can be wrought on, by the fear of coming judgment, and there are many ready to take advantage of their credulity."

Admitting that all the evils above enumerated existed among those who believed our views; would it follow that they resulted from such belief? If so, the evils which existed in the Corinthian church must have been the results of Christianity. PAUL refused to speak unto them "as unto spiritual; but as unto carnal." — 1 Cor. 3:1. He reminded them that things were commonly reported of them, which were "not so much as named among the Gentiles." — 5:1. Were those things the result of their believing in CHRIST? No, they were because they had departed from his precepts — from the literal teachings of his Word.



But the belief of most of the men above named was the *opposite of ours*. PAPIAS we claim. Dr. DUFFIELD, a distinguished minister of the Presbyterian church in Detroit says: "He was bishop, or pastor, of Hierapolis, in Phrygia, and supposed, by IRENEUS, to have been instructed by JOHN, the apostle. EUSEBIUS says he was a hearer of JOHN, and associate of POLYCARP, and quotes from his historical work, in five books, not now extant, entitled an explanation or account of the LORD's sayings or oracles."—*Duf. on the Proph.*, p. 195. Dr. D. adds: "What his [PAPIAS] language was, in setting forth the faith of the apostles, and their contemporaries, about the Millennium, and the kingdom of CHRIST, we do not know; but his statements come to us through a *prejudiced channel*, through EUSEBIUS, who was a courtier and philosopher of the Platonicschool, who lived two hundred years after CHRIST, and adopted and extolled the allegorical, or mystical interpretation. The following, nevertheless, is EUSEBIUS's account of PAPIAS's sentiments and interpretation of the Scriptures: 'He says there would be a certain Millennium after the resurrection, and that there would be a corporeal sign of CHRIST on this very earth: which things,' adds EUSEBIUS, 'he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations.'

"It is worthy of remark here, that EUSEBIUS does not impeach the veracity of PAPIAS, who does not profess to discuss doctrines; but simply to give a narrative of the traditions he derived from those that conversed with the apostles, and which, he says, were, in the very words of the apostles themselves, for the truth and fidelity of which he pledges himself. It is also worthy of remark, that EUSEBIUS admits, that the plain and literal meaning of the apostolic narratives would seem to sanction the views of PAPIAS, because he charges him with taking the plain meaning, instead of understanding them 'mystically,' and by this means with being led into error.

"Because PAPIAS displayed no skill in the allegorical or mystical interpretation, EUSEBIUS says he was very limited in his comprehension. That is, his Millenarianism was proof of folly, according to EUSEBIUS, whose principles of interpretation were so opposite; yet he admits that he was both eloquent and learned in the Scriptures—a far better learning than the philosophy of the schools.

"It is also still more worthy of remark, that however foolish the views of PAPIAS appeared to EUSEBIUS, he was constrained to admit, that the great body of ecclesiastical writers coincided with PAPIAS; and he endeavors to account for the fact, by his antiquity. 'He was the cause,' says EUSEBIUS, 'why most of the ecclesiastical writers, urging the antiquity of the man, were carried away by the same error.'—*ib.*, pp. 196-7.

If we may judge of the statements of EUSEBIUS by Dr. WORCESTER's impressions respecting our views, we must make great allowance for EUSEBIUS, and conclude that PAPIAS was much more sound and orthodox than EUSEBIUS represents him. If the account of EUSEBIUS is correct, and PAPIAS did run into extravagance, as EUSEBIUS states that he was a hearer of JOHN, may we not conclude—according to Dr. WORCESTER's own argument—that his views were the result of JOHN's teachings?

As EUSEBIUS admits that the great body of ecclesiastical writers of that day coincided with PAPIAS, if Dr. WORCESTER is correct in his argument, that those views lead to disastrous excesses, why does he not instance the excesses of POLYCARP, JUSTIN MARTYR, IRENEUS, CLEMENT of Rome, and others, of the "great body" of that faith? Of POLYCARP, "EUSEBIUS bears the highest testimony, saying that he had been instructed by the apostles, and had familiar intercourse with many who had seen CHRIST, and whom, he says, he had himself seen, while he was a youth, having lived to a great age, and died at last a martyr, A. D. 167—this pattern of orthodoxy, as he was regarded by EUSEBIUS, beside other allusions to the same subject, says, in his epistle to the Philippians, so therefore let us serve (CHRIST) with fear and all reverence, according as He commanded, and the apostles have preached the gospel to us, and the prophets, who have heralded the advent of our Lord JESUS CHRIST, 'being zealous of good works, abstaining from scandals and false brethren, even those who hypocritically bear the name of the LORD, and who make vain men to err.'—*Duf.*, p. 194.

As testimony of this nature can be given for those of our views, it follows that they do not necessarily lead to disastrous results.

The Crusaders: "The foundation of these crusades to Jerusalem was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption. An opinion was about this time prevalent in Europe, which made these pilgrimages much more frequent than formerly.—It was imagined that the thousand years of Rev. 20th were fulfilled; that CHRIST was soon to make his appearance in Palestine, to judge the world; and consequently, that journey to that country were highly meritorious and necessary."—*Encyc.*, p. 429.

As they believed the thousand years were past, and we believe them future, their belief differed from ours. As they believed the thousand years preceded the advent; in that respect they agreed with Dr. WORCESTER. Had they regarded the literal teachings of CHRIST in the 24th of Matthew, they would never have gone to Jerusalem. They went there to find CHRIST. The Bible says, that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24:27. We stop there, because revelation there stops. It was their departure from revelation which led them to Jerusalem. But if CHRIST came at the destruction of Jerusalem, why should they not go there? (!)

How was it with MUNZER and his adherents? "There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for special and direct revelations from the Deity, instead of desiring, in meekness and simplicity, the sanctification of their affections. These persons asserted that they were com-

missioned to complete that Reformation which, in their view, Luther had but feebly begun. 'What is the use,' asked they, 'of such application to the Bible? Nothing is heard of but the Bible. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the SPIRIT that can enlighten! God himself speaks to us, and shows us what to do and say.' Thus did these fanatics, playing into the hands of Rome, impugn the fundamental principle on which the whole Reformation is based: namely, the perfect sufficiency of the word of God.

"Nicolas Storch, a weaver, publicly declared that the angel Gabriel had appeared to him by night, and after revealing to him matters he was not allowed to divulge, had uttered the words, 'Thou shalt sit on my throne!' A senior student of Wittenberg, named Mark Stubner, joined Storch, and forthwith abandoned his studies; for, according to his own statement, he had received immediately from God the ability to interpret Holy Scripture. Mark Thomas, also a weaver, associated himself with them; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of CHRIST, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days, that apostles and Prophets were at last restored to the Church.

"Ere long, the new prophets, in accordance with this plan of adhering to the example of those of holy writ, began to declare their mission. 'Wo, wo!' they exclaimed; 'a church under human governors, corrupted like the bishops, cannot be the church of CHRIST. . . . When the earth shall have been purified by blood, supreme power shall be given to Storch, to install the saints in the government of the earth.'"

"The pretensions of a handful of fanatics to divine inspiration added to the danger. Whilst the Reformation constantly appealed from the authority claimed by the church to the real authority of the Sacred Word, those enthusiasts rejected not only the authority of the church, but that of Scripture also; they began to speak only of an inward Word, an internal revelation from God; and, unmindful of the natural corruption of their hearts, they abandoned themselves to the intoxication of spiritual pride, and imagined themselves to be saints.

"The Sacred Writings,' said Luther, 'were treated by them as a dead letter, and their cry was, 'The Spirit! the Spirit!' But assuredly, I, for one, will not follow whither their spirit is leading them! May God, in his mercy, preserve me from a church in which there are only such saints.'

"The most noted of these enthusiasts was Thomas Munzer. . . . With little knowledge of his own heart, and wanting in true humility, he was taken up with the desire of reforming the world, and, like the generality of enthusiasts, forgot that it was with himself he should begin. Certain mystical writings which he had read in his youth, had given a false direction to his thoughts.

"The revelations of the Spirit, according to him, were the means by which the reformation he was charged with should be effected. 'He who hath the Spirit,' said he, 'hath true faith, although he should never once in all his life see the Holy Scriptures.'—*D'Aubigne*, pp. 273, 274, 320, 321.

Thus their belief was the opposite of ours. The Doctor objects to us that we are *literalists*: was MUNZER a *literalist*? He and his adherents claimed to be guided by the Spirit, without the aid of the Bible.—We take it as the only rule of our faith and practice. We agree with LUTHER, in denouncing their departures from its teachings, and rely on the perfect sufficiency of the word of God. The preaching of Adventists has created a demand for Bibles—their teachings set it aside. They believed that the earth would be purified with blood: we that it will be purified with fire. How were their minds addled? It was because "they undertook to reform the world," and those hallucinations were the result of reading mystical writings. We by reading the Bible believe the world cannot be reformed, and that the gospel will only gather men out of every nation, and kindred, and tongue, and people. Those who think they can "reform the world" are among our opponents. Why did LUTHER oppose these fanatics? Because he held with us, and looked for the personal coming of CHRIST.

"I will rouse the choler of that Italian beast," said Luther. He kept his word. In his answer, he proved by the revelations of Daniel and St. John, by the epistles of St. Paul, St. Peter, and St. Jude, that the kingdom of Antichrist, predicted and described in the Bible, was no other than the Papacy. 'I know for certain,' said he, in conclusion, 'that our Lord JESUS CHRIST liveth and reigneth. In the strength of that assurance I could face ten thousand popes, and never shrink. May God visit us at length according to his infinite power, and hasten the day of the glorious appearing of his Son, in which he shall destroy that man of sin. And let all the people say, Amen.'—*D'Aubigne*, p. 178.

King JOHN of Munster differed from us in three very essential particulars. He quit his thimble and shears to set up the kingdom of God in this world, before the resurrection. We believe that CHRIST alone will establish his kingdom, that it will be in the coming age, and after the resurrection. We leave it to those who think to establish CHRIST's kingdom by human agency, before the resurrection, in the present world, to defend their views, against the excesses of King JOHN.

The case of IRVING. The Doctor has shown why his course was disastrous. He introduced *strange tongues*, and departed from the literal teachings of the Bible.

So with WOLF. While he held some things in common with us, he expected to reign over flesh and blood, in opposition to our views; for we stop where the Bible does, and believe that flesh and blood cannot inherit the kingdom of God. Why object to our views because somebody else has believed something diametrically opposed to them?

Take the case of AUSTIN, who erected a building for the Jews at New Haven, Ct. What has that to do with the belief of those who have no faith in the

Jews' return? We might as well argue that PETER was a lunatic, because SIMON MAGUS thought the gift of the Holy Ghost could be purchased with money!!!

The Doctor objects to us that we do not believe in the Jews' return; and yet complains that a man got crazy by believing in their return.

He says that many in every age can be wrought upon by fear of coming judgments. Yes, "by faith NOAH, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7. Fear of coming judgment drove Lot from Sodom. It moved the Christians to flee to Pella, from the impending judgments on Jerusalem.

But he says many are ready to take advantage of their credulity! The prophets were complained of by Israel for predicting coming judgments. CHRIST preached repentance, because the kingdom of heaven was at hand; and PAUL says, "Knowing the terror of the LORD, we persuade men."—2 Cor. 5:11. The fathers pursued a similar course, and we are willing to be found in their company.

The Doctors says:— "Of late many books have been written, showing that the Jews are to be restored to Palestine, and offer as in former days burnt offerings, and rebuild Ezekiel's temple. One of the sons of Keith has been to the Holy Land to Daguerreotype all the views, that he may show to the resurrected, or future Jew, what the land was before Christ restored it.—This is the terrestrial glorification of the Hebrew race. The Jews on both sides of the water, are stiff advocates for this view. There are happily a few who do not hold it." He adds:—

"These Millenarians are generally called Literalists. They insist upon a literal interpretation, against all commentators, lexicographers, and against reason and common sense. This doctrine is nowhere taught plainly in the Bible, but by twisting Scripture in the most unwarrantable way. Absurdity! Unwarrantable presumption! My objection is, that it is too earthly, too sensual for Christians. It Judaizes the gospel; beginning in the Spirit, and ending in the flesh. Revolting absurdity! The ritual has been nailed to the cross; will it be taken down again! and so have Christ crucified again! and then have the passover? Then old David must reign on the earth again."

The Doctor has cleared us of all this by saying of us, that

"Of the Jews they make a summary disposal, by saying 'he is not a Jew who is one outwardly.'"

Those who believe in the Jews' return, the rebuilding of the temple, and the restoration of sacrifices, may defend themselves, if disposed. We yield to none in the question of a literal interpretation of the Scriptures; but do not think that such views are thus sustained.

We do not go against all commentators, &c. The Doctor has already admitted that we have the early Christians on our side, the two in white, and PETER. We also have LUTHER, SIR ISAAC NEWTON, BISHOP NEWTON, DR. GILL, JOHN WESLEY, and a host of others. Says MOURANT BROCK, a minister of the Church of England:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries, that in Wittenburgh there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the Word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about 700 of the Church of England are raising the same cry."

The Doctor says:—

"Pres. Edwards, while writing his celebrated work on redemption, was shown a work of this kind, and expressed his astonishment, by saying, 'I am at a loss to imagine the purpose of its author. Was it written in burlesque? or was he insane?' Well may we be amazed in our day, for where in the Scriptures is one word for such a faith? For we might as well believe the valley of dry bones in Ezekiel to be literal, as the resurrection in Rev. 20th to be literal.—Short sighted mortals to look into these things."

The Doctor believes the second resurrection is literal: then why not the first? This resurrection cannot be a spiritual one. 1. Because the meaning of the word is against it. 2. If the first resurrection is spiritual, the second must be. The second must be similar in nature, as well as the second in order, to have it said with propriety, "the second resurrection." 3. If those who have part in the first resurrection have been spiritually dead, then those who lived not again until the thousand years were finished must also have been spiritually dead, for those resurrected were from those that remained. Hence the word "rest" of the dead. 4. If the first resurrection consists of the operation of God's spirit on the heart, when, since the days of Abel, has it not been going on? 5. Those only are blessed and holy, and escape the second death, who have part in the first resurrection. 6. What need of a martyr spirit when the devil is chained? 7. Those who are raised at the termination of the thousand years are deceived by the devil, and experience the second death.—v. 14. 8. They are called Gog and Magog, (v. 8,) and cannot include any righteous. 9. All of them gather around the camp of the saints, and then are devoured with fire, and meet the doom of the devil.—v. 15. 10. The Scriptures cannot be harmonized with that view.

The Doctor says, we may as well believe that the valley of dry bones, in the 37th of Ezekiel, is a literal resurrection, as to believe that this is. We believe there are the same arguments for the one as for the other, and consequently understand that a literal resurrection is symbolized in that vision.

Again the Doctor says:—

"But after all this, would it have been expected that it would be preached again? None but an

ignorant, and an insane man, would have supposed he could raise again this delusion in this age. But so it is."

"That man was William Miller, who, with effrontery beyond all description, brought together and repeated this faith. Serious, presumptive, and impious pretenders! Monstrous imposture and delusion, beyond all precedent! No man knows the time. It may be 6000 or 60,000 years. The effrontery of these false prophets is the more unaccountable, as Daniel did not know. They presume to teach CHRIST himself, who did not know the time of Jerusalem's destruction, much less the end of the world. William Miller, this impious impostor, the scourge of the land—this same Miller and his ignorant disciples, brought the end of the world to '43. As the end of the world would not come in '43, so '43 was lengthened out to '44, and '44 to '45, and '45 to '46, and so to '50. Now the time is fixed for the spring of '50. If I mistake not, April 3d is the day. Of the manner in which they have outraged common sense, it is not necessary to speak. Their papers and books show this."

"But of their outraging the Holy Spirit! Not to speak of their spirit heated and inflamed! Beware of giving away to these seducing spirits, and doctrines of devils. The literalists, from the fanatical Muggleton to the insane Miller, are vain, presumptuous, weak. I once heard this ignorant Miller. A similar farrago of nonsense is seldom heard. A nuisance to society. He deserves the rebuke of the church and the world. A cloud of little Millers are now abroad to pester the world. Bold wicked William Miller. He taught that the earth would be cleansed by fire, and the saints would come down from mid air, with CHRIST, and dwell with him in the New Jerusalem. These were the doctrines of this man and his followers, according to their ignorant and presumptuous interpretations. This view takes from the beautiful spirit system."

On the principle that hard words are hard arguments, we are vanquished. We do not regard them as such. They are weapons which may be resorted to by the defenders of any cause, irrespective of its goodness or badness. The necessity of resorting to them is indicative of the absence of more weighty arguments. Had we only such arguments at our command, we ought, as honest men, to renounce a position which can only be thus defended. Children may thus be frightened, but are not thus instructed. Insane people may be terrified, but not recovered, by such means. If we are ignorant, we are to be commiserated,—not denounced. The Jews said of CHRIST, he had a devil, and to PAUL, Thou art mad: and the Romanists said of the reformers, "What are all these Lutherans? a motley rabble of ignorant grammarians, licentious priests, disorderly monks, ignorant advocates, degraded nobles, misled and perverted plebians."—*D'Aubigne*, p. 187.

If the earth may continue 6000 or 60,000 years longer, how can the Doctor's previous assertion respecting the seventh millenary be correct? If CHRIST did not know the time of Jerusalem's destruction, how could he have known that that generation would not pass away? and how could he tell his disciples when they should flee to the mountains? If he knows nothing of the time of his second coming, how could he have left on record the injunction, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand?"

Mr. MILLER did believe that the LORD would come in '43-4. He was disappointed in his expectations. As an honest man, he confessed his mistake to the world. But his views did not turn on a mere point of time. His chronologers failed him. They also failed others wiser than he claimed to be. There was not a point in his views that he claimed as original; and not one that has not been admitted by some one or other of his opponents. He did not lengthen out '44 to '45, '45 to '46, and so on to '50. He, nor any in his confidence, sanctioned any such procedure.

If our "books and papers" show that we have outraged common sense, our books and papers will speak for themselves. If we have outraged the Holy Spirit, we are surely culpable; but wherein we have done it, the Doctor has not shown. If we have a heated and inflamed spirit, we should be admonished to study gentleness and meekness. If we are buffeted for our faults, we will take it patiently. If all manner of evil is spoken of us falsely, we will rejoice and be exceeding glad; "for so persecuted they the prophets." If our converts to CHRIST have been lured away by seducing spirits and doctrines of devils, we should like to have them examined by Christian teachers, and reclaimed from such malign influences.

The reference to *literalists* is an extract from Dr. Cox's sermon preached at Pittsfield. We are sorry that Dr. W. has not in his possession the review of that sermon.

The Doctor says that Mr. MILLER taught that the earth would be cleansed by fire. So did not MUNZER teach; so did PETER. Mr. MILLER so taught, because he read, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the LORD will so come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? . . . But the day of the LORD will be as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? . . . 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thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."—Rev. 21:2, 23-26. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—22:3-7. Believing these things, and stopping where revelation left him, he thus taught. Why should he not?

But "this view takes from the beautiful spiritual system." It may take from a beautiful spiritual system; for there are many of them: ANN LEE had hers; SWEDENBORG, his; the Mormons, theirs; the German Neologists, theirs. We are not told which of these systems it takes from. We trust it does not take from the system revealed in the Scriptures of truth.

The Doctor then read from the declaration of the Church of Adventists in Salem, the following "Important Truths," taken from the "Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845:"—

#### "IMPORTANT TRUTHS."

"1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. (2 Pet. 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)

"2d. That there are but two advents, or appearances, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts 1:9, 11.) That the first took place in the days of Herod, (Matt. 2:1,) when He was conceived of the Holy Ghost, (Matt. 1:18,) born of the Virgin Mary, (Matt. 1:25,) went about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46,) was buried, (Luke 23:53,) arose again the third day, the first fruits of them that slept, (1 Cor. 15:4,) and ascended into the heavens, (Luke 24:51,) which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. (Acts 3:21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, (1 Thess. 4:15, 17; 1 Cor. 15:52,) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:7, 8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim. 4:1.)

"3d. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, (Matt. 24:33,) by the chronology of the prophetic periods, (Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5,) the fulfillment of prophecy, (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th,) and the signs of the times. (Matt. 24:29; Luke 21:25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21:28; 1 Thess. 4:18,) and the last be warned to flee from the wrath to come, (2 Cor. 5:11,) before the Master of the house shall rise up and shut too the door. (Luke 13:24, 25.)

"4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts 20:21; Mark 1:15.) And that those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Tit. 2:11-13.)

"5th. That there will be a resurrection of the bodies of all the dead, (John 5:28, 29,) both of the just and the unjust. (Acts 24:15.) That those who are Christ's will be raised at his coming. (1 Cor. 15:23.) That the rest of the dead will not live again until after a thousand years. (Rev. 20:5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet. (1 Cor. 15:51, 52.)

"6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculated in the 20th of Revelation. (vs. 2-7.) And that the various portions of Scripture which refer to the millennial state, are to have their fulfillment after the resurrection of all the saints who sleep in Jesus. (Isa. 11th; 35:1, 2, 5-10; 65:17-26.)

"7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. (Rom. 4:13.) That they are not all Israel which are of Israel. (Rom. 9:6.) That there is no difference under the gospel dispensation between Jew and Gentile. (Rom. 10:12.) That the middle wall of partition that was between them is broken down, no more to be rebuilt. (Eph. 2:14, 15.) That God will render to every man according to his deeds.—(Rom. 2:6.) That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. (Gal. 3:29.) And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing

Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel. (Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.)

"8th. That there is no promise of this world's conversion. (Matt. 24:14.) That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. (Dan. 7:21, 22.) That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. (Matt. 13:37-43.) That the Man of Sin will only be destroyed by the brightness of Christ's coming. (2 Thess. 2:8.) And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. (Rev. 5:5, 10; 21:24.)

"9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the gospel to every creature, even unto the end, (Matt. 28:19, 20,)—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, (Rev. 14:7,)—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts 3:19, 20.)

"And 10th. That the departed saints do not enter their inheritance, or receive their crowns, at death. (Dan. 12:13; Rev. 6:9-11; Rom. 8:23, 24.) That they without us cannot be made perfect. (Heb. 11:40.) That their inheritance, incorruptible and undecaying, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1:4, 5.) That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. (2 Tim. 4:8.) That they will only be satisfied when they awake in Christ's likeness. (Ps. 17:15.) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25:34.) Then they will be equal to the angels, being the children of God and of the resurrection. (Luke 20:36.)

He said:—

"This form of doctrine was compiled by William Miller, and contains much that is good, but it is mixed up in a confused, heterogeneous manner; with a reckless, industrious tearing of Scripture. I have no doubt but that many good men may be led away by it. This is the way the deceiver comes as an angel of light. This is just such a compound as would deceive some not well read in the Scriptures. Reckless and daring, deceiving, if possible, some of the elect. Like frauds in the currency, where there is a pure coinage, the more perfect the resemblance of the false, the more it is to be dreaded. Can any one be in his right mind and believe such an absurdity? If the community were to embrace this, then there would be an end to all the noble works and enterprises of a social and scientific character, and art would be smitten at once to the ground. We hope such may be restored to their right minds. But it will not be, till great injury has been done. This is too important to be passed over. It must be checked by salutary influence. Men ought to use their common sense. And if a man does not know how to take care of his common sense, he ought to be shown how. No man can play the fool without injury to his neighbors. This doctrine strikes the senses, and beguiles from the simplicity of Christ. Infidelity has had too much occasion to rejoice in the expounding of unfulfilled prophecy. If these doctrines gain ground, then will our glorious work be obliged to wait ages on ages."

That form of doctrine was not compiled by Wm. Miller, but by a committee appointed for that purpose. How is it calculated to deceive? Does the devil take the literal word of God to deceive men with? He knows that that will convert men from his purpose. It was not the result of a labored effort, but of a few hours' consultation. It becomes those who are well read in the Scriptures, to point out what violence is done to the word of God, by the quotations therein contained.

If believing them would put an end to works of science and art, why did Newton pursue his scientific inquiries while entertaining such a faith? Was that the reason why he made no farther progress? Were the labors of the Reformers paralyzed by their belief in the Second Advent? LUTHER himself confessed, when translating the Scriptures, that he feared he should not complete the work before the Lord would come; but did he on that account relinquish the work? No. Those who thus believe remember that the SAVIOUR has said, "Lo I am with you always, even unto the end of the world" (Matt. 28:20); and "blessed is that servant whom his Lord when he cometh shall find so doing"—(34:46)—one in the field—another on the house-top. Those who thus believe stop where revelation leaves them.—Some of the most valuable improvements in machinery, of the present day, have been made by Adventists.

But how shall this belief be checked? What salutary measures shall be resorted to, to restrain such as know not how to use their common sense. We live in a land where it is our boasted privilege to live each under his own vine and fig-tree, with none to molest or make afraid. The resort to salutary measures was the recourse of a darker age. Where there is a disposition to resort to such, the want of power is all that restrains. Still, if we play the fool, we hold ourselves amenable to the common law.

Does this doctrine beguile from the simplicity of Christ? Hear the testimony of JOHN: "Every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3.

If infidelity takes advantage of the interpretation of unfulfilled prophecy; should, then, none attempt to interpret it? Our expositions can be shown to be incorrect, only by those who may more correctly interpret it.

But how can a work of God be deferred by the efforts of man for ages on ages? God has said that the wrath of man shall praise him, and the remainder thereof will he restrain. Hath he spoken, and will he not do it? Hath he purposed, and will he not bring it to pass? If God has a set time for the conversion of the world, can that set time pass without its being accomplished?

We suppose the object of this remark was to show that our belief hinders missionary efforts. But during the ten or fifteen years of PETER's ignorance, while it is admitted that he thus believed, did he not go with the other apostles everywhere, preaching the word? The SAVIOUR has commanded to go into all the world, and preach the gospel to every creature, till the end of the world. Those who stop where revelation leaves them, will not be disposed to throw obstacles in the way of the chariot of salvation.

The Doctor said: "The preacher who gives his mind to such questions, will find himself falling from spirituality, and in the study of unfulfilled prophecy will find he is but a hair's-breadth from monomania."

Dr. Cox says: "Rightly to read history is to read prophecy; and wisely to compare them is a noble work for the best and the strongest minds, a work pre-eminently of profit, pleasure, and piety."

If the study of prophecy makes men monomaniacal, then such men as Drs. TYNG, LORD, DUFFIELD, Bishop HENSHAW, etc., are monomaniacs. If the study of prophecy leads to such a result, the Doctor is not a monomaniac, would he wish us to conclude that he has taken his position against our views, without first qualifying himself for the work by the study of prophecy? If so, how are we to place confidence in his conclusions?

The Doctor said: "According to the Adventists, the new heavens and earth may come to-morrow.—Yes, after all is burned up; and Abraham and the Jews are to be brought into the new Jerusalem. I call this Millerite-Millennarianism, or Millerite-Millennarianism."

No; according to the Adventists, the new creation cannot come to-morrow. Probation may then end, and CHRIST come. How long after that before this earth is cleansed, we know not; but we do not expect one day will suffice for it. Nor do we believe that any Jews will then be brought into the new Jerusalem. Adventists believe, with PAUL, that then "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in CHRIST JESUS."—Gal. 3:26.

Finally, the Doctor said: "These men say that the meteoric showers in '33 were the falling of the stars.—The heavenly bodies out of their spheres. It was an electrical phenomenon. Let this be strongly believed, and a man will be excited; then enthusiastic; then fanatical; and then insane. It is not for us to lay any interdict on the study of the Word of God. These impostures are unworthy of a hearing. But we cannot hinder any man from hearing dreamers or impostors. But let error be unflinchingly exposed, but always in the fear of God. There is something very dreadful in the idea, that a man should rise from reading the Word of God to delude his fellows. Beware of being wise above what is written. Has he not wisely withheld these things? These things present a spectacle, over which humanity and religion may weep tears of anguish. But still it will come. Sinner! be ready."

The assertion respecting the falling of the stars is another mistake. Adventists believe they were just what Prof. Olmsted declared them to be. A single star could not fall from its place in the firmament without disarranging the equilibrium of all the heavenly bodies. But we are unworthy of a hearing! So said the Pope's Nuncio respecting the Reformers: "The Reformer [LUTHER] and all who took part with him, of whatsoever rank or degree, were anathematized, and were declared to have forfeited for themselves all their honors and their worldly goods. Every faithful Christian was enjoined, as he valued his own soul, to shun all intercourse with that accursed crew; in every place where the heresy had gained a footing, it was the duty of the priests on Sundays and holidays, at the hour of high mass, solemnly to publish the sentence of excommunication."—*D'Aubigne*, p. 183. The Papists gave, as a reason for so doing, that, "if the axe be not laid at the root of this venomous plant,—if the death-blow be not dealt against it,—then I behold it covering Christ's heritage with its branches, changing the vineyard of the Lord into a howling wilderness, converting God's kingdom into a haunt of wild beasts; plunging Germany into the same wretched condition of barbarism and desolation to which Asia has been reduced by the superstition of Mohammed."—*Id.*, p. 187.

The most effectual interdict which can be laid on the Word of God is to make men believe that the study of it tends to monomania! "Beware of being wise above what is written." So say we. Adhere closely to the Word of God; but do not pervert the words of inspiration. Where revelation stops, there stop.

"But still, it will come." What will come?—the judgment, the fear of which leads to fanaticism! May not the credulity of some be taken advantage of, by warning them of coming judgment? But "sinner! be ready." In this the Doctor agrees with us. To induce them to this, is the desired object of all our labors, and we consider the above-named motive perfectly legitimate.

We hope not to have done any injustice to the Doctor's expressions of opinion respecting us.—If we have, we shall desire to make all amends. As said Dr. LORD, so say we: "Slowly and reluctantly he has been convinced of the second appearing and millennial reign of the Lord Jesus Christ, with his churches of the Old and New Testaments, on a restored earth. That doctrine, little understood and less accepted, is sustained, he doubts not, by just and consistent principles of interpretation; by the primitive and reformed theology; by the general analogy of natural and moral government; by the history of Christianity, and the present aspects of God's providence. It may not be the less, but the more credible, because it has been lost sight of by the generality."

[If any injustice has been done in the above to the sermon of Dr. WORCESTER, we will give space for it entire in the columns of the *Herald*.]

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"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

W. A. BREWSTER, M. D.

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CATHERINE K. CADY.

West Killingly, Ct., Sept. 23, 1875.

Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised my voice, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.  
"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.  
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 16-3m.]

#### DR. PERCIE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup.

Prepared by GEORGE PERCIE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Percie—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines."

A. HALE.

These medicines may be had at the "Advent Herald" Office, No. 8 Chardon-street, Boston. [mar. 16-3m.]

#### A NEW SINGING BOOK.

(REVISED EDITION.)

THE AMERICAN VOCALIST, by Rev. D. H. MANSFIELD.—This book, first published since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 12 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as some of the most distinguished European composers, in all 330 Church Tunes, adapted to every variety of metrical form, in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

PARTS II and III—Contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 500 tunes, adapted to every occasion of public and social worship, and containing nearly all the gems of music that have been composed within the last five hundred years, and a large number of tunes never before published, the whole designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Chorus.

Mr. MANSFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book.

Wm. J. REYNOLDS & Co., Publishers, 24 Cornhill, Boston. [f. 2-3m.]

THE AMERICAN FOWL BREEDER: A New and Valuable

Book, containing full information of Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers,

JOHN P. JEWETT & CO., Cornhill, Boston, and can be sent to any part of the country by mail. All persons sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

#### BUSINESS CARDS.

WILLIAM H. HILL & CO., Stationers, Blank Book Manufacturers, and Dealers in Book Binders' Stock and Tools, Nos. 30 and 32 Cornhill, Boston. Wm. H. HILL, A. W. THAYER, JR., Agency for the sale of superior Book and Newspaper Inks. School Books supplied to order.

JOHN P. JEWETT & CO., Publishers, Booksellers, &c., No. 23 Cornhill, Boston.

WETHERBEE & LELAND, Wholesale and Retail Dealers in Ready-made Clothing. Also, particular attention given to custom work. No. 47 Ann-st., second door south from Blackstone-st.



## Foreign News.



The steamship *America* arrived at this port on Saturday last, bringing advices from Europe to the 6th inst.

ENGLAND.—The English coast was visited by a severe hurricane on the 30th of March, causing much destruction of property, and a frightful loss of life. Amongst other vessels lost, was the "John R. Skiddy," of New York, which was driven on shore on the coast of Wexford, where she was a total loss. Capt. Shipley, passengers, and crew saved. The "Howard," from New Orleans, was also wrecked at the entrance of the Mersey. The steamer "Adelaide," from Dublin to London, was lost near the mouth of the Thames, and every soul on board (numbering 200) was drowned. The coast is everywhere strewn with portions of vessels that have been wrecked.

IRELAND.—In addition to the abolition of the Lord Lieutenant of Ireland, it is stated that Government has it in contemplation to abolish the Irish Courts of Law, and transfer the whole machinery for governing Ireland to London. Both measures are violently opposed by the Irish press.

The "Limerick Chronicle" says that emigration is again amazingly on the increase, not, however, so much to Canada as to the United States, and the train from this to Dublin is daily crowded with intending emigrants, mostly agricultural. The banks of Limerick are hourly paying out money upon the orders remitted by the friends of those people in America, who emigrated the last and preceding years. There are nine vessels at the quays taking passengers, three for New York, and six for Quebec.

FRANCE.—A Paris date of Thursday, April 14th, states that an insult which was offered to the President on his way to Vincennes, and the prospect of another election for Paris, have a depressing influence on the Funds. Not the slightest fear of any disturbance in the capital is entertained, however.

One of the regiments in garrison at Paris had revolted. It appears that the colonel having two days ago intimated his intention to punish an adjutant who voted for the Democratic candidate at the last election, the greatest agitation manifested itself in the regiment. The soldiers refused to obey their officers, and set their authority at defiance. They left their barracks in bands, and during the following day wandered in the suburbs, behaving in a very disorderly manner.

The newspapers are filled with accounts of sergeants and corporals who have been reduced to the ranks and sent to Algeria, for voting for Socialist candidates.

It is said that the President is so deeply in debt, that nothing but the possession of the imperial crown can extricate him, and that he is at present engaged in negotiations with Russia, for the purpose of possessing himself of that, to him, now necessary protection. The Government is perseveringly employed in introducing measures of coercion, in which the majority of the Assembly support it.

SPAIN.—Considerable uneasiness was manifested in Spain in relation to Cuba, and the alarm was on the increase.—Spanish rule in that island was regarded as most precarious. The jealousy of the Spaniards is proverbial, and the most trifling circumstances are looked upon as indicative of a desire on the part of the Cubans to throw off the yoke of the mother country. The frigate *Esperanza*, 44 guns, was under sailing orders at Cadiz, for Havana.

PORTUGAL.—A report was in circulation at Lisbon, that an American squadron was expected to enforce the claims of citizens of the United States. The Portuguese squadron, under the command of Commodore Martin, returned to the Tagus on the 26th ult. Rumors prevailed that the object of the squadron was to protect the port and city against the American naval force.

SWEDEN.—Letters from Stockholm announce that, by a general order, the Swedish navy is put on a war footing. The object of the measure is not known.

GERMANY.—The long talked of Parliament has assembled at Erfurt. The proceedings, which have hitherto been of no interest, were opened in a cold, formal manner, and have disappointed the people at Berlin.

Baron Hugel, the Wurtemberg Minister at Berlin, has demanded his passports, in order to quit that court, having been dismissed by the Prussian Government in consequence of the speech from the throne, delivered by the King of Wurtemberg on the 15th ult. This official speech made accusations against Prussia, and cast aspersions which have given deep offence at Berlin, and so their diplomatic intercourse is broken off.

Bavarian, Wurtemberg, and Austrian troops are being concentrated in two camps on the frontiers of the Grand Duchy of Baden, and in northern Franconia.

The German "Journal of Frankfurt" states, that the Prussian Cabinet has sent a reply to the collective note to the Kings of Wurtemberg, Bavaria, and Saxony, in which it declares formally that it will never consent to the Austrian monarchy, as a collection of States, entering the new Germanic Union, and that it will firmly persist in the line of policy it has adopted, in order to satisfy the German nation, and protect the rights of States, by establishing a political community.

It is said that negotiations have been opened by the Central Power of Germany with the United States, for the purchase of American vessels of war, completely equipped for service.

The Austrian Cabinet has expressed itself to Prussia, relative to the German question, in a very conciliatory manner, manifesting a sincere desire to come to a good understanding with the Prussian Government.

PRUSSIA.—The Russian Cabinet has announced to Gen. de Rochow, the Prussian Ambassador, that his Government must seriously undertake to arrange a peace with Denmark.

An imperious note has been addressed by the Russian Government to that of Prussia, on the subject of the Schleswig Holstein dispute. After enumerating all the points in dispute, the note says:—"There are so many facts which the Emperor cannot regard with indifference, from which he cannot in conscience release the Prussian Cabinet." The note concludes by distinctly intimating the determination of the Emperor to employ decisive measures, if necessary, in support of the Danish side of the controversy.

AUSTRIA AND HUNGARY.—The Emperor of Austria has decided that the Hungarian National Guards are to be immolated, and the Honveds are to be treated with unexpected leniency. Letters from Pesth state, that the Emperor's clemency has produced a remarkable effect upon the feelings of the people, who are now as elated as they were before depressed.

TURKEY.—Preparations were being made to conduct Kossuth and the other Hungarian refugees to Kutahia, in Asia Minor.

Insurrections among the border population in Bosnia, said to be instigated by Russia, had given the Turkish Government much trouble. A telegraphic dispatch from Trieste, of the 29th ult., states that the insurrection is extending its range and increasing in strength. Two thousand Turkish troops were defeated by the insurgents, and compelled to evacuate the fortress of Banjaluka. Accounts from Servia and Montenegro state, that the inhabitants there were also

arming, and that at a signal given by Russia, the torch of war would spread over the whole boundary territory of the Porte.

GREECE.—There is a report from Athens that the preliminaries of a settlement of the difference between England and King Otho have been agreed upon, the Greek Government, of course, being the weaker power, making certain concessions. The report, however, is not authentic. Eleven of the captured vessels have been given up by the English.

The news from Italy is of no interest. The Pope had not yet set out for Rome.

## THE ADVENT HERALD.

BOSTON, APRIL 27, 1850.

## Conferences in New York and Boston.

A Conference of Adventists, or believers in the speedy coming of CHRIST, will be held in New York, at Washington Hall, Hester-street, three doors from the Bowery. To commence Tuesday, May 7th, at 10 o'clock A. M., and continue three days.

Also, in Boston, in Chardon-street Chapel.—To commence Tuesday, May 21st, at 10 o'clock A. M., and continue three days.

## Answers to Inquiries.

"If there is any authority for commencing the 'seven times' so as to correspond to 1850 for their termination, why has it never been presented?"

"Answer. It has been presented several times by the writer.

"In brief, it is this: Dr. Hales (the last and perhaps ablest of chronologists—having written with the labors of others before him,) dates the final captivity of Israel—or the extinction of the kingdom of the ten tribes, and the humiliation of Judah under Manasseh, B. C. 671. Thus 671 B. C. added to 1849 A. D. makes 2520, or 'seven times.' The 1849 Bible time ends this spring!!

"Bro. Thomas Smith gives occasion to the above inquiries in the last 'Herald.' I answer, because of my interest in the subject—and because I have an answer. There is no known date to extend them further. See 'Harbinger.' He gives Hales' date, as the last—the very last."

Harbinger, April 13th.

The words of Dr. HALE are these:—"Yet within sixty-five years shall Ephraim be broken, from being a people. If ye believe not, ye shall not be established."—Isa. 7: 8, 9.

"And accordingly, from the date of this prophecy, B. C. 740, to B. C. 675, when Esarhaddon, or Sargon, or Sarchodon, took away the remnant of Israel, (Isa. 20: 1-3, Tobit 1: 21,) and planted the Cuthite and Babylonian colony in their room, (2 Kings 17: 24, Ezra 4: 2,) and his generals took Jerusalem, and brought away Manasseh in fetters to Babylon, (2 Chron. 33: 11,) was sixty-five years."

New Anal. of Chron., vol. 2, b. 1, p. 435.

This date, 675, and no other, is given three times by Dr. HALE. It is generally understood that there is a difference between "fact" and fiction; and we have supposed that it was very proper to admit the difference, and act accordingly. And is not the question worthy of some consideration, whether a person is qualified to become the apostle of "all the truth," who does not understand, admit, and strictly observe this important distinction? Is there not danger of equalling the worst "Methodist conscience" unless this is done?

Now, we should like to know if there is any authority—that of the "ablest of chronologists," or any "others"—which puts "B. C. 671," for the date of MANASSEH's captivity? We don't want any one to "answer" unless he has "an answer" that is an answer. We don't want an assertion of what chronologists may say "in brief," especially if it abbreviates what they do say, *ad lib.*; but the words of the authorities alleged, book and page, or chapter and verse, where the words are to be found. If such authority is not known to exist, we want a straight-forward and immediate correction of the misstatements; or else we do not see but this case must be put with some others, which go to show, that some men who state things for "facts" are not to be relied on, though they state them "several times" over.

A. H.

## To Correspondents.

I. D.—We can never endorse an argument which we see to be fallacious. If 69 weeks ended when you think, your whole time expired the 3d inst. Thus it has failed, from your own premises. If we wish to convince men, we must use only arguments which will command their respect.

A. M.—We think he did, but do not now recall what disposition was made of it. The extracts respecting MEDE will appear in due time.

"Where is the fulfillment of the prediction concerning the leopard-like beast (Rev. 13: 2)—Power was given him to continue forty and two months? I believe this point in the exposition was omitted in the 'Interpretation of Symbols, Figures,' &c. See 'Herald,' Oct. 27th, 1849." H. L. B.

The forty and two months do not relate to the time the beast was to continue to exist; but of the time he was to continue to make war. See WHITING's translation, copied into the *Herald* of the week previous to the one you refer to. They were the 1260 years of the persecutions of the saints, —from A. D. 538 to 1798.

L. E. S.—We do not understand the SAVIOUR to assert in Luke 16: 9, that the mammon of unrighteousness will secure to us an eternal inheritance. But, those who think to be saved by that means, may try if they wish.

CORRECTION.—In copying from the *Harbinger* of March 23d, the name of E. B. WHITE was, by mistake, printed WRIGHT, in the *Herald* of the 13th. We promptly correct any inadvertencies, when pointed out. The *Harbinger* says we "altered" the signature. If we could descend to such an unspeakably mean and wicked act as to do so designedly, we should feel unworthy of the respect of any human being. One who could even suspect us of so doing, can have no confidence in our Christian integrity.

The *Harbinger* has another column on the case of Bro. JOHNSTON. We believe the readers of the *Herald* now sufficiently understand the case, without our further comment. If the *Harbinger* thinks Bro. J. preaches CHRIST "through strife and envy," we would suggest that a council of brethren, and not an editor, or exparte company, decide the question. As the *Harbinger* now accuses us of "misstatements and misrepresentations," (April 20th,) it will excuse our not noticing it more in detail—our only object having been, to induce it to treat kindly those differing from it. We are sorry that our effort has been labor lost.

GLIDDEN'S PANORAMA OF THE NILE.—This is now on exhibition at the Tremont Temple, and gives the spectator a correct idea of the various localities in the valley of the Nile—that cradle of the civilization of the globe. The oral illustrations by Mr. GLIDDEN are of great interest, and are very instructive. In listening to his statements, you feel a confidence in them, from the fact, that he himself has a score of times looked down from the top of the largest pyramid, has loitered amid the mausoleums of their kings, has journeyed up and down the river's vale, and rode the swift dromedary across the deserts, and has himself read the inscriptions cut in the solid rock, during his many years' sojourn in Egypt.

WHIPPLE'S OPTICAL EXHIBITION.—The views being presented by Mr. WHIPPLE at the Melodeon, are very instructive. His dissolving views in particular are very curious. You see before you some well-known and familiar location: and while you are wondering at its accurate representation, you see it a little dimmed by the faint outline of another view, which, you know not how, has imperceptibly taken its place. Thus melting away from one object into another, Mr. WHIPPLE presents fac similes of some of the grandest scenery to be found on the globe. His mode of presenting views is somewhat original, and very novel. He also exhibits daguerreotype likenesses of men the size of life, astronomical diagrams, and illustrations of the telescopic appearances of the various heavenly bodies, &c.

THE NEW YORK TRIBUNE.—This excellent newspaper has recently been enlarged to double its former size. It is an able journal, not surpassed by any in the country, and is free from anything of an immoral tendency. We can recommend it as a paper, which may be safely introduced into a family, without the danger of corrupting its readers. Its subscription price is the same as before, viz., the weekly, \$2; semi-weekly, \$3; daily, \$5, per annum.

MR. MILLER'S LETTERS.—We gratefully acknowledge the receipt of about twenty of his interesting letters from Elder T. HENDRYX. Many others, who have valuable letters of his, which we very much want, we hope will not deny us the use of them (or a copy), for the forthcoming work.

## SUMMARY.

—The steamer "Belle of the West," Capt. James, was burnt one mile below Warsaw, Ky., on Monday morning last, at 1 o'clock. She was on her way from Cincinnati to St. Louis, having on board California emigrants. It is stated that one hundred passengers were either burnt, or drowned by jumping overboard. The officers saved themselves by jumping overboard and swimming ashore. The catastrophe is described as the most awful scene ever witnessed in the Western States.

—A few days since, the U. S. Senate was the theatre of a scene such as never before, we believe, occurred there. Mr. Foote (Senator from Mississippi), who, from his excessive zeal, ultra-slavery sentiments, put forth and maintained in the most offensive manner, has managed to gain the unqualified contempt of all but reckless partisans, was indulging in some remarks on Mr. Benton, when that gentleman rose quickly from his seat, and approached Mr. F. The latter drew a pistol as he rushed to the open space before the presiding officer's chair, and prepared to shoot. The confusion that ensued may be imagined. Mr. Benton is said to have been nearly beside himself with rage, and could hardly be held back by those surrounding him. He called out, "I am unarmed,—let the assassin fire!" Mr. Foote avers, that he was induced to so armed, from intimations that he had received, that it was Mr. Benton's intention to make a personal attack on him. Nothing is known of what Mr. Benton's real intention was, though his conduct on this occasion was such as to give color to the idea; and if so, cannot be too strongly reprobated. A committee was appointed to investigate the matter, but we have little faith that anything will be done by way of censure at all commensurate with the magnitude of the offence. If firearms are carried into such a place as the U. S. Senate Chamber, by one of the members, and there exposed, with the intention of being used towards another, who can be the example of such conduct? Mr. Benton has brought the matter to the notice of the Attorney of the District, who has replied, that it shall be laid before the Grand Jury at their next meeting.

—Two young men named Naylor, brothers, were frozen to death during the storm on the night of the 12th, while dredging for oysters near Weymouth, N. J.

—R. Whicheck, keeper of a tavern eight miles from Richmond, Va., was murdered on Saturday evening, the 13th. Several negroes have been arrested on suspicion.

—A barn in Three Rivers, Palmer, belonging to Rufus and Andrew Brown, was burnt on Monday evening, with much hay and grain, and three or four head of cattle.

—In removing the old building No 55 Walnut-street, Philadelphia, a masonry coffin was found buried in one of the arches of the cellar, and within it the remains of a human being, but so much decomposed by the action of quick lime, that it was impossible to ascertain the age or sex. It is curious that in New York, Boston, and Philadelphia, human remains should be discovered on the same day.

—The Greenfield "Democrat" says the following note, *verbatim et literatim*, was recently sent to the presiding judge of a court in that county:—

to the Honorable  
Sir your jurist ceter Gree, fourman.

—Another fight among the Philadelphia firemen occurred on Monday night, 15th. Large guns and pistols were used, and much of the street and from the adjoining houses. A small boy was shot in the hand, which will probably require amputation.

—In New York on Saturday night, John Bell, aged 16 years, a native of Portsmouth, N. H., fell overboard from the ship *Danube*, and was drowned.

—The shock of an earthquake was felt at Louisville, Indianapolis, Elizabethtown, Nashville, Paducah, and various other points in Kentucky, Indiana, and Tennessee, on the 4th.

—In Rochester, N. Y., a young lady took chloroform in order to have a tooth extracted, became delirious, and suffered terribly for several weeks in consequence.

—Robert Irwin, aged 30 years, was found dead in Seekonk, with two cents and a copy of Webster's trial in his pocket, and a little dog watching the body. He belonged in Attleboro', and died from intoxication and exposure.

—Mr. Paul Haskell, of Beverly Farms, aged about 32 years, hung himself in his barn on Wednesday morning, 17th.

—Thomas J. Hough, a clerk in the Philadelphia Post-office, has been arrested for embezzling money from letters. His depredations have been continued through a period of three years past, and probably \$15,000 have been thus taken. A brother of the accused, D. G. Hough, a clerk in a telegraph office, is implicated. It appears that the latter has deposited in a bank, from the time he opened an account, \$21,000. The young men had salaries of only \$200 each.

## BUSINESS NOTES.

A. Penfield.—It was received, and credited to 42.

Stephen Sissons, \$1.—It pays to Aug. 1st, 1851.

H. Robbins.—\$4 25 is the balance due.

A. Colby.—All received.

Z.—The paper you sent to Albany is not taken out.

J. L. Clapp.—You sent credited \$1 30, and B. R. 30 cts.

L. E. Bates, \$7.—We did not have the name of John Griswold at Homer, and so entered it as a new sub. Sent books the 20th.

A. Manning, \$3.—Please to select from the published list the books you wish for. Or have you no choice?

N. S. P.—Sent, and marked poor.

H. L. Hastings, \$3.—Not finding the name of Wm. B. S. on the Northfield list, we entered it as a new sub. Is this correct? Thank you for your kindness in acting as our agent—happy to have you so do.

J. Wiswell, \$1 on acct.—The \$1 50 referred to was received.

B. Perham, \$2.—Sent the 23d.

P. Clark.—You have paid to 42.

D. D. Chaffee.—We don't recollect about it, but now credit A. Reed \$1, to No. 47. The P. M. should send the money given him, as we have to pay a discount on Western bills.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Raymond F. Smith, of Homer, N. Y., stops his paper, owing 1 20

Total delinquents since Jan. 1st, 1850, 35 50

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

A. A. Canfield, 1 50

## Wholesale Prices Current.

CORRECTED WEEKLY.

Candles— $\frac{1}{2}$ lb.	10	00	Corn, South, yel.	50	@	0 62	
Mould— $\frac{1}{2}$ lb.	10	@	12	Corn, do, white.	55	@	0 56
Sperm.	41	00	41	Rye.	67	@	0 63
Sperm, New Bed-	41	00	42	Wheat, Western 1 00	00	1 25	50
ford and Boston.	41	00	42	Do, Northern.	47	@	0 37
Coal— $\frac{1}{2}$ chaldron.	7 50	00	7 50	Do, Southern.	35	@	0 37
Orrel.	7 00	00	7 50	Do, Eastern.	35	@	0 40
Cannel.	11 00	00	11 50	White Beans	1 25	@	1 75
Newcastle.	7 00	00	7 50	Eastern.	1 00	@	12 00
Sydney.	6 00	@	6 25	Honey— $\frac{1}{2}$ gallon.	00	00	58
Pictou.	6 50	@	6 75	Havana.	00	00	58
Antimetic, ton	5 00	@	5 25	First sort, 1849.	14	@	15
Ditto retail, $\frac{1}{2}$	5 00	@	5 25	Second sort.	00	@	00
3000 lbs.	6 00	@	6 50	Lime— $\frac{1}{2}$ cask.	00	00	75
Coffee— $\frac{1}{2}$ lb.	00	00	00	Thomaston.	72	@	0 75
Mocha.	00	00	00	Provisions—1 mos. $\frac{1}{2}$ bl.	00	00	50
Java.	00	00	00	Beef, W. mess.	3 50	@	10 50
St. Domingo.	00	00	00	Do, E. mess.	00	00	00
Manilla.	00	00	00	Do, No. 1.	00	00	00
Porto Cabello.	00	00	00	Do, prime.	00	00	00
Rio.	00	00	00	Port, ex. clear.	12 75	@	13 00
Sumatra.	00	00	00	Port, clear.	13 00	@	12 50
Maracibo.	00	00	00	Port, mess.	10 00	@	10 50
Fish— $\frac{1}{2}$ quintal.	2 50	@	2 87	Port, prime.	00	00	9 00
Bank.	2 50	@	2 87	Hogs, dressed.	00	00	00
Bay.	1 87	@	2 00	Lard, $\frac{1}{2}$ lb.	00	00	7 50
Small.	1 50	@	1 75	Hams, North.	00	00	02
Haddock, Hake 1 00	1 12	@	1 12	Hams, West.	00	00	08
Mackerel—No. 1.	10 00	@	8 50	Butter, family.	15	@	0 18
Do.	25	@	00	Cheese, n. m.	00	00	08
Do No. 2.	00	@	00	Cadiz.	00	00	1 87
Herring, 1 25.	00	@	00	Turks Island.	00	00	2 00
Herring, scaled.	5 00	@	00	Liverpool, coarse.	00	00	1 75
Salmon, 1, 2c.	19 00	@	19 50	Liverpool, fine.	00	00	1 90
Salmon, 2, 3c.	18 00	@	18 00	Saleratus— $\frac{1}{2}$ lb.	00	00	00
Shad, mess.	1 00	@	00	Saleratus.	00	00	00
Alewives, No. 1.	00	@	00	Saleratus.	00	00	00
Flour and Meal— $\frac{1}{2}$ bl.	00	00	00	Saleratus.	00	00	00
Philadelphia.	5 50	@	5 37	Saleratus.	00	00	00
Baltimore, H. st.	5 37	@	5 50	Saleratus.	00	00	00
Do. City Mills.	5 37	@	5 50	Saleratus.	00	00	00
Fredericksburg.	5 37	@	5 50	Saleratus.	00	00	00
Alexandria.	5 37	@	5 50	Saleratus.	00	00	00
Georgetown.	5 37	@	5 50	Saleratus.	00	00	00
Richmond.	5 37	@	5 50	Saleratus.	00	00	00
Petersburg.	5 37	@	5 50	Saleratus.	00	00	00
Genesee, fan. br.	5 50	@	6 82	Saleratus.	00	00	00
Do. com. br.	5 50	@	5 75	Saleratus.	00	00	00
Ohio, via N. O.	00	@	00	Saleratus.	00	00	00
St. Louis, com.	00	@	00	Saleratus.	00	00	00
St. Louis, ex.	00	@	00	Saleratus.	00	00	00
St. Louis, via canal.	00	@	00	Saleratus.	00	00	00
Do. via canal.	00	@	00	Saleratus.	00	00	00
Do. fan.	00	@	00	Saleratus.	00	00	00
Rye, Philadel.	2 87	@	3 81	Saleratus.	00	00	00
Meal, kiln dried.	2 87	@	3 00	Saleratus.	00	00	00
Fruit— $\frac{1}{2}$ box.	9 50	@	9 50	Saleratus.	00	00	00
Raisins, Mal. bl.	8 50	@	9 00	Saleratus.	00	00	00
Almonds, black.	00	@	00	Saleratus.	00	00	00
Do. box bunch.	00	@	00	Saleratus.	00	00	00
Currents.	00	@	00	Saleratus.	00	00	00
Citron.	00	@	00	Saleratus.	00	00	00
Figs, cargo.	00	@	00	Saleratus.	00	00	00
Lemons, Sic. bx.	2 00	@	2 25	Saleratus.	00	00	00
Oranges, Sicily.	2 00	@	2 25	Saleratus.	00	00	00
Almonds, Joe. bl.	25	@	0 27	Saleratus.	00	00	00
Do. soft shell.	00	@	0 15	Saleratus.	00	00	00
Do. shell.	00	@	0 20	Saleratus.	00	00	00
Do. shell.	00	@	0 20	Saleratus.	00	00	00
Grain— $\frac{1}{2}$ bushel.	00	00	00	Saleratus.	00	00	00
Corn, Northern.	00	00	00	Saleratus.	00	00	00